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THOMAS STANLEY ARM?

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THE

HISTORY

PHILOSOPHY,

THE THIRD AND

LAST VOLUME,

In Five Parts.

By THOMAS STANLEY.



LONDON,

Printed for Humphrey Moseley and Thomas Dring, and are to be sold at their shops at the Prince's Armes in S. Pauls Church-yard, and at the George in Fleet-street, near S. Dunstons Church. 1 660.

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THE

HISTORY

O F

PHILOSOPHY,

The First Part,

Containing the Italick Sect.



LONDON,

Printed for Humphrey Moseley and Thomas Dring, Anno Dom. 1660.



FRANCIS

LORD

VERULAM

Advancement of Learning,

Lib. 3. Sect. 5.

S for the Placits of Ancient Philosophers, as were those of Pythagoras, Philolaus, Xenophon, Anaxagorus, Parmenides, Leucippus, Democritus, and others, (which men use disdainfully to runne over;) it will not be amisse to cast our eyes with more reverence upon them. For although Aristotle (after the manner of the race of the Ottomans) thought he could not safely raign, unlesse he made away all his Brethren; yet to those who seriously propound to themselves the inquisition and illustration of Truth, and not Dominion or Magistrality, it cannot but seem a matter of great profit, to see at once before them, the severall opinions of severall Auctors touching the Natures of things. Neither is this for any great hope conceiv'd that a more exact truth can any way be expected from these or from the like Theories: For, As the same Phanomena, the same Calculations, are satisfied upon the Astronomical Principles both of Ptolomy, and Copernicus: So, the popular experience we imbrace, and the ordinary view and face of things, may apply it selfe to many severall Theories whereas a right investigation of truth requires another manner of severity and speculation. For as Aristotle saith Elegantly, That Children at first indeed call all men Fathers, and women Mothers: but afterwards they distinguish them both: So certainly experience in Childhood, will call every Philosophy, Mother ; but when it comes to ripenesse, it will discern the true Mother. In the mean time it is good to read over diverse Philosophies, as diverse Glosles upon Nature; whereof, it may be, one in one place; another

in another; is more corrected. Therefore I could wish a collection made, but with diligence and judgement, De Antiquis Philosophiis, out of the lives of Ancient Philosophers; out of the Parcels of Plutarch of their Places; out of the Citations of Plate; out of the Consutations of Aristotle; out of a sparsed mention sound in other Books as well of Christians, as of Heathens, (as out of Lactantius, Philo, Philostratus, and the reft): For I do not yet fee extant a work of this Nature. But here I must give warning that this be done distinctly, so as the Philosophies, every one severdly, be composed and continued, and not collected by titles and handfulls, as hath bin done by Plutarch. For every Philosophy while it is entire in the whole peece supports it selfe's and the opinions maintained therein, give light, Strength, and credence mutually one to the other 3 nhereas if they be simple and broken, it will sound more strange and dissonant. In truth, when I read in Tacitus the Actions of Nero or of Claudius, invested with Circumstances of Times, Persons, and Inducements; I find them not so strange, but that they may be true : but when I read the same actions in Suetonius Tranquillus, represented by titles and common places, and not in order of Time, they seem monstrous and altogether incredible: So is Philosophy when it is propounded entire 3 and when it is sliced and articled into fragments.

MONTAIGNE, Essayes, Chap. 12.

How much do I desire, that, in my life-time, either some other, or Justus Lipsius, the most knowing person that is left us, of a most polished and judicious wit, truly allied to my Turnebus, had both the will and the health, and leasure enough to collect in one Register, according to their divisions and their classes, sincerely and curiously as much as we can see thereof, the opinions of the ancient Philosophy, upon the subject of our Being, and of our Manners, its Controversies, the credit and succession of its Sects; the application of the Life of the Authors and followers, to their precepts in memorable and exemplary accidents! What an exsellent and prositable work would this bee?

PYTHA



PYTHAGORAS.



YTHAGORAS.

CHAP. I.

The Country, Parents, and Time of Pythagoras.



HE Italick Sect was distinct from the Ionick, in respect of the Author, Place, Discipline, and Doctrine; denominated from that part of lealy, which from the frequency of Greek Colonies, was called Magna Gracia. Yet was not the Author, Pythagoras, an Italian; * for, though some think, his father a Perphyade was of Metapentum; b some, a Tyrrhene, of Erruria in Iraly; yet 4 Diogenes and others report him a Tyr- b Plut. Sympos.

rhene, of the race of those who inhabited Lemnus, Imbrus, and Scyrus; c Porph. and that comming upon Traffick to Samus, he setled there, and was made free. With these concurrs & Aristoxenus, (to whom Clemens Alexandri- d Porph. nus joyneth Aristarchus and Theopompus) who (e in the life of Pythagoras) e Strom.lib. 1. faith, That he was born in one of those Islands which the Athenians & Porph. won, and expelled thence the Tymhenians. Whence Suidas faith, That Pythagoras was a Samian, but by birth a Tyrrhenian, brought over young by his fasher from Tyrrhenia to Samus. And indeed, his Country feems inscrutable to & Lyans; to & Josephus no less difficult to find out, than that & Porph. of Homer.

Nor is it strange, that the Country of his father should be question'd, fince it is not agreed concerning his name and quality: i Justine calls i lib. 20. him Demarains, (and Johannes Sarisburiensis, from Justine, Maraius) bothers, Mamercus: But the greater part of Writers agree, that he was 1 Laert. Suid. called 1 Mnefarchus, his profession, according to Hermippus and others, a Graver of Rings; according to others, a Merchant.

Some there are who affirm, he was a Phliasian; a Pausanias reports; m Porph. that he was fon of Emphron, grandson of Hippasus, who, upon the taking " of Phlins by the Dorians, fled to Samus. Others, that he was fon of Laert, Hippafus; Hippafus was son of Euchyphron, Euchyphron of Cleonymus, who was banished our of Phlines and that Mamerons (or rather Mnefarchus) lived in Samus, whence Pythagoras was faid to be a Samian. P Cle- paral. ambes relates, he was a Syrian, of the City Tyrus in Syria, (or rather in Phenicia) whence making a voyage to Samus for traffick, at such time as the Samians were much opprest with famine, he furnished them with Corn, in requitall whereof, they made him free of their Country. 9 Hippobotus faith, that Pythagoras was a Samian.

Indeed, the most generall and approved opinion is, that Mnesarchus was a Samian, descended from Ansans, who first brought a Colony into Samus;

i Contra A

g Clem, Alex.

Samus; and that Pythagoras, his son, was born at Sidon in Phanicia; but by education, as well as extraction, a Samian alfo. This is ratified by the authority of famblichus, who begins his life with this fabulous Nar-

r Jambl. vit. here and afterwards, as appeareth by the Oracle, avti Saluns.

x Circd also

It is reported, that Angely, who lived at I Same in Cephalenia, was de-Pyth. cap. 1. Scended from Jupicer, others say from Nepinns and Afripula a moninion So read both occasioned by his vertues, or some particular greatnesse of soul. In predence and magnanimity, he excelled ali other Cephalenians. This Angens was commanded by the Pythian Oracie, to gather sogether a Colong out of Cephalenia, Arcadia, and Thessaly, augmenting it from Athens, Epidaurus, and Chal-Cis; and that having got them to gether under his command, he should people an t Strab.lib.14. Island, named from the richness of the soyl Melamphyllos, (black-leaf) and call the City which they built Samus, from Same in Cephalenia. The Oracle was thus.

> In stead of Same, Samus thou (an Isle) . Shalt plant Ancaus, whichmen Phyllas Ityle.

That this Colony was drawn from those severall places; appears, not eacly from their religious rites and facrifices, (which are derived from the Committee ont of which those people came) but also from the affinities and mutual conventions made by the Samians: Mnesarchus and Pythais, the parents of Pythagoras, are said to be descended from the family of the same Ancaus, that u Perphyr.pag. planted this Colony there. [" Of Pythais it is confirmed by Apollonius.] Which nubleness of their extraction being much celebrated among stabels Country-men, a Samian Poet declar'd him to be son of Apollo, in thefe by Porphyrius. words.

> Pythais of all Samians the most fair, Jove-lov'd Pythagoras to Phubus bare.

Which report was railed thus. This Mnefarchus the Samian being apox oceastonof Traffick at Delphi, with his wife, who was at that sime newly with child, and not known to be for he enquired of the Oracle concerning his voyage to Syria. The Prophetes told him, That his journey should be according to his mind, very advantagious. That his wife was already with child, and should bring forth a son, that should exceed all men that ever were, in beauty and wisdom, and, through the phole course of his life, conduce much to the benefit of mankind. Mnelarchus considering, that the Oratle mould not have spoken of his for, feeing that he demanded nothing concerning him, if there were not something extraordinary to be expected from him; tumediately havenpon changed the name of his wife, which before was Parthanis to Pythais, from the propheteles, and as soon as she was delivered at Sidon in Phoenicia, they called the child Pythagoras. For Epimenides, Eudoxus, Xenocrates, [and others mentioned by y Apollonins) are to be rejected, who affirm, Apollo at their name tay with Pythais, 2 and got her with child, (she not being sa before) and thereupon foretald it by the prophetefs, this is not to be admitted. But that the foul of Pythagoras, being of the regimine of Apollo, (whether at a follower, or fame other way more near to him) was sent to men, mone can doubt, since it may be evinced by these circumstances of his birth, and the untverfall wisdom of his mind. Thus much (faith Jamblichus) concerning his generation. Whence we fee, the Greeks did so much admire his wir, that they chought it could be nothing less then divine, and thereuponfabled Apallo to behis father. Pythagor as was the youngest of three fons, the eldest & Cleanthau calls

Eunostus, Laertius, and Suides Ennomus; the second, Tyrrhenus. He had

likewise arr uncle, Zoilus, mentioned by Lurrius,

y Porphyr. pag. z Adding . z zwielu avrlu du my game

a Portigo. 2

The

The reasons for establishing the times concerning Pythagoras's life, will hereafter befer forth, upon occasion of his going ibto Italy. In the mean time, I shall defire it may be admitted, that he was born about the third year of the fifty third Olympiad: That heing eighteen years old, he heard Thales and others: Then he went to Phan cia, thence into Lypp, where he staid twenty two years; afterwards at Babylon twelve years; then returned to Samus, being fifty fix years old; and from thence went into lealy. The particulars whereof shall in their severall places be more fully discoursed.

CHAP. II.

His first Education and Masters.

Nesarchus (Saich & Jamblichus) returning from Syriaso Samus, with a Vic. Pytheg. dedicated to Apollo the Pythian, and brought up his fon in severall excellent disciplines, committing him sometimes to Croophilus, sometimes to Pherecycles of Syrus, and to almost will the Prafects of the Temple, us being blest with she fairest and most divinession that over man had.

Some there are who affirm, that be was first a Wrestler; and that when b Last. Pherecycles first discoursed among the Greeks, concerning the immortality of c St. August. the Soul, Pythagoras the Samiau, moved at the nevelty of the discourse, be- Ep.3.ad voluscame of a Wrostler, a Philosopher. But these relations seem to have been occasion'd, by consounding Pythagorus the Philosopher with a Wrestler of that name, his concemporary, of whom hereafter.

d Cleanther and Swider relace; that he first heard Pherecycles the Sy-d Porth. p. z. rian, at Samus and in the focuse place Hermodomas, To Kecopolia, the e in Pythes. Cresphylian, at the fame Sannus, when very old, filtermodamus was his name, f Jambl. has be man fruitmed Croophylps: Wherefore perhaps instead of red Keropulies, should be stead, roll Kengulan; whethe he was remed a Cred-g As once in phyliab, as well as limaned Catophylus; h for chur reported to be descended Ritterhufus's from Greophyluse. Samine, who, in cites paff, entertained Homer as bis gueff, and was, as fame far his Mafter and his Rivallin Posery. But " April Dietolin. leins, who take Hermodamas, sord todamets, as he calls him, was disciple h Jambl. to that Creophilus, an error no left in Chronology, then when he faith, i snebo. Pythagoras was Disciple to Plata, unless the whole Text be corrupted.

A Pychagoran his factor shing the green up in predence and senser ance in James. conting , while he was received when the shines of the state of the senser ance. being, rabilit he wasperviery journe, generally direct respected and honouved, even by the most aged. His presente and distourse mirated all per sons it to every me on rubom holached, be appeared worthy unlimburion, informache has many querred, be was the fon of a design. He being thus wonfirm'd by the great opinions that were had of him, by the education of his infancy, and by his mannall excellency, made himself daily more worthy of these advantages, udorning himself with Devotions, with Sciences, with excellent conversation, with constancy of minde, with grave deportment, and with a sweet inimitable serenity 3 never transported with anger, laughter, emulation, contention, or any other disorder; living like some good genius, come to converse in Samus. Hereupon, though young, a grow report was preval of him; to Thales at Miletus, to Bias at Priene, two of the Sages, and to all the Cities thereabout; many in all those pares-commonding the young man minde him fumous, calling laim by a Pro-ci minde werb, [The Samian Comet] or, [The fair-hair'd Samian.]

About this time began the tyranny of Polyctates, when Pythagoras, about eighteen years old, forefeeing the event, and how obstructive it would prove

PYTHAGORAS

o Latt.

to his designs, and to the pursuit of Learning, which he intended above all things, 1° being young, and defirous of knowledge, left his Country to go to travell] stole away privately by night, taking with him Hermodamas, (/irnamed Creophylus, and descended, as was reported, from that Creophylus, who was Helt to Homer) and made a voyage to Pherecycles, [at Lesbus, to whom, Laertius saith, he was recommended by his uncle Zoilus and to Anaximander, the natural Philosopher, and to Thales at Miletus. With eath p Apul. Florid. red his parts, and communicated their learning to him. [PUnder Anaximan-lib. a. der the Milesian. he is said to have and the said to have and the said to have a said to h things Thales entertain'd himkindly, and, wondring at his excellency above other youths, which much surpassed the report he had received, assisted him as far as he was able in Sciences; withall, accusing his own age and infirmity, he a vised him to make a voyage to Agypt, there to get acquaintance with

q Thebes.

the Priests of Memphis and I Diospolis, since of them he had learned those things, for which he was by many esteemed wife, though he were not of such formardness, neither by nature nor education, as he saw Pythagoras to be. Whence he presaged, that, if he conversed with those Priests, he mould become the most divine and wifest of men. This Pherecydes fell fick at Delms: That he ont-lived not the fifty se-

r Layt. vit. Thaleris.

venth Olympiad, is manifest from a * Letter which he writ the day before his death, to I hales, who dy'd the first year of the Olympiad following. And though the greater part of Authors write, that at the same time, when the Cylonians in Crotona, conspired against the Pythagoreans, (which was not long before Pythagoras died) Pythagoras was gone from Italy to Delus, to visit and bury Pherecydes, yet Dicaarchus and other more accurate Authors (faith * Porphyrius) aver, that Pythagoras was present when that conspiracy broke forth, and that Pherecycles dyed before Pythagoras departed from Samus. The former relation hath im-* Plin.exercit. posed, among others, *upon the learned Salmasius, who, to reconcile this with other circumstances concerning Pherecyaes, is constrain'd to imagine another person of the same name. It was therefore before Pythagoras lest Samus, that & Pherecydes, being desperately seized by a Phibiriasis, he went to visit him, and attended him in his sickness, until he died, and then

* pag. 38.

[Porph. p. 10, lamb. cap. 30.

pag. 162. Lært.

t Leert. u vit. Pyth.

x cap. 5.

r Phavorinus, in the seventh Book of his Various History, and Porphyrius, relate, that, after he had lived a while with Hermodamas, he first taught Wrestlers, and of them Eurimenes, to diet with flesh, (whereas other Wrestlers used to eat dry'd figs, chees-curds, and whey) whereby he became Victor at the Olympick Games. But Laeries and * Jamblichus observe, that this is falsly ascribed to Pythagoras the Samian, (for he allowed not the eating of flesh) but was indeed the invention of Pythagoras, son of Eratocles, of whom hereafter.

performed the rites of funerall, as to his Masten. For Laertius and Porphyrius

add, that after the death and buriall of Phetecydes, be returned to Samus, out

of a defire to enjoy the society of Hermodamas.

CHAP. 111.

How be travelled to Phoenicia.

Aving learn'd of Thales above all things to busband his time, and for a lamb,cap,13. I that reason forbearing wine and slesh, and having before refrained from eating much, and accustomed himself to such meats, as were light and easie of digestion, by which means he procur'd a habit of watchfulness, clearness of mind,

* J.I.L

mind, and an exact constant health of body; He made a voyage to Sidon, as well out of a naturall defire to the place it felf, esteeming it his Country, as conceiving that he might more casily pass from thonce into Ægypt.

Here he conferred with the prophets, successors of Mocus the Phylologist, and with others, and with the Phienician priests, and was initiated into all the mysteries of Byblus, and Tyre, and fundry of the principal facred Institution b reading ons in dreers other parts of Syriagnot undergoing thefe things out of Super Bition, and see as may be imagined; but out of lave to Knowledge, and a fear, left any thing worshy to be known, which was preserved among it them, in the miracles or mysteries of the gods, might escape him. Withall mot being ignorant, that the rites of those places were deduced from the Egyptian ceremonies by means whereof he boped to participate of the more sublime and divine mysteries in Ægypt, which be pursued with admiration, as his Master. Thales had advised him.

CHAP. IV.

How he travell'd to Ægypt.

*Come Ægyptian Mariners passing accidentally along that coast, which a Jamblichus Dises under Carmel, (a Phænician mountain, where be spent much of his continueth. time in private retirement at the Temple) willingly reserved him into their ship. But observing, during the worage, how temperately be lived, keeping his safaal dia, they began to have a greater esteem for him. And perceiving some things in the excellency of bit demeanour, more then human, they reflected within themselves, how that he appeared to them as soon as they landed, comming down from the top of the manutain Carmel, (which they knew to be more facred then other Hills, and not mode upon by the vulgar) cafily and directly, neither from ner precipices obstructing his passage; and how that, comming to the fide of the Inp, be asked, Whether they mere bound for Egypt; and they a For purcore answering, That they were, be went into the vessell, and flently sitting down, omosey Euteina place, where he might least disturb the mariners, in case they should be tos, reading in any streffe , considued in the same posture two nights and three daies, without omosey faun ment, drink, or sleep, (except when none perceived he sumbered a little, sit. Aspin we are ting in the sum and how make, &c. that the voyage proceeded direct, beyond their expectation, as if affifted by the presence of Jome gad. Laying all these things together, they concluded and perswaded shemstelves, that some divine Genius did indeed come along with them from Syria to Egypt. The rest of the voyage they performed prosperously, observing a greater respect then formerly in their words and actions, as well to one another, as sowards him, untill they at last arrived upon the coast of Egypt, by a most fortunatepassage, without any storm.

As from as he landed, they reverently took him up, and feating him on the cleanest part of the sand, rear'd an extemporary Altar before him, on which they laid part of all the forts of provisions which they had, as the first fruits of their lading, and drew up their vessell in the same place, where they first put to fea. Pythago as, though weakened with long fasting, was not fick, either as his landing, or by their handing of him; nor did he, when they were gone, abstain long from the fruits which they had laid before him, but took them, and preserved his constitution therewith undisturbed, till he came to the next houfes. b From thence he went to search after all the Temples with diligent and b cap. 4.

exact inquisition. e Antiphon, in his Book concerning such as were eminent for vertue, c Porphyr. vir. extolleth his perseverance when he was in Agyst, saying, Pythagoras Pythag pag. 5. designing to become acquainted with the institution of the Agyptian Priests, cited also by and Lacrtius.

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d lib. 3.

c Clem. ARR.

Strom.

and adjusted endeadouring to participate thereof, defined Polycrates the Tyrant to write to Amasis King of Egypt, with whom he had friendly , (as appears also by & Herodocus) and hospitality, (formerly) that he might be admitted to the foresaid dollarine, Comming to Amasis, Amasis gave but Le .ters to the Priests, and roing first to those of Heliopolis, they send him to the Priest of Memphis, as the more antiem, which was indeed but a presence of the Heliopolitant: [For the Egyptians imparted not their mysteries to every one, not committed the knowledge of divine things to profane persons, but to those onely who were to inherit the Kingdom; and, of Priests, to those who were adjudged to excell the rest in education, learning, and descene.] From Memphis, upon the same presence, he was sens to Thebes. They not during, for few of the King, to presend excuses; but thinking, that by reason of the preasoness and dispensey thereof, he would design from the designe, enjoyeed him very hard precepts, wholly different from the institution of the Grecians, whigh perendily performed, to their so great admiration, that they gave him power to facrifice to the gods, and to acquaint himself with all their studies, which was never known to have been granted to any forraigner besides. "Clement Mexandows belaces particularly, that he was disciple to Sonchedes, an Egyptian Arch-prophet.

f Strom. I.

g Diogenes Sairth, that whilft he lived with these priests, he was instructed g Porph pag 8. in the Learning and Language (as Antiphon allo affirms) of the Egyptians, and in their three kinds of writing, Epistolick, Hieroglyphick, and Symbo-

g Clem. Alex.

lick; whereof one imitates the common way of speaking; the rest allegorically They who are caught by the Ægyptians , learn first the by Enigms. Strom. lib. 1. method of all the Egyptian Letters, which is called Epifolog aphickis the second, Hierarick, used by those who write of sacred things; the last and most perfect Hieroglyphick, whereof one is Curiologick, the other, Symbolick. Of the Symbolick, one is properly spoken by Imitation, and that is written as it were Frontally; another on the contrary doth allego. rize by Enigert. For instance, in the Kyriologick way, to express the Sun, they make a Circle; the Moon, a Crescent. Tropically, they do properly traduce, and transfer, and express by exchanging some things, and variously transfiguring others. Thus when they deliver the praises of Rings, in Theologicall Fables, they write by Anaglyphicks. Of the third kind, by Enigms, let this be an example: All other Scars, by reason of their oblique course, they likened to the bodies of Serpents, but the Sun to that of a Beerle, because having formed a ball of Cow-dung, and lying uponits back, it rolls it about (from claw to claw.) They say moreover, that this creature liveth fix months under ground, and the other half of the year upon the earth; and that it immits feed into the Globe. (of the earth) and so generates, there being no female of that species: Hitherto Clemens.

h Val. Max. 8.7. continuing.

into the Commentaries of the Priests of former times, be knew the observacions i Jambl.cap.4. of innumerable Ages, as Valerius Maximus faith. And i living admir'd and below'd of all the priests and prophets with whom he conversed, he informed himself by their means accurately, concerning every thing; not omitting any person, eminent at that time for tearning, or any kind of religious rites; nor leaung any place unseen, by going into which he conceived, that he might find fomething extraordinary. [For the went into the Adres of the Egyptians, (and, as 1Clemens faith, permitted himselfto that end to be circumcised.) and learned things not to be communicated concerning the gods, my, flick Philosophy, He travelled to all the Priests, and was instructed by every one, in that wherein they were particularly learned. In Egypt he lived twenty, two years, in their private sacred places, studying Astronomy and Geometry,

Thus h being acquainted with the learning of that Nation, and enquiring

k Laert. 1 Strom. I. pag-302.

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metry, and mas initiated into carforily or enfeatly to this all the raligious my Steries of the gods.

Lacroins fairly, He made three Caprof stoor, and present when so each [Society] of the Egyphan Pricks; which, as we fald, vectethree, of Heliopatis, Memphis, and Thebes.

and back the ANGCHAP How be went to Babylon.

Mahi dying in the third year of the fixty third Olympiad, (which a olim A was the 223d. of Nationaffar) bis fon Pfammattus fucceeded him, who is by first as named A mistans; and seems to be the same whom h Pting b lib. 36.cap. calls Semnifereeus, (though cothers interpret it of Amasis) in whose Reign; c Ufter Anal. Canh her kythagorar mus in Egype: Ar this time, Combyfes invaded and 4:67. conquered Egypt, d'by whom Pyringoras was taken prifoner, and font to d Jones. esp.4. Babylon, There he lived with the most excellent among the Chaldeans, e Clem. Strom. a and with the Magi, the Perlian Magi, (for so & Cicero, & Apaleius, and Laert. Lessebine term them) in respect that Babylon was then under that Mo- f de finib. narchy; which is the meaning also of Valerius Adacimus, and Lastania g Florid. 2. tins, who affirm, that he went from Agypt with Perfians, (not to Perfia, i lib. 8. cap. 7. as I forme conceive) andreso ened himself to the mast exact prudence of the klib.4. con. s. Magi, tabe formed, 1.110

"The Magireceived himkindly, and instructed him in she most profound Philosoph. and sublime my feries, of the worthip of the gody By their means alfoy he ar- Scalis cap. 6. rived at the beighth of Arichmetick' Musick, and other Mahomatical in Janth con-Sciences, From them, faith " Valerius Maximus, be-wish a decile mind, resecond the metters of the Stars, their power, property, and effetts, otheir nlibs.

flates and penieds; the charieus effetts of both in the nativisies of men, as o Apul. Florid. likewise theremedies of diseases, which are purchased at vast rates by Sen and lib. 2.

Of the Chaldean's with whom he lived in Bubylon, P Diogener particu- P Perphyr. p. 2. larly inclanceth Zabi was; by whom he was cloufed from the pollations of but · lifepast, and instructed from what things vortuens porfers enght to be free; and marns she discourse conserving Planere, (Phylick) and what are the principles of the thirterie. This Informs was probably the same with that Lorenstres; one of the Pertian Magi, whom, a Apuleius faith, he thieft a Fleid. h had for Teacher, verinting him, Omnis divini arcanim antifican: and the same with Mazaraus the Assyrian, whom : Alexander, in his Book of r Porphyr. pag. Pythagorick Symbols, affirms to have been Master to Pythagoras; the fame whom I Suidas calls Zards; Tril Edward, Phearch, Zararas: whence I in voce Pyfome conceive, that they all mean Zoroastres the Magns, who was also thegores. called Zarades, as evicently apaders from Theddier and Agathias. In- Dis Syris. deed, he could not hear Zoroastres himself, as being some Ages later; yet ic appears from the relation of Applicies, that many conceived Prihagoras; to have been a follower of Zoroaftich Perhaps him, whose doctrine Pychagorav embraced, Afon & Cleman flich, he explained Lornaftres the Porfian Magus) priterry believed to have been his Matter. This Wat arans the Afferian, was by Tome supposed to be the Prophet Exikiel; which opinion Clemens oppugns; neverthelelle (as Mr. Selden observes) the most accurate Chromology teacheth; that Ezekel and Pythageras flourished concerner, between the south and sad: Olympiad; and therefore the account of time hinders not, but that this Nazarains might be Ezekiel.

* Diogenes (in his Treatife of incredible things, beyond Thata) adds, that * Porph. p. 8.

1 Vorgius de

z Przpar.lib.

a Annal.p.151

on. lib. I. c contra Cel- . sum, lib. 1. d Clem.Strom. 1 Eufeb. Prz- par. lib. 13.

e Clem. Alex.

Strom. I. ..

E Parph.

clem.Swom. I Perpl .p.8.

i Porph. p.4.

k Joseph.contra

y lib. 4.cap.2. he went also to the Hebrowes, which y Lastanius expresly denies. 2 Ensebius saith. He is reported to have heard the Persian Magi, and the Diviners of the Experians, at what time some of the Jewes were gone to Babylon, others to Agypt. That he conversed with the Jewes at Babylon, (faith the Bishop of Armagh) may be argued, for that he transferred many of their Doctrines into his Philosophy, as Hermippus declares, in his first b contra Api - Book of things concerning Pythagoras, sired by b Josephus; and in his first Book of Law-givers, cited by corigen, which likewise is confirmed by d Aristobulus the Jew . a Peripatericall Phitosopher, in his first Book to Philometor; who moreover was induced by the same reason to believe that the Books of Moses were translated into Greek before the Persian Empire; whereas it is much more probable, that Pythagorus received that part of his learning, from the conversation which he had with the Hebrewes.

· Alexander adds, that he heard the Galatz and the Brachmanes. From Chaldea (faith Apuleius) be went to the Brackmanes; thefe are wife persons, a Nation of India; for which reason he nent to their Gymnesophists. The Brachmanes conferred many things to his Philosophy; what are the documents of minds, what the exercises of bodies, bom many are the parts of the foul, howmany the vicificudes of life; what tormente or remards succording to their merits, are allusted to men after death.

Diogenes adds, that he went also to Arabia, and lived with the King there; but it is not easie to find the name or the Court of the King of that. wandring Nation.

As concerning his learning, it is generally faid, that g he learned meny, and those the most excellent parts of his Philosophy, of the Barbarians, at h Diogenes affirms, he gained the greatest part of his wisdom from these Nations. The Sciences which are called Mathematicall, he learnt of the Egyptians and the Chaldeans, and the Phoenicians; for the Agyptians were of old studiom of Geometry; the Phanicians, of numbers and Proportions; the Chaldeans, of Astronomicall Theorems, divine rites, and worship of the gods, and other institutions concerning the course of life, he learned and received of the Magi. These are more generally known, as being committed to writing; but the rest of his institutions are lesse known.

Hermippen saith, He embraced the opinions of the Thracians ; which Some interpret of Pinacus, whose father Hyrrhadius was of that Country: But with more reason may it be understood of Orpheus, from whom sea. Jamblichus acknowledgeth, that he derived much of the Theologicall cap. 6. lett. 2. part of his Science.

CHAP VI

How he returned to Samus

Fembl.cap.2,5 (for the Chapters are ill di-Ringuisht.) 4

Aving lived at Babylon twelve years, he returned to Samus, [for, that he was redeemed by one Gyllus Prince of Crotona, Apuleius -cites but for a lesse creditable relation] about the fifty fixt year of his . 200, where being known by some of the most antient persons, be was looked upon with greater admiration than before, for he feemed to them more wife, more beautifull, and more divinely majestick. His Country summoned som to fome publick employment, that he might benefit the generality, and communicate his knowledge: which he not refusing, endeavoured to instruct them in the symbolicall may of learning, altogether nesembling that of the Agyptians, in which he himself had been instituted. But the Samians not affecting this way, did not apply them (clues'to him.

Pythagoras,

Pythagoras, though he saw ika: no man came to him, or sincerely affected his learning, endeavoured nevertheless all possible wases to continue amongst them, not despising or undervaluing Samus; because it was his Country. And whilf he was very desirous that his Country-men should taste, though against their wills, the sweemess of his Mathematicks, he observed in a Gymnasium ayoung man that play'd at Tennis dexteroully and nimbly, but otherwise poor and indigent: and imagining that this Youth would be wholly guided by him. if without labour he should supply him with necessaries; when they had done washing, he called him to him, and told him, That he would continually fur nish him with all things sussicient for his maintenance, if he would learn briefly, and without labour, and constantly (that he might not be over-burthened) some Mathematicks, which he himself, when he was young, had learned of the Barbarians, which had now left him by reason of old age and forgetfulness. The Youth promising, and being allured by the hopes of maintenance, he endeavoured to initiate him in Arithmetick and Geometry, drawing the demonstration of each in a Table; and teaching him, he gave the young man for every Scheme (or Diagram) three Oboli, as a reward and compensation. And this he continued to do a long time, out of a love of glory, and industriously, bringing him into the Theory by an exact method. But when the young man, having made a good progress, was sensible of the excellency, both of the pleasure an i the consequences in Mathematicks; the wife man perceiving it, and thathe would not now quit his learning, what inconvenience soever he might suffer, presended, that he had no more Trioboli to give him. "Tis no matter, " said the youth, I am able to learn and receive your Arithmeticks without it. He replyed, "But I have not sufficient to find food for my self, wherefore I "must now give over, to acquire necestaries for levery day, and daily food; "nor is i fit now to be taken up with Tables and fruitless studies. Whereupon the young man, loth to be hindred from continuing his learning, replyed, so I apill supply you, and in some manner require you; for I will give you for every Scheme three Oboli. And from thence-forward became so much in love with Mathematicks, that he alone of all the Samians was commended with Pythagoras, being likewife of the same name, son of Eratocles. Aleiptick Commentaries are extant, and his directions to the Wrestlers of that time, to eat flesh instead of dried figs; which by some are falsty ascribed to Pythigoras the son of Mnesarchus, [as is formerly intimated] but by * Pliny to one of that name, who professed Exercises of the Body, * lib 23.cap.7 which agreeth with the relation of Jamblichus.

CHAP. VII.

How he went to Delus, Delphi, Creet, and Sparta.

TOt long after, according to the relation of a Jamblichus, Pythago- a cap. s. & cap. ras went to Delue, where he was much admir'd by the inhabitants for that 7. he prayed onely at the Altar of Apollo Genitor, called b unbloody, which b clem. Strom. flands behind the horn Altar] c because at it were offered onely Whear, 7. and Barley, and Cakes; (but no Victim, as Aristoile saith, in his Treatise c Laert. concerning the Delian Common-wealth) and applyed himself to none but d cap. 5. p. 40. the attendants thereof.

From Delus, d Jamblichus faith, he went to all places of Oracle. e At freading Delphi he writ an Elegy upon the Tomb of Apollo, whereby he declared, of white that Apollo was fon of Silenas, but slain by Pytho, and buried in the place room. Hefich. called Triops, which was so named, for that the three daughters of Tiol. Triopas mourned there for Apollo. At Delphi also (gAristoxenus saith) he ends is Delphi also (gAristoxenus saith) he ends is Delphi also (gAristoxenus saith) he learned many morall documents of Themistoclea.

Pols Teinus.

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He went also to Creet and Sparta, to acquaint himself with the Lawes of Minos and Lyonrgus, which at that time were much renowned, as b Juline and i Tamblishus affirm.

h lib. 20. i cap. 5.

Neither was Creenels famous for religious ceremonies, being esteemed the place where Jupiter was born, and brought up by the Corybantes or Dactyli Priests of Cybele, in a Cave of the Mountain Ida, which they so named after that of Phrygia, whence they came. They had also a Tra-

fo named after that of Phrygia, whence they came. They had also a Trak'Porph. p. 11. dition, that Jupiter was buried there, and shew'd his Tomb. Here k Pythagoras addressed himself to the Priests of Morgus, one of the Idzan
Dactyli, who purify'd him with the Ceraunian Stone, [so called, in that
it is conceived to be a piece of Jupiter's thunderbole, and therefore perhaps used by his Priests. In the morning he lay stretch'd forth upon his
face by the Sea-side; at night by a River, crown'd with a Wreath, made of
the Wool of a black Lamb.

He also apply'd himself to the Cretan Epimenides, that eminent Soothsayer, 1 Porph. p. 11. as Apuleius calls him. I He went [m down] with him into the Idaan Cave, m Laert.

wrapt in black Wool, and stayed there three times nine daies, according to the custome; and to Jupiter, and saw the throne which is made yearly there for him, and writ an Epigram upon his Tomb, beginning thus:

Here Zan deceased lies, whom Jove they call.

n Laert. Thus was he n initiated into all religious rites, as well Grecian as Bar-

CHAP. VIII. How be went to Olympia and Phlius.

a Vd. Man.

A Fter he had made enquiry into the Laws and customs of Creet and La-A cedemon, he went down to the Olympick Games; and having given a proof of his multiplicions knowledge, to the admiration of all Greece, being demanded what his Appellation was, he answerd, That he was not Sophos, Wise; (for excellent men had already pesses d that name) but, Philosophos, A lover of wisdom.

Larr. in Procen.
c Laert. in Procem.
d Laert. vit. .
Pythag.
e Tufcul.quzft.

But b some relate this, as done at Sicyon, in discourse with Leon, Tyrant of that place; others, at Phlus, distant from Sicyon a hundred furlongs. Of the latter are "Heraclides, in his Book of the breathless Woman; & Soficrates in his Successions. The testimony of Heraclides is thus delivered by Cicero: He went (as is reported) to Phlius, and discoursed upon some things learnedly and copiously with Leo Prive of the Phliasians. Leo admiring his wit and eloquence, demanded in what Art he did most conside. He answered, That he know no Art, but was a Philosopher. Leo, wondring at the novelty of the name, asked, Who were Philosophers, and what difference there is between them and others? Pythagoras answered, That human life seem'd to resemble that publick Convention, which is celebrated with the Pomp and Games of all Greece, For, as there, some by bodily exercises aime at the glory and nobility of a Crown; others are led away by gain in buying or selling: But there is a certainkind of persons, and that those of the better quality, who seek neither applause nor gain, but come to behold, and curiously observe, what is done, and how. So we, comming out of another life and nature, into this life, as out of some City into the full throng of a publick meeting, some serve glory; others, riches: onely some few there are, who, despising all things else, studiously enquire into the nature of things. These he called, Enquirers after wisdom, that is, Philosophers.

Thus,

Thus, whereas Learning before was called Sophia, Wifdom; and the Professors thereof, Sophoi, Wife-men, (as Thales, and the rest; of whom we treated in the first Book) Pythagoras, by a more modest Appellation, named it Phi ofophy, love of misdom; and its Professors, Philosophers; concei- Laert. ving the attribute of Wise not to belong to Men, but to God onely; that Prozm. which is properly termed Wisdom, being far above human capacity. 8 For g Jamb.cap. shough the frame of the whole Heaven, and the Stars which are carried about in it, if we consider their order, is fair; yet is it such, but by participation of the primary Intelligible, who is a nature of numbers and proportions, diffusing it felf through the Universe, according to which, all these things are ordered together, and adorned decently. Wisdom therefore is a true knowledge, conversant about those fair things which are first and divine, and incommixt, and alwates the same; by participation whereof, we may call other things Fair. But Philosophy is an imitation of that Science, which likewise is an excellent knowledge, and did affift towards the reformation of Mankind.

CHAP. IX. How he lived at Samus.

Aving been a difigent auditor and disciple of all these, he veturned home, a lamb. cap. 5.

And earnestly addicted himself to enquiry after such things as he had Pag. 40. emitted; and first, as soon as he returned to Ionia] (saith Antiphon, cited by Porphyrius, repeated and enlarged by Jamblichus) he built [in his Country] within the City, a School, which even yet is called the Semicircle of Pythagoras, in which the Samians, when they would consult about publick affairs, affemble; choosing to enquire after things honest, just, and advantageous in that place, which he, who took care of them all, had eretted. Without the City he made a Cave, proper for his study of Philo-Tophy, in which he lived for the most part day and night, I and discoursed with his friends and made enquiry into the most usefull part of Mathemasicks, taking the same course as Minos son of Jupiter. And so far did he sur-passe all whom he taught, that they for the smallest Theorems were reputed great per fons.

Pythagoras now perfected the Science of the Celestiall Bodies, and over-run it, with all Demonstrations Arithmeticall and Geometricall. Northis onely, but be became much more edmir'd for the chings he performed afterward; for Philosophy had now received a great increase, and all Greece began to admire him; and the bost and most studies persons, for his sake, resorted to Santus, de-

siring to participate of his Institutions.

CHAP. X. His Voyage to Italy.

Dut Pythagoras being engaged by his Country-men in all Embassics, and Iamb.cap.'s, 6. Deanstrained to be interested in their publick negetiations, and perceiving (for these althat if he should comply with the Lawes of his Country, and continue there, it would be bard for him to findy Philosophy; for which reasen, all former Phi- stinguisht.) losophers ended their lives in forraign Communies. Weighing all these considerations, and to avoid civill employments; or, as others say, declining the negligence of learning, which at that time possess d the Samians, departed into Italy, preferring that place before his Counses, which contained me ft perfons, fervensly defirous of learning.

But hefore we speak of his actions in Iraly, it will be requisite, as well

to settle the time of his comming, as the state of that Country, as it was at that time. It was a received opinion amongst the more antient, but lesse learned, Romans, That Pythagoras was contemporary with King Numa. The occasion of that tradition might perhaps arise, from those Books which were found in the Sepulcher of Numa, 805 years after his death, as Antius Valerius, cited by "Livy; and Cassius Hemina, by " Pliny, relate; and supposed to contain Pythagoricall Philosophy. But that opi-*lib.13.cap.83 nion is long fince refuted, by the more learned Romans and Grecians, Cicero, Ticus, Livius, Dionysius Halicarnassaus, Plutarch, and others.

 Decad. 4. lib, ult.

> They who have looked more Arichly into the time of Pythagoras, feem to follow two different accounts. Jamblichm faith, That he lived in £gypt 22 years, That he was carried from thence by C. mby ses, That he lived in Bubylon 12 years, That from thence he returned to Samus, being 56 years old; That from Samus he went into Italy in the 62 Olympiad, Eryxidas, a Chalcidean, being Victor at the Olympick Games: From whence it followes, that he went into Egypt about the third year of the 53d. Olympiad, and that he was born the second year of the 48th. Olympiad; and that it was the 52d. Olympiad, when he, in the 18th. year of his age, heard Thales, Pherecydes, and Anaximander. This account seems to be followed by Laertins, Porphyrius, Themistius, Suidas, (from Laerius) and others, who affirm, he went from Samus into Italy, at what time Polycrates was Tyrant of Samus, conceiving it unfit for a Philsopher to live under such a Government: For by * Dodorus, Pythagoras is acknowledged in the 61 Olympiad, Thericles being Archon; by *Clemens Alexandrinus, about the 62d. Olympiad, under Polycrates; and in the second year of the 64th. Olympiad, Polycrates was betrayed and put to death by Oroesas. This account Antilochus also seems to follow. who reckons from the time of Pythagoras to the death of Epicurus 312 years. Epicurus died in the second year of the 127th. Olympiad; the 312th. year upwards, is the first of the 49th. Olympiad. Neither is Livi much different from this computation, who makes him to come into Italy, Servio Tullio regnance, who died about a year or two before. And this account might be the occasion of making him live to 90 years, as Laerius saith, many do; and to 104 years, as the nameless Author of his life in Photius, the year of his death being, according to Euseb us, the

Vales. p. 241. Strom.

" Excerpt.

Clem. Strom. I.

fourth of the 70th. Olympiad. But this account may, with good reason, be questioned, for if it be granted, (as by Jamblichus himself, and other good Authorities it is affirmed) that Pythagoras was in Egypt when Camby ses subdu'd it, and that he was carried away captive by him into Babylon, the time of his going into Italy must of necessity be much later; for Cambyses invaded Ægyprin the fifth year of his Reigne, which is the third year of the 63d. Olympiad, and the 223d, year of Nubonassar, of which there is no question in Chronology. For that the seventh year of Camby ses is known to be the 225th. year of Nobonassar; because Ptolomey in his * Almegist relates an Astronomicall observation, of a Lunar Eclipse at Babylon, on the 17th. day of the Month Pharenoth, according to the Ægyptians, which is with us the 16th of July, one hour before mid-night From whence now it followes, that if he lived 22 years in Agypt, that then he went thither in the third year of the 58th. Olympiad; and that if he said in Babylon twelve years, he went into Italy about the end of the 66th. Olympiad; and that if he were then 56 years old, he was not born before the first year of the 53d. Olympiad. And according to this account, they

who make him to live but 70 or 80 years, do not much differ in the time of his death from them, who, according to the other account, make him

live

live so much longer; for they who give him most years, do not make him to die later, but to be born sooner.

This account they feem to follow, who affirm, * he went from Samus . Died. in exto lealy, for that he could not brook Sylofon the brother of Polycrates, on cerpt. Vales whom (being a private person, after his brothers death) Darins Hystaspis p. 241. afterward bestow'd the Tyranny of Samus, in requitall of a garment which Syloson had given him, before he came to the Empire. And thus perhaps is † Sirabo to be understood, who faith, Pythagoras, as they report, in the † lib. 14. time of Polycrates, seeing the Tyranny begun, for fook the City, and went from thence to Egypt and Babylon, out of love to Learning; and recurning home, and seeing that the Tyranny continued still, he went into Italy, where he ended his daies. By this continuation of the Tyranny, seems to be meant the snebe, ibid. reigne of Solyson, who ruled so cruelly, that many persons for sook the City, insomuch that it became a Proverb,

A Region vaft By Syloson laid waste.

With both these accounts agree what + Cicero and + Agellius affirm, + Tase. qual. 1. concerning his comming into Italy, that it was in the Reign of Tar- † lib. 17. cap. quinius Superbus; but to neither can that of † Pliny be accommodated; who faith, that Pythagoras observed the nature of the Star Venus about † lib. 2. cap. 8. the 42d. Olympiad, which was of the City of Rome the 142d. year. There must therefore be either an errour in both the numbers, or, which I rather believe, in Pliny himself, occasion'd, perhaps, by mistaking Tarquinius Priscus (under whom they both fall) for Tarquinus Superbus, under whom Pythagoras flourished.

If therefore he came into Italy in the Reigne of Tarquinius Superbus, Tusc. quast. the opinion of Cicero is to be received, that he was there when Lucius lib. 4. Brusus free'd his Country; and upon the expulsion of Tarquinius Superbus, he and Lucius Collasipus were made the first Consuls, at which time the dominion of the Romans extended not any way above fix miles from their City; and the Southern parts of Italy were chiefly inhabited by the Greenas, who at severall times had there planted divers Colonies, whereof we shall onely mention those, which were more particularly concerned in the actions of Pythagoras.

The most antient of these is Metaponium, seated in the Bay of Taren-. tum, betwixt Heraclea and Tarentum, built by Neftor and the † Pylians, † solin. a People of Pelopounefus. Long after, were founded;

Catana, a City on the East side of Sicily, betwixt Messena and Syracu-

sa, built by a Colony of Chalcideans, in * the 11th. Olympiad. Tarentum in Italy, in the † 18th Olympiad, built † by the Partheni- † Euseb. ans, who were children of the Lacedzmonian women, born in theab- † Smb. sence of their husbands, at the Messanian Wars; and therefore called Parthenians in reproch; which not brooking, they conspired against the Lacedamonian People, but being berrayed and banished, came hither.

Crotona, a City in the Bay of Tarentum, built in the #19th. Olympiad, * Enfed. t by a Colony of Achaens, under the conduct of Miscellus, by whom t snow. named Crotona, at the command of Hercules, in memory of Croto, his Host, whom having unwittingly slain, he buried there; This City, for being built by the command of Hercules, engraved his figure in their Coines.



Sybaris, a City distant from Crotona 200 furlongs, according to Strabu's account; but, as others conceive, more then twive so much; built at the same time by a Colony of Troezenians, under the conduct of the liceus, betwixt the two Rivers Craihis and Sybaric.

Locriin Italy, built the 24th Olympiad, by the Locriant, a People of Achaia.

c Agrigentum, an Ionian Colony, built by the Geloans d 108 years af c Strab. lib. 6. d Thursd.lib.6. ter their own foundation. Gela was built in the 45 year after Syratusa; e Thucyd. ibid. f Syracufa in the 11th. Olympiad: Agricentum therefore in the 49th. f Eusch.

To these add, of less certain time, Rhegium in Calabria, build by the Chalcideans. Nimera and Tauromentum in Sicily, Colonies of the Zanclaans. Indeed to generally was the Pythagoricall doctrin received in these parts, that g Jamblichus affirms, All Italy was filled with Philoso-Phicall persons; and whereas before it was obscure, afterwards by neason of Pythagoras it was named Meyahn Endes, Magna Gracia.

CHAP. XI.

His arrival at Crotona, and upon what occasion he first became eminent there.

TE came at first to Crotona, the state of which City in particular was this; † At the beginning, the Crotonians joyning with the Sybarites Tuffin.lib.20. and the Metapontines, determined to expell the rest of the Grecians out of Italy. They first took the City Syris; and taking it ill, that at their belieging Spris, the Locrians affifted the adverse parry, raised a War against them, related thus by + Justine: The Locrians being turified, re-† lib, 20. cur to the Spattans for refuge, and beg the raid. Ther, oppred with a long. War, bad them seek help of Castor and Pollux. Neither did the Anibassadors

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a Solin.

b Eufeb.

PTTHAGORAS.

dors Reight the advice of the affociate City, but going into the next Temple, they facrific'd, and implored whe help of the gods; having offered Villims. and obtained, as they thought, what they requested, no less joyfull, then as if they were to carry the podethemicious wiong with them they made couches for them in the ship, and by a fortunate voyage, bring comfort, instead of relief to their Country-men. This known, the Crotomans also send Ambassadors to the Oracle at Delphi, praying for victory, and a happy success of the War. Answer is made, That Enemies must be overcome in Vowes first, before in Arms. They bow'd to Apollo the Tenths of the Spoil. The Locrians understanding the Vow of their Enemies, and the answer of the god, vow'd the Ninths, and kept it secret, lest they might be ont-done in vowing. Being drawn forth into the field, the Crotonian Army confisting of 1 20000 Soldiers; the Locrians beholding how small a number they were, (for they had but 1 5000) gave over all hope of wiltory, and unanimously resolved to die; and so great courage did every man site from desperacion, that they conceived they should be conquerors, if they did not die unwillingly. But whilf they fought to die honontably, they over-came more fortunately; neither was there any other cause of that Victory, then that they despaired of it. Whilft they were in fight, an Eagle never left the Locrian Army, but flew about it all the while, untill they had vain a the Victory. In the Wings of the Army also, two young men, armed after a fashion different from all the rest, of extraordinary bi nesse, upon white horses, in trimson manties, were seen to fight; and, after the fight, were seen no more. This wonder was increased by the incredible swiftness of same: for the very same day that this fight hapned in Italy, the victory was reported at Corinth, Athens, and Lacedamon. After this, the Crotonians used no military exercise, nor minded Arms; for they hated what they had taken up unsuccessfully, and would have changed their life into luxury, had it not been for Pythagoras the Philosopher. Hitherto Justine:

As soon as he arrived in Italy, and came to Crotona, Dicarchus saich, Porphy, vic. That upon the comming of a person, who was a great traveler, and ex- Pythae pag. cellent, and through a peculiar advantage of nature, prosperously guided by fortune, (for he was of a free presence, tall, gracefull in his speech and ge-There, and in all things elfe) the Citizens of Crocona were fotaken with him, that having won the affections of the old men, who were the Magistrates of the City, and made an excellent and large discourse to the young men; he d d the second sime, by command from the Magistrates, make an exhortation to the young men, and afterwards to the boyes, who came flocking out of the School to hear him; and lastly to the nomen, assembled to that purpose. The occasion and manner mentioned, by Plutarch and † Porphyrins, related † pag.

thus by † Jamblichus.

At this cime, whiking from Sybaris to Crotona, upon the Sea-side, he lighted upon some fiker-men; and whilst their Net was yet at the bottom loden, be sold them exactly the number of the fishes that they should draw up: And the men und reaking to do what seever he should command them, if it fell out accordingly; he required them to turn back again the fishes alive, after they had exally numbered them; and which is more wonderfull, not one of all the number, at that time, of the files, whilft they were out of the water, died; he being present, and giving the fisher-menthe price of the fish, he departed to Crocona. But they divulged what was done, and, learning his name of the Royes declared it to every one; which they hearing, defired to see the stranger, which. was opportune to him; for he was of such an aspect, that who sever saw him could not but admire him, and conceive him to be the perfon that he really

CHAP.

CHAP. XII.

His Oration to the young Men.

Fambl. continucth. ning of this Oration is in Laertius also.

COme few dies after, he went into the publick School, and the young men flocking to him, it is said, that he made discourses to them, wherein the † The begin- exhorted them to respect their Elders, declaying, "That in the World, " and in Life, and in Cities, and in Nature, that which is precedent in time is more honourable, than that which is subsequent; as, the East than the "West, the Morning than the Evening, the Reginning than the End, Gene-ceration than Corruption; moreover, Natives than Strangers. In likemanner, cin Colonies, the Leader and Planter of Cities, and generally the gods, than " damons, damons than semi-gods, Heroes than Men; and of these (men) ce the cavees of Generation than the younger. This be faid by way of induction, comake them have a greater esteem of their Parents; to whom, he said, they es had as much obligation, as a dead man might owe to him, that mould raise es him again to life. Moreover, that it was just to love above all, and never to ce afflist the first, and those who have done us greatest benefits: But Parents onely, by the benefit of generation, are the first, and Predecessors are the " causes of all things that succeed rightly to their Successors; shewing, that they are nothing less beneficiall to us, than the gods, against whom it is not " possible tooffend in so doing; and the gods themselves cannot but in justice " par don those, who reverence their Parents equall to them; for it is from them ce that we learn to worship the desity; whence Homer gives the King of the ce gods the same style, calling him, Father of gods and mortalls. And many et other fabulous writers have delivered, that she chiefest of the gods were ambicious, to make up the divided love of children, by a new conjunction of e parents; and for this end, making a new supposition of Father and Mother. " Jupiter brought forth Minerva; Juno, Vulcan, of a contrary fex to their ce own, that they might participate of that love which was more remote.

"Now all persons granting the judgment of the gods to be strongest, he demonstrated this particularly to the people of Croto, because that Hercu-"les was of affinity with them, therefore they ought willingly to obey the in-" junctions of their Parents, since they understood, that this god, in obedieuce "to another elder than himself, underwent his labours, and presented to his

"father, as the Epinicium of his actions, the Olympick Games.

This also is in Laertius,

" He declared likewise, that in their conversation to one another, they ce should so behave themselves, that they might hereafter never become ene-" mies to their friends, but might soon become friends to their enemies; as to their . s friends they kould never become enemies, but to their enemies quickly bese come their friends. And that they should study in their behaviour towards ce their elders, their reverence towards their parents, and in their love to one se another, their community towards their brethren.

"Furthermore he discoursed concerning Temperance, saying, That young " men (hould make triall of their nature at that time, in which they have their " desires vigorous. Then he advised them, that it was worth their observation, that this onely vertue was convenient both for children, and maids, and wo-"men, and old men, but especially for young men. Further, this Vertue onely "declares, that they under stand the goods of the body and the soul, seeing it ce preserves health, and a desire of the best studies. This is manifest from the contrary; for the Barbarians and the Grecians contending about Troy, both " parties, for the intemperance of one man, fell into extraordinary calamities; those, in the war; these, in their voyage home. And God appointed ten years, " and a thousand years, onely for the punishment of this injustice, foreselling

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es by Oracle the taking of Troy, and the sending of the Virgins by the Low c crians, to the Temple of Minerva the Ilian.

"He likewise exhorted the young men to love Learning, telling them, how s absurd it were to judge learning to be the most advantageous of all things, " and to wish for it above all things, yet to bestow no time or pains in that exercise: Especially, seeing the care of our bodies is like evill Friends, which " soon for sake us; but that of Institution, like the good, which stay with a "man till death; procuring to some immortall glory after death.

"He framed many other things, partly out of History, partly out of Doce Etrines, shewing, that Learning was a common nobility of those, who were " first in every kind, for their Inventions were the Institutions of the rest. Thus " is this naturally advantageous, that of other commendable things, some it " is not possible to communicate to another, as, strength, beauty, health, con-"rage; some, who soever imparts them to another, cannot have them thinself, as, riches, government, and the like: But for this, you may receive "it of another, and yet the giver have nothing the less of it. Moreover, co some, a man cannot gain if he would; he may receive Institution if he "will: then he may apply himself to the affairs of his Country, not upon selfse confidence, but institution; for, by education, Men differ from Beasts, "Greeks from Barbarians, Free-men from Slaves, Philosophers from the "Vulgar. Who have in generall this advantage, that as of those who run " swifter then others, there had been seven out of this their one City, at one "celebration of the Olympick Games; but of such as did excell in wisdome, " there had been found but seven in the whole world; and in the following "times in which he lived, there was but one who did excell all others in Phisolojophy: for he called himself by that name, (Philosopher) instead of So-"phos, a wife man.

CHAP. XIII. His Oration to the Senators.

Hus he discoursed to the young men in the School; but they relating to Jamb, cap, 9. their fatherswhat he had said, the Thousand-men summoned Pythagosas to the Court, and commending him for the advice he had given to their fons,

they commanded him, that if he had any thing which might benefit the people of Crotona, he hould declare it to the Magistrates of the Common-wealth.

The Crotonians (faith Valerius Maximu) did earnestly entreat him, lib. 8.cap. 18. that he would permit their Senare, which consisted of a thousand persons, to use his advice.

"Hereupon he first advised them to build a Temple to the Muses, that "they might preserve their present concord; for these goddesses * have all the came appellation, t and have a reciprocall communication and delight, ce chiefly in honours common to them all; and the Chorus of the Muses is al-dor. lib. 3. var. 😘 waies one and the fame. Moreover, concord, harmony, rythm, all those things † Ariff. t. Ana'. which procure unanimity, are comprehended.

"He likewife shewed them, that their power did not onely extend to the ex-

" cellent, but to the concord and harmony of beings.

& Further he said, They ought to conceive, they received their Country as quali cognati-" a depositum from their people; wherefore they ought so to manage it, as being one quadam, ce hereafter to resigne up their trust with a just account to their own children. &c. "That this will certainly be, if they be equall to all their Citizens, and excell cother men in nothing more then in justice, knowing, that every place requireth Justice. He show'd it out of the Mythology, that Themis hath the " same place with Jupiter, as Dice with Pluto, and Law among Cities; so

pisous Synes. in post. *Emiliatio*-જેલા સ્ટેક્સ સે emerica anni

es that he who did any thing unjustly in things under his charge, seemed to abuse the whole world, [both above, below, and on earth.]

* To the same c Act Laniw.

That it is convenient in Courts of Judicature, that " gods by oath, but use to speak such things, as that he may be believed with-"CONT BATH.

« Moreover, that every one should so govern his family, as that they should " refer themselves to their own bouse as to a Court of Indicature; and that " they (hould be naturally affectionate to such as are descended of them, as ha-" vine onely of all creasures received the sense of this affection; and that they " should converse with the woman that is parener of their life: For, as some men making contracts with others, write them in tables and pillars; those with mives, are in the children. And that they should endeavour to be belowed " of those which come from them, not by nature, of which they are not the se cause, but by election; for that kindnesse is voluntary.

"That they should likewise take care, that they know no women but their " wives, and that the wives do not adulter at the race, through the carelefness

and wickedness of their husbands.

ec Further, they must consider, they take the wife from the altar with li-"bations, as a vocarefs; in the fight of the gods, and fo to go in unto her; and so that she become, in order and temperance, a pattern to those that live in the " house with her, and to the women of the City.

"And that they should see carefully that none transgress, lest, not fearing the " punishments of Law, such as do unjustly lye hid; but having a respect to he-

" nesty in their carriage, they may be incited to justice.

ec Further, he commanded, that in all their actions they should avoid idleenesses for there is no other good, than the opportunity in every astion.

ce He afferted, that it is the greatest of injustices, to separate children and pa-

rents from each other.

"That he is to be thought the greatest person, who can of himself foresee " what is advantageous: The next to whom is he, who, by those things which " happen to other men, observes what is good for himself. The worst is he, who se staies to learn what is best, by the experience of suffering ill.

"He said, That they who are desirous of glory, shall not do amis, if they " imitate those who are crowned for running; for they do no harm to their ad-"versaries, but desire that they themselves may obtain the victory. And it Sefeemeth Magistrates, not to be rigid to these who contradict them, but to " benefit these who obey them.

es He likewise exhorted every one that aimed at true glory, to be indeed " such, as he desired to appear to others; for it is not so sacred a thing to be ad-" vised by another, as to be praised for what is done; for one is onely requisite to

" men, the other much more used by the gods.

ce In conclusion he said, That their City chanced to be built by Hercules. "When he drove [Gerion's] Oxon through Italy, being injured by Lacini-"us, Croto comming to help him; not knowing him by reason of the night, ce and thinking him to be one of his enemies, he flew him; and then prom ling es at his grave, that he would build a City which should bear his name, if ever · hecame to be a god; in gratitude for his kindnesse, he said, it behoved them se to govern their Common-wealth justly.

They hearing this, built a Temple to the Muses, and put away the Concabines which they used to keep; and entreated him to discourse severally in the Temple of Pythian Apollo to the Boyes, and in the Temple of † Juno to the

† Mentioned by Cicero and Women. others.

CHAP.

CHAP. XIV.

His Oration to the Boyes.

HE being persuaded by them, discoursed to the Boyes in this manner; lamb. cap. to. "That they should neither begin contumelies, nor return them to the re-

And concerning nouseus, (institution) which is of the same name as the ctime of their youth, he commanded them diligently to pursue it; adding; that to a well disposed youth, it is easie to preserve honesty throughout all his cisses, but to him that is not well disposed, it is hard at that time to continue it, but more difficult from an ill beginning to run well to the end.

Moreover he declared, that they are most beloved of the gods, and for that reason in times of dearth, they are sent forth to pray to the gods for rain, as if the desty would soonest hear them. And they onely being alwaiss as santified, had leave to live in the Temple.

⁴⁴ For the same reason, the geds that are most kind to men, Apollo and Cu⁵⁵ pid, are by all Painters represented, as having that age (of Boyes.) It is
⁵⁶ likewise acknowledged, that the crowned Games were instituted for the sake
⁵⁶ of Boyes; the Pythian, spen the conquest of Pytho by a Boy; that in Ne⁵⁶ mea, for a Boy likewise; and that in Ishmus, spon the death of Archemorus
⁶⁶ and Melicertus.

"Besides all this, at the building of the City Croto, Apollo told the Lea"der of the Colony, That he would give him a Progeny, if he conducted his
"Colony to Italy; whence they ought to reself, that Apollo hath a particus"
"Italy; whence they ought to reside the gods, and over Youth, even all the gods,
"Wherefore they ought to study to be worthy of their love, and employ them"Selves in hearing, that they may be able to speak. Moreover, if they would
"I live to be old themselves, they should obey their Elders, and not contradist
"them; for by that means they will become estamed mereby, we to be injured
by those that are younger than themselves.

CHAP XV. His Oration to the Women.

Tisfaid, that he discoursed to the women congerning sacrifices; first, lamb. cap. that As when another man were to pray for them, they would have him to be honest and good, because the gods hearken to such men; in like manner ought they above all things so to behave themselves, as that they may indeed have the gods attentive to their prayers.

« Next, that they must present the gods with such things, as they thema solves make with their own hands; and, without the belp of servants, offer
them at the Altar; as, Cakes, Wax, and Incense: But that they present not
the desty with slaughter and death; nor that they offer so much at one time, as
if they were never to come thither again.

"As concerning their conversation towards ther husbands, he commanded them to consider, that fathers did yield to their daughters, that their hus- bands should be more below dby them than their parents. Wherefore it is sit, that either they contradict their husbands in nothing, or then think they have the victory, when they are over-ruled by them.

"Moreover he space that celebrious Apophthegen concerning coition', That for her who rifeth from her own husband, it is lawfull to go to the Temples the same day; but for her who riseth from him that is not her husband, "never."

* So Supply

cites some-

Laertius, who

thing to the

fame purpole

Numa, Bride,

relates to the

"He exhorted them likewise, throughout their whole life to speak well " of others, and to take care that others speak well of them, and that they dece stroy not that good report which is given; nor confute those Mythographers, " who (seeing the justice of Women , in respect that they lend their garments " without witnesse, when any hath need of them, and that they made no bargains " and engagements) feigned three women who made use of one Eye among st " them, because of their readin is to communicate. Which if apply'd to Men, " as if when one had received any thing, he should restore presently, or com-" municate to his neighbour, every one would say, there is no such thing, it be-" in a contrary to their nature.

Further, he who is said to be the wisest of all persons, who disposed the "Language of men, and invented all Names, whether he were a god, or a "damon, or some divine man, upon consideration, (because the female sex is " most additted to piety) made every degree of age synonymous with some god, " and called the unmarried woman, Core; her who is given to man, * Nymthe Text from copha; her who hath children, Mother; her who hath childrens children, a in the Dorick Dialett, Maja: To which (respect of their devotion) it " agrees, that the Oracles at Dodona and Delphi, are delivered by Women.

KHaving thus commended their devotion, be converted his discourse to ce speak of decency of habit, that none should presume to wear any sumptuous out of Timens. Kood is a name ce cloaths, but offer them all at Juno's Temple (which amounted to) many mil-Proserpina; celions of garments.

" He is reported also to have said thus, That throughout the Country of Nymphs; Mir " the Crotoniates, the vertue of a man towards his wife was much celebrated. one, to Cybele, "Ulysses refusing immortality at Calypso's hands, rather than to for sake mother of the & Penelope. Let it be the part of the wives to express their vertuous loyalty gods; Maia, c' towards their husbands, that this praise may be reciprocall. to Maja, mo-

CHAP. XVI.

His institution of a Sect in Private and Publick.

Jamb. cap. 12. Brthis discourse, Pythagoras gained no small honour and esteem in Cro-Porph. pag. 12. Brona, and, by means of that City, throughout all Italy.

7amb. cap. 6.

At the sirst Oration which he made in Crotona, he attracted many followers, insomuch that it is said, he gained fix hundred persons, who were by him not onely wone to the Philosophy which he profest, but fo"owing his rules, became, as we call it, Comobii; and these were they who studied Philosophy. [They did put their estates into one common stock, and kept silence five years, onely hearing his discourses but not seeing him, untill they were fully proved, and then they became of his family, and were admitted to him. I There were the same six hundred persons, who, Laertius saith, came to his nocturnall Acroasis, (perhaps meaning the Lectures through a skreen during their probation, for he adds) if any of them were thought worthy to fee him, they wrote of it to their friends, as having obtain a great matter. This Society Laertius calls, his System, (which Cassindorus interprets Colledge) Agellius, his Family.

Laert.

Jamb. cap. 6-† Porph. p.13.

Strom. 1.

Besides these, there were many auditors, called Acousmaticks, whereof he gained [as + Nicomachus relates] two thousand by one Oration, which he made at his first comming into Italy, who [that they might not live from home | erected a large Homacoceion, [which Clemens Alexandrinus interprets to be the same as Ecclesia, Church, with us | whereinto were admitted also boyes and women; and built Cities, and inhabited all that part of Italy which is called Magna Gracia, and receiving Lawes and Statutes from him as divine precepts, without which they did not any thing, they lived together

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gether unanimously, praised by all, and applauded as happy by such as lived round about them.

Thus Pythagoras distinguished those whom he admitted, according to their severall merits; for it was not fit that all should partake alike, being not of a like nature; nor fit, that some should receive all the learning, others none, for that would have been contrary to his community of all, and to his equality. He therefore, of the discourses which he made, communicated to every one that part which was proper for him; and distributed his learning so, as that it might benefit every one according to his capacity, and observed the rules of justice, in giving to every one that share of the discourse which they deserved; calling, upon this account, some Pythagoreans, (those of the Systeme) some Pythagorites, (those of the Homacoeion) as we call some Atticks, some Atticilts. Dividing them thus apily into two names, he appointed one part to be yengiss, Genuine, the others he ordered to be Imitators of them. As to the Pythagoreans he decreed, that all their estates should be in common; and that they should lead their whole lives to gether in community; but the others he ordered, to keep their estates to themselves, yet to meet together. Thus was this succession of both parties constituted by Pythagoras. The discipline which was observed by the more genuine, the Pythagoreans, we shall remit, together with his doctrine, to the end of his life,

CHAP. XVII. His Authority in Civill Affairs.

THat soever Cities in his travells through Italy and Sicily, he found Perphyr.p. 14. subjected to one another, (whereof some had been so of a long time, lambl.cap.7. others but of late) he infused into them a resentment of liberty by his disciples, of whom he had some our of every City, he restored them to liberty. Thus he freed Crotona, Sybaris, Catana, Rhegium, Himera, Agrigentum, Tauromenium, and some others, to whom he sent Lawes by Charondas the Catanean, and Zaleucus the Locrian, by means whereof they lasted a long time well governed, and were deservedly envied by their neighbours. He wholly tock away diffention, not onely from among his disciples, unlike ir successors for many ages after, but also from all the Cities of Italy and Sicily, both intestine and externall dissention. For he did frequently pronounce to all manner of persons every where, whether many or few, an Apophthegm, which resembles amonitory Oracle of God, which was a kind of Epitome or recapitulation of all that he taught. The Apophthegm was thus, That we ought to avoid with our utmost endeavour, and to amputate with fire and sword, and all other means, from the body, sick ness; from the soul, ignorance; from the belly, luxury; from a city, sedition; from a family, discord; from all things, excess. By which he did indulgently put every one in mind of his best doctrines.

Yet is he reported to have been the occasion of the War between the Sybarites and the Crotonians, which ended in the totall subversion of the Sybarites; The manner is thus related by Diodorus Siculus, and Jamblichus.

+ When the Grecians built Sybaris in Italy, it soon came to pass, that + Diod. lib. 12. through the goodness of the soil, [though * Athaneus deny it to be fertile] * Deinn, lib. 1 3. the City became in a short time very rich; for being seated betwixt two Rivers, Crathis and Sybaris, (from which it took its name) and the Citizens pofsessing a large Country, they soon gathered together great riches; and, admitting many to be free of their Country, they arrived to such height, that they seemed far to excell all the rest of the inhabitants of Italy. [+ But so luxu- + Athen, Deipno rions, that they became infamous even to a proverb; and no less addicted lib. 12.

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Fambl. cap. 30.

to all other vices, insomuch that they, out of insolence, put to death thirty Ambassadours of the Crotonians, and threw their bodies from the walls to be devoured by beatts. The City was so populous, that it contained no less then 200000 persons. At that time Telys was chief Magistrate, who. accusing the greatest men, procured of the Sybarites to banish 500 of the richest Citizens, and to confiscale their goods. These banished men went to Crotona. and there (after the manner of Suppliants) fled to the altars eretted in the Fo-Hereupon Telys sent Ambassadours to the Crotonians, to declare, that they should either deliver up the banished men, or expett war. These Sybarite-Ambassadours had been instrumentall in the murther of some friends of Pythagoras, perhaps some of the thirty Crotonians whom they slew.] Among It them, one there was, who had killed some of them with his own hands; another was fou to one of the fame murtherers, who was dead. Moreover, he was of those kinds of persons, who, being opprest with want, stir up sedition, that they may take occasion thereby to fall on the goods of others. Thele Sybarites came to Pythagoras, and blamed him; and one of them (which was he that had a hand himself in the death of his friends) demanding a reason of his reproof, he said, I bat he did not give Laws. Whereupon they accused him, as if he had made himself Apollo, and especially for shat before, upon a question being asked, Why these things were so, he asked him that propounded the question, Whether, when Apollo delivered his Oracles, he would require him to render a reason? The other deriding, as he thought, those discourses, in which Pythagoras declared the return of the Soul, and telling bim, That when he went into the other world, he would give him a Letter to carry to his father, and defired him to bring an Answer of it when he came back. (hall not, replyed Pythagorat, go to the place of the wicked, where murtherers are punished. The Ambassadours having thus reviled him, and he going to the

Sea-side, and washing bimself, many following him, one of those who advised the Crotonians, said, When he had sufficiently spoken against all the other things that they did, at last he accused them especially, for offering to oppose and abuse Pythagoras, of whom when heretofore, as fables report, beasts could

speak, no one of them durst ever speak an ill word lib.12.Olymp Greeks that inhabited Italy called, not the Natives. The Same difference betwixt Siciliotes and Sicilians.

Diodorus faith, that a Councell being called, and it being put to the Question, Whether they should deliver up the + Italiotes to the Sybarites, or under go a + So were the War with an Enemy more powerfull then themselves; The Senate and People made some doubt, and the People first inclined to the delivery of the Suppliants rather than endure the War. But afterwards, Pythagoras the Philosopher advising them to protect the Suppliants, they changed their opinion, and determined to fight in their defence. The Sybarites came into the Field, with an Army of three hundred thousand; the Croconians had but one hundred thousand: They were led by Milo the Wrestler, who at the first onset himself put to flight that Wing of the Army which was opposite to him; for he was of invincible strength. This man having courage answerable to his strength, had been fix times Vistor at the Olympick Games; and when he began this Fight, was crowned with Olympick Wreaths, wearing, like Hercules, a Lion's skin, and a Club; and obtaining the Victory for his Country-men, was much admired by them. [The Crotonians likewise made use of a stratagem, whereby they got the day: * The Sybatites were so much addicted to luxury, that they taught their Horses to dance at Feasts. This the Crotonians knowing, (as Aristotle relates) in the midst of the Fight, they commanded some Pipers, whom, to that purpose, they had brought along with them, to play dancing Tunes. The Horles, as foon as they heard the Mulick, not onely fell a dancing, but carried their Riders violently over to their Enemies.] Thus the Sybarites being put to flight, the Crotonians spared none that they took, but put all to the sword, whereby the greater part of the Army

Athen. Deign. lib. 12.

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was flain, and the City, after a dishonourable surrender, laid waste. This, according to Diodorus, hapned 63 years before the second of the 83d. Olympiad, which falls upon the first year of the 68th. Olympiad.

Agrigentum was by his means freed from the Tyranny of Phalaris, in chis manner: twhen Pythagoras was detained by Phalaris, a most cruell Tyrant, [* with whom he stayed six months] and Abaris the Hyperborean, I Jamb. c. 32. a wife person, came to converse with him, and asked him questions, particular-liad. 6. 31. ly concerning sacredrices, images, divine worship, providence of the gods, as well of those in heaven, as conversant about the earth, and such like demands: Pythagoras, as being highly inspired, answered him with much truth and perswasion, insomuch as he drew the standers by to his opinion. Whereupon Phalaris seeing the People taken with him, was angry with Abatis for praising Pythagoras. He grew sierce against Pythagoras himself, and at last came to that heighth, as to speak all blasphemies against the gods, as were possible for such a kind of person. But Abaris acknowledged himself thank full to Pythagoras for these things. He learned next of him, that all things depend upon Heaven, and are disposed of from thence, which be collected, as from many other things, so especially from the efficacy of sacrifices. Far therefore was he from thinking, that Pythagotas, who tang he him thefe things, was a deceiver; but he rather admir'd him, as a person supernaturally inspir'd. Phalaris, in answer bereunto, deny'd plainly and openly all things, that were done in sacredrites. Whereupon Abasis transferred his discourse from these things, to such as appear manifestly to all men, and by the divine operations which are in all extremities; as, in extraordinary wars, and in incurable difeafes, deferu-Etion of fruit, transmission of pestilence from Country to Country. By these difficult irremediable causes, he endeavoured to prove, that there is a divine providence, which over-ruleth all human hope and power. But Phalaris impudently opposed it. Hereugen Pachagoras, knowing that that day would be fatall to Phalaris, spoke very freely; and, looking upon Abaris, said, That there is a passage from Heaven to the Aeriall and Terrestriall parts; and did likewise discourse scientifically, concerning the dependance of all things upon Heaven, and didirrefragably demonstrate the free power of the Soul, and proceeded to show the perfect operation of the Reason, and of the mind. Then he spoke buildly concerning Tyranny, and all excess of foreune, all injustice, all covetonsness, strongly maintaining, that they are all nothing worth. After this , he made a divine exhartation concerning the best life , and made a reso-Interpresentation against the worst, and did most plainly deliver the dottrine, concerning the power and paffions of the Soul; and which was more then all thefe. be demonstrated, that the gods are not the causes of Ills; and that diseases and passions are seeds of the intemperance of the body; and reprehended Mythographers and Poets for such things as they had fally delivered; and sharply reproved Phalaris, and shewed what the power of Heaven is, and how great, by its operations. As concerning in flittion of punishment by Law, he gave many instances thereof, and clearly shewed the difference betwixt Man, and other living creatures. He likewise scientifically discoursed, concerning intrinsicall and enunciative Reason, and conserning the Mind, and the knowledge proceeding from it, with many other morall documents dependent thereon. He treated of what things are usefull in life, making an exhortation to the pursuit of the usefull, and dehorting from the hursfull; and that which is most of all. be made a distinction between the things done according to Face, and according to the Mind, and of those which are done according to Necessary and according to Decree. Moreover, he discoursed concerning Damons, and the immortality of the Soul, much and wifely; whereof we shall have occasion to speak elsewhere; and shew, that these things do confer most to fortitude, seeing that he himself in the midst of all dangers, did with a constant wind descourse Philo-[aphy,

sophy, and arm himself against fortune; as also for that he sleighted and contemned the person that attempted to hurt him, and despised the sear of death, and all human contingencies, nor was he at that instant any thing concerned for them. Indeed (continues Jamblichus) it is manifest, that he was nothing troubled with the fear of death, but had a far more noble designe, the freeing of Sicily from the oppression of Tyranny. That it was he who did it, is manifest from the Oracles of Apollo, which declared; That Phalaris, when his subjects grew better and more unanimous, should lose his Authority; which they did at the comming of Pythagoras, through his exhortations and instructions. But a clearer evidence hereof is from the time: for that very day that Phalaris went about to bring Pythagoras and Abaris into danger of death, he was him-

† Chil. 6. 30. felf stain. The manner thus related by † Tzerzes: It chanced, that a Hank pursued a great flight of Pigeons; which Phalaris sceng, said to those that stood by him, Rehold, friends, how much an ignoble fear can do; for if but one of all these Pigeons would turn again, it would presently give a stop to the Pursuer. This speech an old man that was present no sooner heard, when taking up a stone he threwit at Phalaris; and the rest, following his example, did the like. Some say, they stoned him to death; others, that they put him into chains, and wrapt him in a sheet of lead, wherein he died miserably.

To the Locrians, besides Charondas and Zelencus, already mentioned,

† Iamb. p. 103, he fent † I imarus also, to make Lawes for them.

& 154. To the Rheginenses he sent upon the same employment * Theaterns,

* lamb. p.103. He'icaon, Aristocrases, and Physius.

Thus, as + Porphyrius faith, Pythagoras and his friends were a long time † pag. 36. fo much admired in Italy, that many Cities committed themselves to be governed by them.

CHAP. XVIII. Wonders related of him.

† pag. 15. * cap. 13.

Freemay credit (faith † Perphyrius, and from him * Jamblichus) what is related of him, by antient and creditable Authors, his commands had an influence even upon irrationall creatures; for, he laid hold of the Daunian Bear, which did much hurt to the people thereabout, and having stroked her awhile, and given her Maza and fruits, and sworn her, that she never more touch any living creature, he let her go. She strength-way hid her self in the hills and woods, and from thence-forward never affaulted any living creature.

Porph. p.15. Iamb. cap.

Seeing an Ox at Tarentum in a pasture, wherein grew severall things, cropping green Beans, he came to the Neat-heard, and counselted him to speak to the Ox, that he should abstain from the Beans. But the Neat-heard mocking him, and saying, He could not speak the language of Oxen; he himself went to him, and whispering in the ear of the Ox, he not onely refrained immediately from Beans at that time, but from thence-forward would never touch any, and lived many years after about Juno's Temple at Tarentum, till he was very old; and was called the facred Ox, eating such meats as every one gave him. An Eagle flying over his head at the Olympick Games, as he was by chance

Porph.p. 16. Iamb. cap.

discoursing to his friends concerning Auguries and Omens, and divine Signes, and that there are some messages from the gods to such men, as have true piety † Plin. in Nu. towards them; He is said [† by certain words to have stopt here, and] to have caused her to come down; and after he had stroaked her awhile, he let her go again. This perhaps was that white Eagle, which Jamblichus reports he Broaked at Croto, and she endured it quietly. For the Crotonians instituted Games, which they called Olympick, in emulation of the Grecians.

A River (which + Perphyrius calls Cancasus, Apollonius Hotauto nato + pag. 18. Zouvov; Laereius and Jamblichus, Nessus; Elian, Cosa; St. Cyril, Cansus) as he passed over it, with many of his friends, spoke to him, and said with a plain clear voice, xoupe Moncyoes, Hail Pythagoras.

In one and the same day, almost all assirm, that he was present at Metapon- Porph. p. 18. tum in Italy, and at Tauromenium in Sicily, with the friends which he had Jamb. in both places, and discoursed to them in a publick Convention, when as the places are diftant many Stadia by sea and land, and many daies journeyes afunder. Apollonius relates this, as done at Croto and Metapontum,

Arthe publick solemnity of the Olympick Games, he stood up and Planin Numa. shewed his golden thigh; as he did in private, to Abaris, to confirm him in Lact. the opinion, that he was Hyperborean Apollo, whose priest Abacis was.

A Ship comming into the Harbour, and his friends wishing they had the Purph. p. 18; goods that were in it; Then (faith Pythagoras) you will have a dead body : And when the Ship came at them, they found in it the body of a dead man.

To one who much delired to hear him, he faid, That he would not dif- Jamb. eq. course untill some signe appeared. Not long after, one comming to bring newes of the death of a white Bear in Caulonia, he prevented him, and relaced it first.

They affirm, he foretold many things, and that they came to passe; insomneh Ann. de vita that + Aristippus the Cyrenaan, in his Book of Physiologick, faith, He was Poth. apud named Pythagoras, from speaking things as true, as Pythian Apollo. He fore- Phot. told an earth-quake by the water, which he tasted out of a well; and fore t Lam. told, that a ship, which was then under sail with a pleasant gale, should be call away.

At Sybaris he took in his hand a Serpent of deadly biting, and let it go again. And at Tyrrhenia he took a little Serpent, and biting it, kill'dit with his teeth.

A thou fond other more wonderfull and divine things, are related confrantly, Porth.p. 23, 10 and with full agreement, of him; so that, to speak freely, more was never attributed to any, nor was any more eminent. For his predictions of Earth-quakes most certain are remembred, and his immediate chasing away of the Pestilence, and his suppression of violent Winds and Hail, and his calming of Storms, as well in Rivers as upon the Sea, for the ease and safe passage of his friends; from whom Empedocles, and Epimenides, and Abaris learning it, often performed the like, which their Poemsplainly attest. Besides, Empedocles was surnamed Alexanemos, the chaser away of winds; Epimenides, Cathartes, the Lastrator; Abaris, Ethrobates, the walker in the Aire; for, riding upon an Arrow of Hyperborean Apollo, which was given him, he was carried in the Aire over Rivers and Seas, and inaccessible places; which some believed to have been done by Pythagoras, when he discoursed with his friends at Metapontum and Tauromenium upon the same day.

To these add his trick with a Looking-glass, as the Scholiast of Aristo- in Nubee. phanes calls it, who describes it thus : The Moon being in the Full, he wrote pag. 169. what soever he pleased in blood upon a Looking-glass, and, telling it first to the other party, flood behind him, bolding the Letters towards the Moon; whereby he who flood betwin: him and the Moon, looking stedfastly upon her readd all the Letters which were written in the Looking-glass in the Moon, as if they were written in her.

But these things, some, even of the Antients, have imputed to Goetick Magick, as Timon, who terms him, Toila, a Magitian; others, to imposture, as appears by this relation of Heraclides, and the Scholiast of Heraclides Apollonius: + When he came into Italy, he made a vanle under ground, and apud Lacrium. charged his mother [* to give out that he was dead, and] to fet down in a * Schol, Apol. Table-Book all things that hapned, expressing the times puntinally. Then be

Wens

† Leert.

s. qui ment down [and shut himself up in the Vault] and his mother did as he ordered her, untill such time as he came up again. After a while, Pythagoras came up, lean and withered; and comming into the Congregation, declared, that he was returned from the Inferi, and related to them what was done there; [and rold them many prodigious stories concerning the Palingenesie, and the things of the Inferi; telling the living newes of their dead friends, with whom, he said, he met in the Inferi,] † Hieronymus relates, that he faw there the foul of He find bound with brass to a pillar, skreeking; and that of Homer hung up on a tree, encompassed by serpence, for the fables. which he had raised concerning the gods: Those likewise cormented, who used not the company of their own wixes. For this, he was much honoured by the Crotonians. They being much moved as what he said, .. weps and lamensed, and bereupon conceived such an esteem of Pythagoras, as being a divine person, that they sent their prives to him to be instructed in his dostrine, which women were called Pythagoreans. Thus Hermippus. The Scholiast adds, [Hereby he raised an opinion concerning himself, that, before the Trojan War, he was schalides the son of Mercury; then, Ent fo read, not phorbus; then, Hermotimus, then + Pyrrbus a Delian; laftly, Pythagoras.] And, as Laertins faith, in his Writings he reported of himself, that he had come from the Inferi to men, 207 years since. Of this, more in his doctrine, Part 2, Chap. 5. Sett. 10.

Pythius.

· - · c.

CHAP. XIX.

His death.

He time of Pythagoras his death, hath been formerly touched; it was, I according to Eusebina, in the fourth year of the 70th. Olympiad, after he had lived, as + Justine faith, at Crooma 20 years. The occasion is differently related. Lagrius thus.

Pythagoras died in this manner: As he fat in counfell together with his

klik, 20. . ;

friends, in the house of Milo, it happened that the house was set on fire, by one who did it out of envy, because he was not admitted. Some affirm, the Crotonians did it, out of fear of being reduced to a Tyranny. Pythagoras running away, was overtaken; comming to a place full of Beans, he made a stop, saying It is better to be taken than to tread, and better to be killed than to freak. So the pursuers slew bim. In the same manner died most of bis disciples, about forty in number; some few onely escaped, of whom were Archytas the Tarentine, and Lysis, of whom we spake before. Dicxarchus saith, That Pythagoras fled to the Temple of the Muses at Metapontum, and died for want of food, has to in Porphyri- ving lived there forty daies without eating. Hetaclides, in his Episome of the m. pag. 39. lives of Satyrus, relates, That having buried Photocydes, he returned to Italy, where finding the faction of Cyclo (provalent) he departed to Metarendred, ami- pontum, andthere starved bimfelf, not willing to live any longer. Hermippus faith, That the Agrigentines and Syracusians maxing against one mother, Pythagoras with his friends went to the Agrigentines, and was head of them e but they being vanguished, and he flying to a field of Beans, waithere flame the r ft (being thirty five) were burn'd at Tarentum, for intermeding with the governors and rule of the Common-wealth.

Jamblichus, from Aristoneus and others, gives a more particular ac-_count : There mere (faith he) forme, who oppn anothere men, and role up against them. That this conspiracy happened in the absence of Pythagoras, is acknowledged by all; but they disagree concerning his journey: Some say he was gone to Pherecycles the Syrians, others, to Metapontum. The causes of this Conspiracy are diversly related also; one is said surhave proceeded from the

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† * Agilhourm, regular, ill corum inopia.

men, who were called Cylonians, thus : Cylo, a Crotonian, who, in race, and bonour, and wealth, excelled all the rest of the Citizens, but other mise of a barth, violent, turbulent, and tyrannical bumour, was exceedingly defirous to participate of the Pythagorick Institution; and comming to Pythagoras, who was now very old, he was repulsed for the reasons aforesaid. Hereupon there arose a great contest, Cylo and his friends opposing Pythagoras and his friends: and so easer and violent was the malice of Cylo and his party, that it extended even to the last of the Pythagoreans. Pythagoras therefore for this reason departed to Metapontum, where it is said that be died. The Cylonians (fo called) continued to exercife their hatted and anmity towards the Pythagoreans; for a while, the integrity of the Pythagoreans, and the kindness of the Cities (which was so great as to be governed by them) was prevalent; but at last they so plotted against the men, as that surprising them assembled in the house of Milo at Crotona, consulting about military affairs, they burned them all except two, Archippus and Lylis, who being youthfull and strong. escaped out of doors. This failing out, and the Cities not taking any notice of the misfortune, the Pythagoreans gave over their bufiness. This hapned from two causes, as well by reason of the unconcernment of the Cities, (for they had no regard of the murcher to punish the suthers thereof) as by reason of the death of the most excellent persons; two onely of them were saved, both Tarentines, of whom Archipons retired to Tarentum; but Lylis, out of batted of the neglest they had received from the Cities, departed into Greece, and lived at Achaia in Peloponnesus; thence, upon a particular designe, he removed to Thebes, where Epimanondas heard him, and called him Father; there he died. The rest of the Pythagoreans, all but Archytasthe Tarentine, for sook Italy, and affembling at Rhegium, they lived there together. But in progress of time, the management of publick affairs decayed. The most eminent of these were Phanco, and Echecrates, and Polymnastus, and Diocles, (both Phliafians) and Xenophilus a Chalcidean of Chalcis in Thrace; thefe preferved the customs and deterines from the beginning, but with the Sett is felf at last they more wholly extinguished. This is related by Aristoxenus.

Nicomachus agreeth in all things with this relation, except in that he faith, This insurrection happened at what time Pythagoras was gone to Delus, to visit Pherecycles, who was sick of a Phthirialis; then were they stoned and hurned by the Italiotes, and cast forth without buriall. Hitherto Jambli-

With these also agreeth the relation of Neambes, thus delivered by

† Porphyrius. Pythagoras and his friends having been a long time so much admired in Italy, that many Cities commissed themselves to them; at last they became envied, and a conspiracy was made against them in this manner: Cylo 2 Croconian (who, in extract, nobility, and wealth, exceeded all the rest of the Citizens, but otherwise was of a violent, rigid, and tyrannicall disposition, and one that made nie of the multitude of his friends to compasse his unjust ends) as he esteemed himself worthy of all excellent things, so most particularly to partake of the Pythagorick Philosophy; he came to Pythagorany and much extolled himself, and defired . his conversation. But Pythagernepresently observing the nature and manners of the person, and perceiving by the fignes which he observed in the bodies of fuch as came to him, what kind of disposition he was of, bad him depart, and go about his business. Hereat Cylo was not a little troubled, raking it for a great affront, being of himself a person of a rough violent spirit. Therefore calling his friends together, he began to accuse Pythago asy and to conspire against him, and his disciples. Whereupon, as some relate, the friends of Pythagarns being gathered together

† pag. 37.

v vilogas, ••

in the house of Milo the Wrettler, Pythagoras himself being absent, (for he was gone to Delm to visit Pherecydes the Syrian, formerly his Matter, who was desperately fallen sick of a Phibiriasis, and to attend on him) they set the house on fire, and burned and stoned them all, except two who escaped the sire, Archippus and Lysis, as Neambes relates; of whom, Lysis went into Greece to Epaminonda, whose Master he had formerly been.

Porph. p.38.

But Dicaarchus and other more accurate Authors affirm, that Pythagotas himself was there present when this conspiracy was perpetrated; for Pherecycles dyed before he left Samus. Of his friends forty being gathered together, were befet in a house; most of them, going dispersedly to the City, were flain. Pythagoras, his friends being taken, first escaped to the Caulonian Haven, thence went to the Locrians. The Locrians sent some old men to the borders of their Country, who gave him this answer, We have heard, Pythagoras, that thou art a person wise, and of great worth; but we have nothing in our Lawes that is reprehensible, and therefore we will endeavour to preserve them. Go to some other place, taking of us what soever you have need of. Hereupon leaving the City of the Locrians, he sailed to Tarentum, where receiving the same entertainment be had at Croto, be wenter Metapontum; for great seditions were raised against him in every part, which are remembred by the inhabitants at this day, who recount the seditions against the Pythagoreans as they call them; for all that faction which sided with Pythagoras were called Pythagoreans. In the Metapontine fastion, Pythagoras is said to have died, flying to the Temple of the Muses, and staying there forty daies, through want of nece faries.

Others relate, that when the house wherein his friends used to meet was fired, his friends threw themselves into the fire, to make a way for their Master, spreading their bodies like a bridge upon the first; and that Pythagotas, escaping out of the burning, destince of all his friends, for grief ended his

With the se men, oppressed with this calamity, sailed the r knowledge also, which till then they had preserved secret and concealed, except some things difficult to be under ft od wh she the Andrors that lived muthous (the Skreen) repeated by heart. Lysis and Archippus escaping, and as many as were at that time in other parts, preserved some little spanks of Philosophy obscure and difficult to be found out; for being now left alone, and much grieved at the perpetration of that wickedness, searing lest the name of Philosophy should be quite extinguish damong st men, and that for this reason the gods would be angry with them, they made some summary Commentaries; and having reduc'd the writings of the Antients, and thuse which they remembered, into one body every one left them in the place where they died a sharging their sons, daughters, and wives, that they should not communicate them to any out of their own family. Thus privately communing it successively to their successors, they observed it along time. And for this reason, faith Nicomachus, we conjecture, that they did purposely avoid friendship with strangers; and for many ages they preserved a faithfull constant friendship among st themselves.

† Moderatus saith, that this (Pythagorick Philosophy) came at last to † Porph.p. 36. be extinguished, first, because it was anigmaticall; next, because their Writings were in the Dorick Dialect, which is obscure, by which means, the doctrines delivered in it were not understood, being spurious and misapprehended; because (moreover) they who published them were not Pythagoreans. Besides, Plato, Aristoile, Spensippus, Aristoxenus, and Xenocrates, as the Pythagoreans affirm, vented the best-of them as their own, changing onely some few things in them; but the more vulgar and triviall, and whatsoever was afterwards invented by envious and calumnious persons, to cast a concempt upon the Pythagorean School, they collected and delivered as proper to that Sect.

But forasmuch as Apollonius gives a different account of these things, Jamb. cap. 35 and adds many things which have not yet been spoken, let us give his pag. 211. narration also concerning the insurrection against the Pythagoreans. He (therefore) faith, That the Pythagoreans were envied from their very childhood; for the people, as long as Pythagoras discoursed with all that came to him, loved him exceedingly; but when he apply'd himself onely to his disciples, they undervalued him. That he should admit strangers, they well enough suffered; but that the Natives of the Country should attribute so much to him, they took very ill, and suspected their meetings to be contrivements against them. Besides, the young men being of the best rank and estate, it came to passe, that after a while, they were not onely the chief persons in their own families but governed even the whole City; they becomming many, as to a Society, (for they were above three hundred persons) but being a small part as to the City, which was not ordered according to their manners and inflitutions. Notwithstanding, as long as they possessed the place they were in onely, and Py hagoras lived there, the City followed the originall government thereof, though much perplexed, and watching an opportunity for change. But after they had reduced Sybaris, and that he departed, and they distributed the conquered Country into Colonies, as they pleased; at length, the concealed flatted broke forth, and the multirude began to quarrell with them. The leaders of this diffention were those, who were nearest ally'd to the Pythagoreans. Many things that had past, grieved them, according as they were particularly affected; but one of the greatest was, that he onely should be thought capable of disrespect. For the Pythagoreans used never to name Pythagoras; but whilst he lived, they called him, Dipine; after death, the Man: As Homer introduceth Eumans mentioning Uly fes;

I to prononuce his name, though absent, fear; So great is my respect, and he so dear.

In like manner, not to rife out of bed after the Sun's up; nor to wear a Ring, whereon the image of God is ingrayed; but to observe the Sun, that they may adore his rifing; and not to wear a Ring, left they might chance to have it on at a Funerall, or carry it into any unclean place. Likewise, not to do any thing without premeditation, nor any thing whereof they could not give a good account; but that in the morning they should consider what they were to do, and at night they should make a recollection thereof; as well to ponder the things themselves, as to exercise the memory. Likewise, if any one of that community had appointed to meet another in any place, he should stay there day and night untill the other came. The Pythagoreans likewise accustomed themselves to be mindfull of what is said, and to speak nothing rashly. But above all things, as an inviolable precept, to be kept even untill death, he advised them not to reproach, but alwaies to use good words as at facrifices. These things much displeased all in generall, as I said, foras a sthey admitted men to be educated in this singularity amongst them. But, in that they reached forth the hands to Pythagoreans onely, and not to any of their own family, except their parents; likewise, in that they had their estates in common, wholly alienated from their own domesticks: hereat their Allies were much displeased. And they beginning the diffention, the rest readily joyned themselves, and engaged in it. And at the same time, Hippasus, and Diodorus, and Theages saying, That it was fit every one should partake of the publick government and convention; vention; and that the Magistrates being chosen by lot, ought to give an account. But on the other fide, the Pythagoreans, Alcimachus, and Dimachus, and Meto, and Democedes, opposing it, and forbidding that the government of the Country should be abrogated; these taking the part of the Commons, got the better. But afterwards, many of the common people understanding, that there was a division in the publick convention, Cylo and Nino, Orators, framed an accusation against them; the first was one of the best quality, the other of the vulgar sore. To this effect, a long discourse being made by Cylo, the other continued it, pretending that he had found out the greatest secrets of the Pythagoreans; bur indeed having forged and writ fuch things, as thereby he might chiefly traduce them; and having delivered the Book to a Notary, bad him read it; the Title was, The facred D. scourse; the Sum whereof this: "That friends "ought to be reverenced as the gods themselves, but all other men ty-"ranniz'd over like beatls. That the same sentence of Pythagoras himself "reduc'd to Verse, was thus rehearsed by his disciples;

> Friends equall with the gods he did respect, All others (as of no account) neglect.

"And that he chiefly praised Homer, for saying, Houseva Natur, the Shep-" heard of the people, for that he tacitely imply d, that the rest of man-"kind were but beafts. That he affected Oligarchy, and was an enemy to "unmarried persons, as those who had been chief in election of Magi-"strates by lor. That he affected Tyranny, in as much as he faith, It is "better to be a Bull, though but one day, than an Ox all our life time. "That he praised the Lawes and customs of other people, and comman-"ded, that what soever was decreed by them, should be used. In fine, " he declared, that their Philosophy was a conspiracy against the people; "and advised them, that they should not hearken to the voice of their "consultations, but rather think of forbidding them to meet in coun-"cell at all, if they alledged, that they had a ferled Affembly, confitting " of athousand voices. Wherefore it was not fit that they should, as far "as in them lay, give ear to prohibited persons, and permit them to " speak; but to esteem their right hand which they held from them ho-"file, when they should offer to put in a stone for voting; conceiving "it an unworthy thing, that three hundred thousand men, who all lived "about the River Terrais, should be oppressed by seditions, and overcome by the thousand part of them in that City. This calumny so much exasperated the hearers, that some few daies after, as they were sacrificing in the Temple of Pythian Apollo, they ran in tumultuously to do violence to them: But the Pythagoreans being informed before-hand thereof, fled to the publick Hall. Democedes, with the young men, went to Placea; but they dissolving the Lawes, used Decrees, whereby accufing Democedes of stirring up the young men to tyranny, they proclaimed, That whosoever did kill him, should have in recompence three Talents. And there being a fight, wherein he, by the means of Theages, was overcome, they gave him three Talents out of the publick Treasury. But there arising many missortunes in the City and Country, the banished persons being called to judgment, and the examination thereof being committed to three Cities, Tarentum, Metapontum, and Canlon, they who were put in commission thought good (as appears by the Crotonian Records) to banish them. So they banished the whole generation, saying, That the children ought not to be separated from their parents; and seiz'd their estates. But after many years, Dimachin and his friends being slain

in another fight, and Litago also, who was head of this faction, they took compation on them, and resolved to call home those who were left. Wherefore sending for their Ambassadours from Achaia, they made an agreement with the banished men by them, and hung up the Copies of their Oaths in the Temple of Delphi. The Pythagoreans who rerurned were about threescore, besides those who were very aged, of whom some addicted themselves to Medicine, and cured the sick, and so became Maflers of that which is called Method. Those who were restored grew into great favour with the people, at that time in which it was proverbially faid, in opposition to those who violate the Lawes, These are not under the government of Nino.

CHAP. XX.

His Person and Vertues.

His person * Jamblichus describes to have been in his youth extraor- a cap. 2. p. 31. dinary beautifull, called, The fair-hair'd Samian; band at 56 years b cap. 5. p. 37. of ace, of a more comely and divine presence. C Laertins faith, He is reported c pag. to have been of a most awfull aspect, insomuch as his disciples thought him Hyperborean Apollo: Adding that d Timon takes notice of the amfulnesse d pag. 590. of his presence in his Silli, though he alledged it in disparagement of him.

Pythagoras skilld in the Geetick Liames, Who cours by grave discourse human applause.

So great an impression it made upon those with whom he conversed, that a young man being sharply reprehended by him, immediately went and hanged himself. Whereupon Pythagoras ever after forbore to reprove

any person.

Lycon, in the life of Pythagoras, faith, That he used a spare diet : eAthen. Deigns Athenens, that he drunk very little, and lived so moderately, that he to. was often content onely with hony. & By his moderate diet, he preserved fibid. his body in the same constant state, not sometimes sice, sometimes well; some- g Porph. times fat, sometimes lean. It appeared by his conmenance, that the same con-francy was in his soul also. He was not subject to joy (as Cicero likewise observes) or grief, no man ever saw him rejoyce or mourn, g Neither did any ever see him alvum exonerantem, coeuntem, or drunk. He refrained wholly from & Laert. derission, and assentation, and scoffs, and detractive speeches. He never punished any in anger, neither servant nor free person.

h He wore a white and clean Stole, (or Gown) and used white woollen blan- h Laert, see alkets, for as yet linnen was not known in those parts, and a gold Crown and fo Jamb. C. 21.

breeches.

Diogenes discoursing of his daily conversation, saith, He had mor- k Porph. ning exercitations at his own house, composing his own soul to the Lyre, and singing some old Paans of Thales. He likewise sung some Verses of Homer and Hesiod, whereby he rendred his minde more sedate. Moreover heused some Dances, which he conceived to conduce to agility and bodily health. His walks he used not with many promiscuously, but with two or three, in the Temples or Groves, making choice of such places as were most pleasant, and remote from noise.

1 Having purchased the estate of Alcans, who, after his Embassy to La- 17amb.cap.30. cedamon, died, he was no lesse admired for his Oeconomy than Philo- Pag. 153.

Besides this Pythagoras the Philosopher, there were many others

Hift. 12. 22.

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PTTHAG ORAS.

m Plut in Nu- of the fame name, the most antient a "Laconian, contemporary with King Numa.

> Laertius reckons four, all about the same time, or at least not long distant from one another; for, (besides the Philosopher) there was one a Crotonian, a tyrannicall person; another a Phliasian, σωμασματώς, αλειπίκς, (Exercitator,

o Jamb. cap.6. pag. 40.

n lib.23.cap.7. as " Pliny renders it) one that protessed to teach corporeall exercises, and to diet and order the body for them. This seems to be the same P_{7} thayoras, "ion of Erasoc'es, who writ Ale prick Commensaries, and advised the Wrettlers initead of figs to eat flesh; both which are ascribed by some to Pythagoras the Philosopher. The third a Lacynthian, to whom are ascribed the destrines of Philosophy, which it was lamfull to divulge, and the proverbiall dutos Equ; both which were proper to Pythagoras the Philosopher. Some reckon another Pythagoras of Rhegium, a Statuary, who invented Rythm and Symmetry; and another of Samus, a Statuary also, (perhaps the p lib.34.cap.8 same whom P Pliny placeth in the 67th. Olympiad) and another an Ora-

tor, of no reputation; another, a Physician, who writ of out NAM, the Sea-onyon, * lib.19.cap.5. (ascribed by *Pliny to the Philosopher) and concerning Homer; and another, the History of the Doreans, as Dionysius relates. Hitherto Laerius.

q Suid. r Plin. 37.2. f Plin. 34. 8.

To these add a Pythagoras the Ephesian, who lived before Cycus; another of the same name, Præsect under Piolemy; a third, a Painter.

CHAP. XXI. His Wife, Children, Servants.

a Suid.in Theb pag. c Suid. gent, Serm. 2. e Jamb.cap.ult

f Laert.

T TE took to wife Theano, Some affirm, the was a 2 Crotonian; but b Porphyrius, a Cretan, daughter of Pythanax, or c Pythonax. the death of Pythagoras, the took upon her the tuition of their children, d Theodores. de and the d government of the School, emarrying Aristans, who succeeprincip. adv. ded him in that dignity. Laertius faith, there were some writings extant under her name; whereof Suidas instanceth, Philosophicall Commentaries, Apophiheams, and a Poem in Hexameter Verse. Of her Apophtheams are remembred these: f Being demanded how soon, after coition, a woman is pure, the answered, If with her own husband, at the same instant; if with a strange person, never. She advised every woman, when she goeth to bed to her husband, to put off her modesty with her cloaths; and when she rifeth, to put it on again with them. Being asked (upon occasion perhaps of some ambiguous word) noia; which of the two she meant? she answered, That for which I am called a woman. To one, admiring her beauty, and saying, How white an arm! she answered, But not common. Laertius, who affirms, he was daughter to Brontinus a Crosonian; adds, that, according to some, Theano was wife to Brontinus, and disciple to Pythagoras. And with this second, it seems, the former was frequently confounded, as particularly in the first of the precedent Apophthegms, which Jamblichus assirms to have been spoken by Theano the wife of Brontinus, though attributed by some (of whom is Laertius) to Theano the wife of Pythagoras.

g Suid. h in Numa. thag.

s Of his fons by Theano are remembred Telanges and Mnefarchus; Mnefarchus seems to be the same whom h Plutarch calls Mamercus; for both these names are given to the father of Pythagorus, from whom i Suid. in Fr- that of his son, doubtlesse, was derived. By some he seems to be called Damo, if there be no mistake occasion'd by Pythagoras his daughter, of the same name. These two, Telauges and Mnesarchus, were, upon their father's death, bred up under their mother Theano, and afterwards governed the School, as Jamblichus attests of Mnesarchus, Laertius of Telauges; who adds, that he taught Empedocles, as some conceive; and Hippobotus pobotus cites, out of Empedocles himself, this:

Noble Telauges from Theano /prung, And great Pythagoras -

k perhaps Taaruge , kauti aigs , &c.

But of Telauges there is no writing extant. Thus Laertius; who yet elsewhere cites an Epistle of Telauges to Philolaus. And Jamblichus affirms, that some ascribed to him the sacred D scourse, which went under the name of Pythagoras.

To thefe two fons, add, (upon the authority of 1 Duris the Samian, 1 Perphy. in his second Book of Hours) Arimnestus, Master to Democritus, who, returning from bunishment, suspended a brazen Table: in the Temple of Juno. the Diameter whereof was nigh two cubits, bearing this inscription.

> Me Arimnestus, who much learning trac'd, Pythagoras beloved fon here placed.

His daughters were Sara, Muya, Arignota, (whose Pythagoricall writings Porphyrius mentioneth, as extant in his time) and m Damo: With m Suid. Jamb. her, Pythagoras left his Writings at his death, charging her not to communicate them to any that were not within the family. Whereupon she, though she might have had much mony for the Boks, would not accept it, preferring poverty, with obedience to her fathers command, before riches. One of his daughters Pythagoras gave in marriage to Meno of Crotona, whom he had educated so well, that, when a virgin, she went formost in the company of the .virgins; and, when a wife, formost among the marri dwomen. The Crotonians made of her house a Temple to Cores; the Street they called Ma-

Of his servants are particularly remembred two, Astrans and Zamolxis; of the first, thus a Diogenes, in his Treatise of incredible things be- n Porth p.7. vond Thule; Mnesarchus being a Tyrrhenian by emeratt, of those Tyrrhenians who inhabited Lemnus, Imber, and Scyrus, went from thence, and travelled to many Countries and Cities, found an Infantlying under a large tall Poplar, and comming to it, he perceived that it lay with the face towards the sky, looking steafastly upon the Sun without winking. In its mouth was put a little stender Reedlike a Pipe. And seeing, to his great wonder, that the child was nourished with the drops that distill'd from the tree, he took the child away, believing it to be of a divine race. This child, when he grew up, was entertained by Androcles, a native of that Country, who adopted him into his own family, and comme tied the management of his affairs to his trust. Mnefarchus afterwards growing very rich, brought up the child, naming him Aftraus, together with bis own three sons, Eunostus, Tyrrhenus, and Pythagoras: which boy, as I said, Androcles being yet very young, adopted his son. He put the boy to a Lutenift, a Wrestler, and a Painter; but as soon as he was grown up, he sent him to Miletus to Anaximander, to learn Geometry and Astronomy. Mnesarchus gave Astrzus to Pythagoras, who, receiving him, and considering his Physiognomy, and examining the motions and restings of his body, instructed hims. For he first found out the way of discerning the nature of every man; neither did he entertain any, as his friend or disciple, before he had examined by Phy fie gnomy his diffosition.

He had likewise another servant whom he entertained in Thrace, named Zamolxis, for that as soon as he was born, they wrapped him in a Bear's skin, which skin the Thracians call Zalmus; whom Pythagoras affecting, instructed in sublime speculations, and concerning sacredrites, and the worship of the gods. Some affirm, he was called Thales. The Barbarians worshipped

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him instead of Hercules. Dionysiphanes saich, he was servant to Pythagoras, and falling into the hands of theeves, and being branded by them, when Pythagoras was disturbed by sedicious factions, and ban shed, he bound bu forehead about because of the scars. Some lay, that the name Zamolxis signifies a strange , person, Hitherto Diogenes. To this Zamolxis (saith Laertins) the Getes sao lib. 4. crifice, as Herodotus relates, conceiving him to be Saturn. But . Herodotus having delivered the tradition of the Grecians, (that he ferved Pythagetau at Samus, bought out his freedom at a great rate, and returning to his Country, reformed their manners) concludes with his own opinion, that Zamolxis lived many years before Pythagoras.

CHAP. XXII.

His Writings.

Ome there are who hold, that Pythagoras left not any thing in Wri-

Sting; of this opinion are a Plutarch, b Josephus, c Lucian, d Papayrius, a de virt. Alex- e Rufinus, and others: But f Laertins faith, that all fuch as affirm he wrote b Orig. Judaic nothing, do but jest; for Heraclicus the maturall Philosopher Said expresty of b.m, Pythagoras fon of Mnesarchus was skilfull in History above all men, and lib. 1. e de Lapl. in se'esting these writings, made up his own wisdom, and variety of learning and art. To which citation perhaps, & Clemens Alexandrinus refers, who e D. Hieron. e- faith, Heraclitus being later than Pythagoras, mentioneth him in his Wise pift.adv. Ruffa. tings. The Books attributed to him are these; artes callidas & vafras. So is eguerixtes fometimes taken in a good fenfe : Greg. Nar. adv. Julian. Orat.3. हेल्ली को हत्या मध्ये देखा मध्ये देश मांग रेरिशनाथ नकी वंत्रीवनांशका दाये हैरिश्वम्थर्य नका मध्य देश सवाधार्य प्राथ सरक्षा Beuirar retois & discorras, the Text being fo to be reftoied. g Sirom. I.

h Leert.

h Three Treatises, Padentick, Polnick, Physick, to which Laertius refers. the foresaid telliniony of Heracliuns, forasmuch as Pythagoras, in the beginning of his Phylicall Treatise, saith, No, by the aire which I breathe; no,

i worden , the by the water which I drink, I shall not bear the b'ame of this discourse. k Six Treatises, reckinedby Heraclides, son of Serapion, in his Epitome of Interpreters both otherwise Solion, thus; One concerning the Universe in Verse. The second entitled, The sacred discourse, beginning thus:

Young men in sience entertain all these.

[To the same perhaps belongs this:

Wretched, thrice wretched, Beans forbear to eat, Your Parents heads as well may be your meat.

I And this cited by Eustathius: l in Iliad. 2.

> Which way to Orcus fouls descend; which way Return, and the Sun's cheerfull light inrvey.

The third, of the Soul. The fourth, of Piery. The fifth, Helothales, father of

Epicharmus. The fixth, Crotona, and others.

Two Treatifes, a discourse concerning Nature, and another concerning the gods; "both which he in a short time taught Abaris the Hyperborean. The first may possibly be the same with the Physicall Treatife, mentioned by Laerius; the other, as famb chussaith, is entitled also, he sicred Discourse, but it is not the same with that Sacred Discourse, which Heraclides ascribes to him; for that was in Verse, this in Prose, as being collected out

m lamb.cap.

of the most mysticall places of Orpheus, written either by Pythagoras, at most hold; or, as some eminent and creditable persons of that School assert, by Telauges, out of the Commentaries lest by Pythagoras with Damo his daughter, sister of Telauges, which after her death they report to have been given to Bitale, daughter of Damo, and to Telauges son of Pythagoras, husband to Bitale. What Jamblichus cites out of this work, see hereaster in the doctrine of Pythagoras; it is cited also by Hierocles, Syrianus, and others.

An Oration to Abaris, mentioned by Proclus.

Orphens, a Poem, as Ion the Chian (in triagmis) affirms. Laert.

The Scopiads, beginning thus, Mindreld's undien. Laert.

Hymns, out of which Proclus brings these. Verses.

From th'uncorrupted Monad, and proceeds
To the divine To attys, she who breeds
All; and assignes the proper bounds to all,
Whom, we the pare immortal l Decad call.

Arithmetick, mentioned by Isidore, who affirms, He was the first that o de Origin. write upon this subject among st the Grecians, which was afterward more copious_ly composed by Nicomachus.

Prognosticks, of which thus P Tzeizes,

p Chil. 1.58.

Pythagoras Samian, Mnefarchus fon, Not onely knew what would by fate be done, But even for those who futures would perceave, He of Prognosticks severall Books did leave.

Of the magicall Vertues of Herbs, frequently cited by ¶ Pliny, who faith, q lib.24.c.17. That though some ascribe it to Cleemporus a Physician; yet pertinacious fame and antiquity vindicate is to Pythagoras; and this very thing gives authority to the volumes, that if any other thought his pains worthy the name of that perfon, which that Cleemporus did, who can believe? seeing that he hath put forth other things in his own name. To this work seems to belong that Volume, which Pythagoras wrote concerning the Sea-Onyon, cited also by Pliny; but by Laerlins ascribed to another Pythagoras a Physician.

The golden Verses of Pythagoras, or, as others, of the Pythagoreans. But indeed their Author, as Suidan saith, is not certainly known, though some ascribe them to him. Of these is * Proclus, who styles him, Father of the r in Timaum golden Verses. Even the Verses themselves seem to confirm it, there belies, ing amongst them some, which Pythagoras is known to have repeated to his disciples, by the testimonies of Laertins, Porphyrius, and others.

Nor suffer sleep at night to close thy eyes, Till thrice thy acts that day thou hast ore-run; How slipt? what deeds? what duty left undone?

Others, (as Chrysippus,) attribute them to his Disciples; some particular - seel 1.9. c.a. ly to Lysis the Tarentine; some to Philosoms. St. Hierom conceaves that the Sentences and Doctrins were of Pythagoras but reduced to verse succincularly by Archippus and Lysides his Disciples, who had their Schools in Greeke and at Thebes, and having the precepts of their Master by heart, maderase of their own ingenuity instead of books. Or they might be compiled by Epicarmus, of whom Jamblichus saith, coming to Syracusa t cap. ult.

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PII HAGUKAS.

in the reign of Hiero, he forbore to professe Philosophy openly, but did reduce the opinions of the Pythagoreans into verse, thereby in sportive manner venting the Doctrine of Pythagora.

Epiftles; of which are extant two onely one to Anaximenes, the other to

Hiero.

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Pythagoras to Anaximenes.

Na thou, O best of men, if thou didst not excell Pythagoras in extract and honour, wouldst have left Miletus: but now the honour of this Country detains thee, and would also detaine me, were I like Anaximenes. But if you who are the most considerable persons should for sake the Cities, their glory would be lost, and they becom more infested by the Medes. Ne the is it fit to be alwaies busied in Astrology, but better to take care of our Country: Even I my self bestow not all my time in study, but sometimes in the warts, wherein the Italians are engaged one against another.

This Epistle seems to have been written in answer to that of Anaxi-

menes to Pythagoras, already produc'd in the life of Anaximenes.

Pythagoras to Hiero.

T life is secure and quiet, but yours will no way suit with me; A modevate and self-denying person, needs not a Sicilian Table. Pythagoras, where sever he comes, hath all things suffici nt for the day; but to serve a Lord is heavy and intolerable, for one unaccustomed to it. Autoquesa, self-sufficiency, is a great and safe thing, for it hath none that envies or conspires against it; whence that life seemeth to come neerest God. A good habit is not acquired by venereall pleasures, nor high feeding; but by indigence, which leadeth to vertue: Various and intemperate pleasures enslave the souls of weak persons, but especially those which you enjoy, inasmuch as you have given your self over to them; for you are carried in suspence, and cannot be sate, because your reason opposesh not it self to those things which are pernicious. Therefore, write not Pythagoras to live with you; for Physitians will not fall sick to bear their patients company.

These are mentioned as the genuine Writings of Pythagoras; others

there were accounted spurious, as,

The mystick Discourse, which (saith Laertins) they affirm to have been written by Hippasus, in detraction from Pythagoras.

Many writings of Alto, a Crotonian, were likewise ascribed to Pytha-

goras; as were also,

* Aliptick Commentaries, written indeed by another of that name, son of x Janb. cap.5. Eratocles.

The Dialect used by Pythagoras and his disciples, was the Dorick, which some conceive chosen by them as the most excellent, as Metrodorus, cited by I Jamblichus; Epicharmus, (saith he) and before him Pythagoras, sook the Dorick, the best of Dialetts, as it is also the best musicall barmony; for the Ionick and Eolstk partake of the Chromatick, the Attick is much more participant of the Chromatick; but the Dorick Dialect is Enarmonick, consisting of full sounding Letters. The antiquity of the Drick Dialect is testified by the fable; For Nereus married Doris danghear of the Ocean, whom ther feigne to have had fifty ; of whom, one was the mother of Achilles. Some (faith he) affirm, that Deucalion, son of Prometheus, and of Pyrrha, dan ghier of Epimetheus, begot Dorus; be, Hellen; be, Enlus. But in the Babylonian sacred Records, Hellen is said to be the son of Jupiter, and that Hellen beget Dorus, and Xanthus, and Eolus, by whose direction he went

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y cap.

u Laers.

to Rhodes: Now it is not easy to speak exactly concerning the Ancients to those of later times; yet is it acknowledged by both these stories, that the Dorick is the most antient of these dialects. Next which the Bolick, so named from Eolus. The third the Ionick, derived from Io, son of Xanthus. The fourth the Attick founded by Creu sa, dang here of Erechtheus, so named three ages after the rest, according to the Thracians, and the rape of Orithuia, which many histories declare. Orpheus also, the most antient of Poets, used the Dorick dialect.

But perhaps the true reason is; because it was the dialect of the Country.

Por the Pythagoreans admonished all persons to use the language of their own a lamble cap.

Countrey, woat Grecians soever came into their community; for, to speak a pag.

Brange language, they approved not. The Dorick dialect was common throughout Magna Gracia! Crotena and Sybaris were Colonies of the Achzans; Syracuse of the Corinthians; both which were originally Dorick, as being of Peloponness; Thucidides alleadgeth this as a motive which in a lib. 6. direct the Athenians to war with the Sicilians, lest being Doreans they should at some time or other assistants, by reason of their assinity; and, being a colony of the Peloponnessans, should joyn with the Peloponnessans. Hence, to the stranger, in Theorisms his Adoniazuzz, reproving the Syracusian women thus,

b Peace foolish bablin o women, leave your prate; Tour wide month'd Dorick here is out of date;

b Mr.Sherburn.

One of them answers,

Gup, whence are you? what is our talk to thee? Correct your maids, not us of Sicilie:
I would youknew't we are from Corinth sprung,
Is was Bellerophon; our mother tougue
Peloponue sian is; nor is it scorn
That they speak Dorick who are Dorick-born.

For (saith the Scholiast) the Syracusians were originally Corinthians; Pelaponuesus was inhabited by the Doreans, together with the Heraclide.

CHAP. XXXIII.

His Disciples.

Any were the persons, who, from severall parts, resorted to Pythagorasto bee his disciples, and fived with him in that condition. Of these there were (as Aristoxenus relates) Lencanians, Messapians, (or, a Poph. s. as Lacrius, Penceitans) and Romanes.

being called Centorpa] having heardhim, laid down his Command, and difdistributed his riches; pare to his Sifter, pare to his Cittizens.

e Abaris also of Scythia, a Hyperborean, came hither; who being une gamb, cap.
acquainted with the Greek-language, and not initiated, and with all advanced into
years, Pythagoras would not introduce him by various Theorems; but instead
of the silence and the long attention, and other try alls, he made him presently six
to receive his dostrines, and taught him in a short time to understand those two
bookes concerning Nature and concerning the gods. For Abaris now in years
came from the Hyperboreans a Priest of Apollo there, and converting the wisest

est things concerning Religion from Greece to his own Country, that he might lay up the collected gold to his Gods wife, in his Temple among the Hyperboreans; but coming by the way into Ita y, and seeing Pythagoras, and likening him to the God whose Proest hee was, and beleaving hee pas no other, not a man like him but very Apollo himselfe, both by his gravity, and by some marks. ir tokens which he knew, he gave Pythagoras an arrow which he brought from the lemple, as necessary for his journ yeth ough so mady different contingencies. and such a long travell: for riding upon that, and so passing over places, that were other wife impassible, as rivers, lakes, marshes, mountains, and the like and comming to any place, as they say, bee made purifications, and expelled peltiiences and stormes from those Cities that desired his assistance. We are informed, that Lacedamon being purged by him, never had the peftilence after wards, whereas it was formerly very subject to that sicknesse, by reason of want of free passage of the air (the Taygetan mountaines amongst which it is b . It penning it up: for thoss hills lye above u, at Gnossas to Creet) and other such signes of the power of Abaris are reported. But Pythagoras accepting the Arrow, and not looking strangely upon it, or asking the cause why he gave is him; but, as if he

d for mym perhaps read ìχm.

were himselfe the true God, at ing Abaris aside, he showed him his golden Thigh. as an affured maik that he was not mistaken, and then reckoning every pariscular of all those that were in the Temple, that he did not quesse amisse, and adding, that he came for the benefit of men, and for this reas n was in mans hope, that they might not be astonished at one so far above then, and so sly his. doctrine. And he commanded him to stay there, and to join with him in instructing them who came to him: and as for the gold which he had gathered for his God, he commanded him to give it to those whom hee had affembled; instanch that he actually confirmed the fentence. All things are common among st Friends. Abaris thus staying with him ((as wee faid) he gave him the Ep tome of Phy-

page.163.

e Strab :lib. 6. fiology and I beology, and instead of the art of guessing by sacrifices the tanghe him that kind of Prognostick which is by Numbers, as thinking that more sacred and divine, and more agreable to the celestiall numbers of the Gods. And other dostrines he caugh: Abaris, such as were proper for him.

Milo of Crosona, the most eminent wrestler of those times, was disciple to Pythagoras; He, when in the hall of the Colledg a pillar begun to yield, went under it, and by that means faved all the Schollers, and at last our away himself. and it is probable that this confidence in his great strength was the occasion of his death. For they report that as he was going through a thick wood far from any way, finding a great tree with wedges in it, he fet hit hands and fees to it, f lofoph. contra trying to reive it a-funder; whereupon the wedges fell out, and he being caught Apion.lib. 11 became a prey to the wild Beafts. In his hould it was, that the Pythagoreans

were surprized and barned by the Cylonians, f Calliphon of Crotona is mentioned by Hemippus as an incidate friend of Pythagoras; who reported, when Calliphon was dead, that his food, was cominately present with him, and that the food commanded him that he should not passe the place where his Asse fell; and that he should up taine from Jimpure m. zer, and avoid ill-fipeakings

We onely mention these here, as being most particularly interested in the relation of Pythagoras his life; a more perfect accompt of the rell, re-1 ceave in the following Catalogue.

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CHAPXXIV.

The Succession of his School.

He Suckessour of Pythagoras is by all acknowledged to have been A RIS I tamble captule. The US son of Damophon, a Croson any who lived in the time of Pythagoras, seven generations above Plato; neither did he succeed in the School onely but, we breeding the children of Pythagoras and in the marings of The ano, for bis eminent understanding of his opinious of the los said to have early he the destrinof Pythagoras forth regressing their inching one, living in all, neer a handred; He assigned the School to Aritans, at heing the oldest.

Next him, MNES ARCHVS fon of Pythagoras.

He delivered it to BV LAGORAS, in whose time the City of Crotona was

Him succeeded TTDAS a Crosonian returning from travell which he began before the war, but he ded with greif for the calamity of his countrey; whereas it was a common thing to others when they were very older free themselves from the feners of the body.

Afternards they took one of the Lucan ans, laved by some strangers, to be president of the School, to whom came DIODORVS the Aspendian, who was taken by reason of the scarein of menin their Colledge.

As Heraolea, CLINIAS and PHILOLAVS,

At Metaponium, THEORIDES and EURTIUS.

At Taxenium, ARCHYTAS.

Of the externall Acroaticks was Epicharms, but not of the Colledg Coming to Syracusa in the time of the Tyranny of Hieron; he forkare publickly to professe phi osophy; but he reduced the opinions of those men, (the Pythagoreans) into verse, sportively divulging the abstruct dostrines of Pythagoreans)

Of the Pythagoreans, it is likely that many were obscure; the names of such as

were eminent, are thefe:

Crocomans.

Hippostatus, Dymas, Acon, Aman, Silius, Cleosthenes, Agelas Episylas, Physiadas, Ecphanius, Timans, Bushius, Exquus, Itanaus, Phodippus, Bryas, Evander, Milias, Antimedon, Ageas, Leophron, Agylas, Onaius, Hipposthenes, Cleophron, Alemaon, Damocles, Milon, Meton,

Metapoptines.

Browinus, Parmiscus, Arestadas, Leo, Pamarmenos, Encas, Chilas, Melisias, Aristeas, Laphaon, Encandor, Agesidamens, Xemeides, Europhenus, Aristomenes, Agesarchus, Alcias, Xenophanes, Thraseos, Arytus, Epophron, Eiriscus, Mogisteas, Locordes, Thrasmides, Euphemus, Proclus, Animado, Lacritus, Damosages, Pyrrhon, Rhenibius, Alopenus, Astylus, Dacydas, Aliochus, Lucranos, Glucinus.

Agrigentine

Empedocles

Velianding

Pamenida

J. J. J. 1

Tarentines,
Philolaus, Arysus, Archysas, Theodorus, Aristsppus, Lacon, Estimus, Polemarchus, Asteas, Camas, Cleon, Eurymedon Arceas, Clinagoras, Arabippus, Zopyrus, Euthynus, Dicearchus, Ph. mides, Phrontidas, Lysis, Lysibius, Dinoccaes, Echecraes, Paction, Acustiadas, Icas, Phrontidas, Lysis, Leonseus, Phrinyches, Simicheas, Ar sociedes, Clinias, Abroveles, Pisarrydus, Brian, Euander, Archemachus, Mimnomachus, Achmonides, Sicas, Caraphamidas.

Sybarites,

PTTHAGORAS.

Sybarites. Metopus, Hippafus, Proxenus, Evaner Deanax, Menestins, Diocles, Empedus, Timasius, Polemaus, Enaus, Tyrsenus. Ætius, Phanecles, Dexitheus, Alcimachus, Dinarchus, Meion, Timans, Time fianax, Amcarus, Eumaridias. Locrians. Gyptins, Xenon, Philodamus, Enetes, Adicus, Sthenonidas, Sosistratus, Enchynus, Zalencus, Timares. Posidonians. Ashamas, Simus, Proxenus, Cranius, Mayes, Bathylaus, Phado. Lucamians. Ocellus and Ocylus (brethren) Oresander , Cerambus , Dardanens Malias. Ægeans. Hippomedon , Timofthenes, Enelibon, Thrafidames, Crito, Potyttor. Laconians. Amecharidas, Cleanor, Enrycrasus. Hyperborean. Aboris. Chicana "Rhegians. Aristides, Demosthenes, Aristocrates, Phytius, Helicand, Mnesibulus, Hipparchides, Athofion, Euthycles, Opfimus, Selinuntian. Colas. Syraculians. Leptines, Phintias, Damon. Samians. Melifus, Lucon, Archippus, Glorippus, Heloris, Hippon. Cautonians. Callibrotus, Dicon, Nast as, Drymon, Xentas. Phliasians. · Diocles, Echecrates, Polymnastus. Phanton. Sicyonians. Poliades, Demon, Softrasius, Softhenes. Cyrengans. Prorus, Melanippus, Aristangelus, Theodorus. J 15 10 1 10 10 10 1 Cyzicenes. Pychodorus, Hipposthenes, Butherus, Xenophilut. A 186 % Catanzan. . Charondas. Corinthian. Lysiades. C. A. 1 . 2 . 12 . 13 Tyrrhene. Chry sippus. Athenian: Naufithens. we it to to Of Pointels. Neocricus, Lyramous. In all, 208. The Pythagorean women eminent, are Tymicha Wife of Millim the Crotonians Philter, daughter of Leophron, a Crotonian, fifter of Bindacus. Occelo and Eccelo, of Luca.

والمراسط المدور

Chilonis,

Chilonia, daughter of Chilo the Lacedamonian. Thean, wife of Brontinus the Metapontine.

Maya, wife of M.lo the Crotonian.

Lastheria of Arcadia, daughter of Abroseles the Tarentine, Echecrases, a Phliasian.

Tyrsenes, of Sybaris.
Pysirrunde, of Tarenium, daughter of Nistiades.

Salacera. Bio, of Argos.

Babelyma, of Argos.

Cleachma, fifter of Autocharides, a Lacedzmonian.

In all, 17. Thus Jamblichus.

Last sine faith, His Systeme (or, as Cassindered, Colledge) continued for nineteen generations; for the last of the Pythagoreans (whom Aristoxenus saw) were Xenophilus the Chascidean of Thrace, and Phanton a Phliasian, and Echecrates, and Diocles, and Polymnestus, who also were Phliasians. They beard Philolaus and Eurytus, both of Tarentum.

M Th



The Discipline and Doctrine of

PYTHAGORAS.

The First Part.

CHAP. I.

The great authority and esteem of Pythagoras among st his Disciples.



THAGORAS, to render his disciples capable of Philosophy, prepar'd them by a discipline so strict and severe, as might seem incredible to have been undergone by free persons, were it not sounded upon the great authority and reputation which he had amongst them.

* The credit of heir Opinions they conceived to be this, that he who first communicated them was no ordinary

2 Jamb. c. 28. p. 131.

b pag. 131.

person, but a god; and one of these aconsmata is, Who Pythagoras mas; for they say, He was Hyperborean Apollo. In confirmation hereof, they instance those wonders related in his life, and the like, which being acknowledged to be true, and it being impossible they should all be performed by one man, they conceive it manifest, that these relations are to be ascribed, not to a human person, but to sample show mankind: This they are nawledge; for amongst them there is a saying, that,

c read Inns.
See Etymolog.
magn.

c Two-footed Man and Bird Is, and another third.

d Jamb. c. 6. p. 44. by which third they meant Pythagoras. And d Aristotle, in his book of Pythagorick Philosophy, relates, That such a division as this was preserved by the Pythagoreans, among st their ineffable Secrets: Of rational animals, one kind is God; another, Man; a third between both these, Pythagoras.

· e *Jam*b.c. 6, P. 43. They esteemed Pythagoras in the next place to the gods, as some good Genius indulgent to mankind: some assiming, that he was Pythian; others, Hyperborean Apollo: some, one of those Genis which dwell in the Moon; others, one of the celestial deities, appearing at that time in a human shape, for the benefit and direction of mortal life, that he might communicate the wholsome illumination of Reatitude and Philosophy to mortal nature; than which, a greater good can never come, nor shall ever come, which is given by the gods through the means of this Pythagoras. Whence to this day the proverb of the

Fair bair d Samian is a fed, for a most reverend per fon.

6. Parphyrius saich, I hey reckan'd him among ft the gods; un l'therefore when- fore 18. so ever they were to deliver to asbers any excellent thing, out of the fecrets of his Philosophy, whence many physicall conclusions might be deduced, then they (mone by the Tetractys, and editing Pychagoras us forme God to withefs, faid,

> Who the Tornettys to our louis exprest, Eternall Nature's fountain, I strett.

B Which each they used, us forbearing through reverence to Mame hill ; for they g Jamb cap. mere very sparing in using the name of any god.

So great indeed was the respect they bare him, that wie was not lawfull h Allen var. for any one to doubt of what he faid, nor to question him further concerning it; hist. 4. 27. but they did acquiesce in all things what he deliver dyas if they were Oracles. And when he went abroad to Civies it was reported, He went not to which, but to cure.

Hence it came to passe, that i when they afferted any thing in dispine, if i cic.nat. deor. they were questioned why it was so, they used to answer, Ipse dixit, He said it; lib. 1. which He was Pythagoras. This knowns som was amongst them the first and k gree. was greatest of doctrines; his judgment being a reason free from, and above all, Orar, 31 examination and centure.

CHAP, II.

The two sorts of Auditors : and first of the Exoterick, bow he explored them.

He Auditors of Pythagorus (fuch, I mean, as belonged to the family) were of two forts, Exuerick, and Esmerick: the Exmericks were those who were under probation, which if they well performed, they were admitted to be Esmericks. For, of those who came to Pythasoras, headmitted not every one, but onely those whom he liked : first, upon choice;

and next, by triall. a The Pythagoreans are said so bave been laure se from those who sell leat- a lamb. c.34. ning, and open their fouls like the gues of me Inn , to every one that contest to them; and if they find not a vent or fale in this manner, then they run into Cities; and ranfack the Gymnalia, and exact a neward from diffenentable perfons: Whereas Pythagoras hid much of bis speeches 3 fe as they who were purely inis riated might plainly under frand them. But the reft, as Horter faid of Tantahas , grieve , for show being in the midfe of learning , every wannot tafte of it. Meraover, they faid , That they who for hire reach just do come to them , ate meaner then Statuaries and Charins makers; for, a Statuary, when he swould b Amilia Apomake a Mercury, seeks out some piece of wood fit to receive that form; but these, log. of every disposition endeavour to make that of Parine.

e When (therefore) any friends came to him, and desired to learn of him, he tence of Pyalmitted them not, till he had made tryate and judgment of them. First, he en- thegora. quired, how they did heretofore converse with their parents and friends; next, he clamb.c.17. observed show unfersemable languiers , and numers flary stonce or discourse. Moreover, what their melimatimes mere, [d whether possels d with passion d lamb. c.20. and intemperation, wheeher prome to anger or anthall deliver, or comcentions or ambitions, and how they behaved themelves in contention and friendling. I As likewise what friends those nero, with which they were clamb. C.17. initione , and their conver favour with them , and ne who to fociety they from the greatest part of the day; like wife upon what ove afrant shop poped and greated. & Moreover ha confidered show profunce and show and sho whole motion & land. c. 20.

of:

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of their body; and, physiognomizing them by the symptoms, he discovered by manifest signes the occult dispositions of their souls. For, 8 he first studied that Science concerning men, thereby discovering of what disposition every one was; neither did he admit any into his freend hip and acquaintance, before he had phyh lib.t. cap.4. fing nomized the man what he were. This word (faith Agelius, upon the

fame occasion) signifies to make enquiry into the manners of some, by some kind of conjecture of the wit by the face and countenance, and by the aire and habit of the whole body.

i Famb.cap.20.

If upon exact observation of all these particulars, he found them to be of good dispositions, then he examined whether they had good manars, and were docile; first, whether they could readily and ingenionsly follow that which he m a told them; next, whether they had any love so those things which they heard. ... For he confidered what disposition they were of as to being made gentle, this he called nataletion; for he accounted roughness an enemy to his way of seaching, because it is attended by impatience, intemperance, anger, obensenesse, confufrom a Chonour, and the like; but mildnesse and gentlevels by these contraries.

k lambl. .cap., pag. 95.

Likewise & inmaking the first trial of them, he considered, whether they could executely, (for that was the word he used) and examined, whether if they could learn that which they beard, they were able to be filent, and to keep it to them (elves.

CHAP. TIL

Purificative Inftitution by Sufferings.

a' Porph.

He chiefest scope which Pythagoras proposed, was to deliver and free the I mind from the ingagements and fetters, in which it is confined from her first infancy; without which freedom, none can learn any thing sound or true, nor can perceeve by what that which is unfound in sense operates. For the mind (according to him) seeth all, and heareth all, the rest are deaf and blind;

This he performed by many exercises which he appointed for purification of the mind, and for the probation of fuch as came to him, which

endured five years before they were admitted.

b Iemb.cap, 17 Pag. 77.

b If upon this examination (which we declared) he judged any person capable, he then remitted him three years to be despised, making a test of his constancy and true love to learning, and whether he were sufficiently instructed as to despise glory, to contemn honour, and the like.

c Iani.

E He conceived it in generall requisite, that they should take much labour and pains, for the acquisition of Arts and Sciences, and to that end he appointed for them some torments of canterising and incision, to be performed by fire and feel, which were that were of an illinclination would under goe.

CHAP. IV.

Silence.

ь Hefych.

Epicet.

c Simplie, in .

Toreover, he enjoyned those that came to him Silence for five years, ma-Ming triall how firmly they would behave themselves in the most difficult of all continencies; for such is the government of the tongue, as is manifest from those who have divalged mysteries.

This nevreeths ownh, a quinquenniall silence, was called execution, (and fometimes, but lesse frequently, exequation) band Trexer is earth the

Noyor, from keeping our speech within our selves.

The reason of this silence was, c That the soul might be converted into

ber self from externall things, and from the irrationall passions in her, and from the body even unto her own life, which is to live for ever. Or, as d Cemens & Strom. 9. Alexand inns expresseth it, I has his disc ples, being diversed from sensible things, might feek God with a pure mind. Hence Lucian to the demand, e in vicat. how Pythagoras could reduce men to the femembrance of the things which they had formerly known, (for he held Science to be onely Reminiscence) makes him answer, First, by long quiet and silence, speaking nothing for five whole years.

Yet & Agellius affirms, that he appointed not the same length of silence to e lib.t. cap.4. all, but severall to severall persons, according to their particular capacities, And Apuleius, that for the graver fort of persons, this tecturnity was modetaied by a storier space; but the more tack ative were punished, as it were, by exile

from freech five years.

f He who kept silence, heard what was faid by others, but was not allowed f Agel. ibid. either to question, if he understood not, or to write down what he heard. None kept silence lesse than two years. Agellius adds, that hese within the time of silence and hearing, were called Acoullici. But when they had learn dith for things the most difficult of all, to hold their peace, and to hear, and were now grown learned in filence, which they called exemplier, then they were allowed to speak, and to question, and to write what hey heard, and what they conceived. As this time they were called Mathematici, from those Arts which they then began to learn and to meditate. Thus Agell u, how rightly, I question; for Mathematici and Aconsmatica were distinctive appellations of the Pythagoreans, not in probation, but after admission, as we shall see hereafter.

Thus, as & Apuleius faith, he taught nothing to his disciples before silence; And with him, he first medication, for o e that meant to be a wife man, was, & Florid, wholip to restrain the tongue of words, these words which the Poets call Winged, to pluce off the fears, and to confine them within the walls of our teeth. This, I say, was the first rudimens of misdim, to tearn to medicate, and to unlearn to

ealk.

CHAP. V.

Abstinence, Temperance, and other waies of Purification.

Oreover, he commanded them to abstain from all things that had life, and from certaine other means also which obstruct the clearnesse of the a Jemb. c. 16. understanding, b and for the same end (viz. in order to the inquisition and P.74. the apprehention of the most difficult Theoremes) The Iskewise commanded b land, ibid. them to abstaine from wine, to eat litle, to sleep little; a carelesse contempt of honour, riches, and the like; an unfeigned respect towards kinred, sincere equality and kindnesse towards such as were of the same age, and a propensity to further the younger without envy.

In fine, he procured to his D sciples accompet setion with the gods by visions c 7amb. ibid. and dreams, which never happen to a four disturbed with anger or pleasure, or any other unbesitting transportation, or with impurity and a rigid ignorance of all these. He tleans d, and purified the soul divinely from all these, and inkindled the divine part in ber, and preserved ber, and directed in her that insellectuall divine eye which is better, (d as Plato faich,) then a thoufand cies of d for flesh, for by the help of this onely, Truth is apprehended; After this manner he reading procured purification of the Intellect : And fuch was his forme of Institution as offen word no to those things,

eDiodorus saith, they had an exercise of temperance after this manner; There e Excerpt. Va being prepared and fet before them all forts of delicate food, they looked upon it les.pag. 245. a good while, and after that their appetites were fully provoked by the fight thercof

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PYTHAG OR AS.

Iambl.

thereof they commanded it to be taken off, [and given to the servants] they them selves going away without dining; (this they did, saich lamblichus) to punish their appeitte.

CHAP, VI Community of Estates.

"lembl.cap.17 b Leert.

IN this time, all that they had (that is their whole estate) was made common [4 put together and made one.] I bey brought forth, saub a Agellius, what foever they had of stock or money, and constituted an inseparable Society, as being that anci ne way of association, which truely is termed Kowo Blov. & This was given up to such of the d sciples, as were appointed for that purpose, and were called Politici & Occomomici, as being persons fit to govern a family and to

d Jambl.

· lib.

give lawes. This was conformable to the precepts of Pythagoras (as . Timeus

. Lacrt.

affirms) first nowed Tel pinow Even, All common among & friends; and, purouts isotus, friendship, equality, and, & Esteem nothing your own. By this means & De exterminated all propriety, and increased community even to their last possessions, as being canfes of diffention and trouble ; for all things were common among ft

1 Iambl. E LACTL

> them, no man had a propriety to any thing. But what A rellins termes an inseparable Society, is to be understood only conditionally, provided that they milliked not at any time this community: for, who soever did so, h tooke again his owne estate and more then that which he brought into the community, and departed.

Mambl. cap.

CHAP. VII. Admission or Rejection.

Lambit,cap.17

They who appeared worthy to participiate of his doctrins, judging by their lives and moderation, after their five years silence, were made Esotericks, and were admitted to hear Pythagora's within the Screen, and to fee him; but beforesthat some they beard him diffeour fe being on the outside of the Sereen, and not seeing him giving a long time experim nt of their proper manners by Hearing only. But if they were rejected, they receaved their estate double, and a tomb was made by the Disciples, as if they had been dead; for so all that were about Pythagoras spoke of them, and when they met them behaved themselves towards them, as if they had been some other persons, but the men themselves they said were dead.

CHAP. VIII. Distinction.

7 Harsoever he discoursed to those that came to him, he declared either, plainly or symbolically (for hee had a two-fold forme of teaching) and of those who came to him, some were called Mathematici. others Acousmatici. The Mathematici were those who learnt the fuller and more exactly-elaborate reason of Science. The Acousmatici they, who heard only the chief heads of learning, without more exact explication.

Manbl. cap. 18, pag. 54

Thus b as there were two kinds of Philosophy, so were there two forts of those who studied Philosophy. The Aconsmatici did confesse that the Mathematici were Pythagoreans; but the Mathematici did not acknowledge than the Acousmaici were Pythagoreans; for they had their learning

PTTHAGORAS.

learning, not from Pythageras, but from Hippafus; who, some say, was of Crotona, others of Melapontium.

The Philosophy of the Aconsmutics consists of Doctrines without demonstrations and reasons, but that, So its must be done and the like, which they were to observe as somany divine Doctrines, and they did esteem those amongst them the wisest, who had most of these Acoustin at a Now all these Aconsman were divided into three kinds; some tell, whan something is; others tell, what is most such a shing, the third fort tell . what is to be done and what not. Those that tell what a thing is are of this kind, 45 What is the Island of the Bessed ? The Sun? the Moon? What is the Oracle at Delphi? the Tetractys? What is the Musick of the Syrens?

Those which tell what is most, as, What is most just? To facrifice. What is the wifest? Number; and in the next place that which gave names to things. What is the wifest among st us? Medicine. What the most beautifull? Harmony. What the most powerfull ? Reason. What the best? Beatitude. What the truest? That men are wicked. For which (they fay) he constanted Hippodamas, a

Poet of Salamis, who faid.

O Gods ! whence are you ? How so good? so blest ? O Men | whonce are you ? How with ill possest?

These and such like are the Acousman of this kinds for every one of these sellerh, What is most. The same is is with that which is called the wisdome of the Seven Sages, for they enquired not what is good, but what is most good; not what is difficult, but what is most difficult, which is to know our selves; not what is facile, but what is most facile, which is the custome of Nations. Those Acousman seem to follow this kind of wisdome; for those Sages were before Pythagoras. The Aconsmata which tel what is to bedone or what is not to bedone, are thus, As that we sught to beget children, for we must leave behind as fuch a may ferve the Gods in our room:or, that we ought to put off the right shoo first; or, that we ong he not to go in the common Road, & the like. Such were the Aconsmata; but those which have most said upon them are concerning facrifices, at what times, and after what manner they are to be performed, and concerning removall from our place of habitation, and concerning Sepulture, how we must bury the Dead, for some whereof there is a reason given. As, that we onght to get children, that we may leave in our room another servant of the Gods. But of others there is no reason: and, in some, that which followes the precept seems to be alkyed to the words, but in others is wholly distant, as, that we englished to break bread, because is conduceth to indement in Hell. But the reasons that are applied to these are not Pythagorean, but given by some other who studied Pythagorean Learning, endeavouring to apply some probable conjecture to them; As of the latt mentioned, That bread is not to be broken, some say, He who gathers together, ought not to dissolve. For anciently all Friends used after a barbarous manner to meet at one loase sothers. That you must not give so bad an omen, as, when you are going about any thing, to break it off.

But there was one Hippomedon, an Agrianean, a Pythagorean of the haps read Acousmatick ranck, who said, That Pythagoras gave reasons and demon-Arations of all these things; but because they were delivered by tradition through many, and those still growing more idle, that the Reasons were taken away, and the Problems onely left. Now the Mathematicall Pythagoreans grant all this to be true, but the occasion of the difference they lay was this: Pythagoras went from Ionia, and Samus, in the time of Pol;crated's reigne, to Italy, which was then in a flourishing condition, where the chiefest persons of the Cities became conversant with him. To the

moſŧ

most ancient of these, and such as had least leasure, (because they were taken up with publick employments, so that it would be very hard for them to learn Mathematicks and Demonstrations) he discoursed barely, conceiving it did nothing lesse advantage them, even without the causes, to know what they had to do : as Patients, not enquiring why such things; are prescribed them, nevertheless obtain health. but to the younger, who were able to act and learn, he imparted by Demonstrations and Mathematicks. The Mathematici protested that they came from thete; the Aconfmatici, from the others, chiefly from H.ppn sus, who was one of the Pythagoreans. But because he published [their doctrine] and first wrote of the Sphear of twelve Pentagones, he died in the Sea as an impious person, not obtaining the fame at which he aimed.

CHAP, IX, How they disposed the Day.

2 7emb.c2p.20 pag. 97. and cap. 21. for are here also confounded.

V E shall next speak concerning those things which he taught them in the day; for, according to his directions, thus did they who were raught by him. These men performed their morning walks by themchapters selves, and in such places where they might be exceeding quiet and retired, where were Temples, and Groves, and other delightfull places: for they thought it was not fit they should speak with any one, till they had first compos'd their souls, and fixed their incellect, and that such quiet was requisite for the composure of their intellect; for, as soon as they arose, to intrude among the people, they thought a tumultuous thing. Therefore all the Pythagoreans ever made choice of the most sacred places.

After their morning-walk, they came to one another, chiefly in the Temples, or in some such places. They made use of these times for do-

Arines and disciplines, and rectifications of their manners.

After they had studied a while, they went to their morning exercises; the greater part used to annoing themselves, and run races; the sewer, to wrestle in Orchards and in Groves; some, by throwing sledges, or by grapling hands, to make triall of their firength; choofing such exercises as

they judged most convenient for them.

At dinner they used Bread and Hony. Wine after meals they drunk not. The time after dinner they employ'd in politicall affairs, as well forraigne as domestick, according to the injunction of their Lawes; for they endeavoured to manage every thing in the afternoons. As foon as the evening came, they betook themselves again, not singly, as in their more ning walks, but two or three walked together, repeating the doctrines they had learnr, and exercising themselves in vertuous employments. After their walks, they used baths and washing; having washed, they met together to eat; but they did not eat together more then ten persons. As foon as they who were to come together were met, they used libations, and facrifices of meal and frankincense. Then they went to supper, that they might end it before the Sun were set. They used Wine, and Maza, and Bread, and Broth, and Herbs, both raw and boyled: they likewife. fer before them the flesh of such beasts as used to be sacrificed. dom ear broths of fish, because some of them are, in some respects, very hurtfull; likewise (seldome) the flesh of such creatures as use not to hurt mankind. After supper, they offered libations, then had lectures. -cultom was, that the youngest amongst them should read, and the eldest should, as President, order what and how he should read. When they

were

were to depart, he who filled the wine poured forth to them in libation; and during the libation, the eldest of them declared these things, That none should hurt or kill a domettick plant or fruit; besides, that they should speak well, and think reverently of the gods, damons, and heroes; likewise to think well of parents and benefactors; to affist law, and oppose rebellion. This faid, every one departed to his house.

They wore a white and clean garment; they had also coverlets whire and clean of b linnen, for they used not any of skins, because they ap- b for they are

proved not the exercise of Hunting.

These were the traditions that were delivered to that society of men, read silvariae partly concerning diet, of which hereaster more particularly partly concerning the course of life.

perhaps ertius expressy faith, that linnen was not as yet uled in those parts.

CHAP. X.

How they examined their actions morning and evening.

Hese and all other actions of the day, they contrived in the I morning before they rose, and examined at night before they slept; thus, by a two-fold act, exercising the memory. * They conceived a Jamb. cap. that it was requisite to retain and preserve in memory all which they learnt, and that lessons and doitrines should be so far acquired, as untill they are able to remember what they have learnt; for that is it which they ought to know, and bear in mind. For this reason they cherished memory much, and exercised it, and took great care of it; and in learning they gave not over, untill they had gotten their lesson perfectly by beart. A Pythagorean rose not out of bed, before he had called to mind the actions of the day past, which recollection he performed in this manner: He endeavour'd to call to mind what he first, as soon as he rose, either had heard, or given in charge to his servants; and what in the second place, and what in the third, and so on in the same order. And then for his going forth, whom he met first, whom next; and what discourses he had with the first, what with the second, what with the third, and so of the rest; for he endeavoured to repeat in memory all that happed throughout the whole day, in order as it hapned: And if as their np-rising they had more leisure, then after the same manner they endeavoured to recollect all that hapned to them for three daies before. Thus they chiefly exercifed the memory; for they conceived, that brothing conduceth more to science, experience, and prudence, than to remem- b From Iam ber many things.

blichus restore Diodorus , in

Excerpt Valef. pag. 245. reading with year puller myds impilie at pointers, ert de rie mirror turner ar. જે કેપોન્ટિય જાતેરે પ્રાથમિક છેલા.

This was conformable to the institution of Pythagoras; for, e He advi- c Porph. p. 26. fed to have regard chiefly to two times, that when we went to fleep, and that when we rose from sleep; at each of these we ought to consider, what actions are past, and what to come. Of the past, we ought to require an account of our selver; of the facure, we ought to have a providentiall care. Wherefore he advised every one to repeat to himself these verses [d so soon as he came home, d Larre or before he slept.

> Nor suffer sleep at night to close thine eyes, Till thrice thy acts that day thou halt o're-run. How flipt? what deeds? what duty left undone?

> > And

50

And before they arose, these;

As foon as e'rethou wak'st, in order lay The actions to be done that following day.

To this effect Ausonius hath a Pythagoricall Acrousis, as he tearms it.

A good wife person, such as hardly one Of many thou fands to Apollo known, He his own judge strictly himself surveys, Nor minds the Noble's or the Common's wayes: But, like the world it self, is smooth and round, In all his polish d frame no blemish found. He thinks how long Cancet the day extends. And Capricorn the night. Himself perpends In a just ballance, that no flaw store be. Nothing extuberant, but that all agree; Within that all be folid, nothing by A hollow found betray vacuity. Not suffer sleep to stize his eyes, before All acts of that long day he hathron o're; What things were mist, what done in time, what not ; Why here respect, or reason there for got : Why kept the worse opinion? when relieved A beggar; why with broken passion griev'd; What with d which had been better not de fired. Why prefit before bonesty required? If any by some speech or look offended, Why nature more then discipline attended? All words and deeds thus fearche from morn to night, He sorrows for the ill, rewards the right.

CHAP. XI.

Secreey.

Blides the quinquenniali silence, πεντεατής έχεμαθία, of the Pythagoreans, whilst they were Exotericks; there was another, tearmed παντελής έχεμαθία, a perpetuall or compleat silence, (or secrecy) proper to the Esotericks, not amongst one another, but towards all such as were not of their society:

a lambh caps pag. The principall and most essential estate destrines they all kept over amongs themselves, at not to be spoken, with exact Echemythia towards extraneous persons, continuing them unuritien, and preserv'd onely by memory to their successors, to whem they delivered them as mysteries of the gods; by which means, nothing of any moment came abroad from them. What had been taught and learnt a long time, was onely known within the walls; and if at any time there were any extraneous, and, as I may say, prosine persons amongs them, the Men (so, commenty were the Pythagoreans termed) signified their meaning to one another by symbols.

? Iambl. cap. 17. pag. 80. b Hence Ly streptoving Hipparchu, for communicating the discourse to uninitiated persons, void of Mathematicks and Theory, saith, They report, that you teach Philosophy in publick to all that come, which Pythagoras would not do, as you, Hippaschus, learnt with much pains. But you took no heed after you had tasted (O noble person) the Sicilian delicacies, which you ought

ought not to have tasted a second time. If you are changed, I shall rejoyce; if not, you are dead to not for he faid, We on ghe to remimber, that it proper, according to the direction of divine or human exhortations, than the goods of mifdom ought not to be communicated to those, while soul is not purified so much as in dream. For it is not lawfull to befrow on every one that which was acquired with famuch labour, nor coreveal she my steries of the Eleusian guidesses se prophane persons; for they who do bosh sheft, are wike unjust and irreligious. It is ego to confider within one ferres, how much time was employ'd in taking away the spoot that were in our breasts, that after sive years we might be made capable of his discourses. For as Diers first wash and wring out the cloaths they intend to dy, that they may take the dy so, at then it can never be washed out, or taken away in like manner the Divine prepared those who were inclined to Philosophy, lest be might be deceived by those, of when he hoped that they would prove good and honest. For he ased no adulter an learning, nor the nets wherewith many of the Sophists intangle the young men; but he was ski full in things divine and human: whereas they, under the pretence of his doctrine, do many strange things, snueigling the young men unbefeeming y, and as they meet them; whereby they render their Anditors rough and rash, For they infuse free Theorems and Discourses, into manners that are not free but disordered. As, if into a deep Well full of dirt and mire, we should put clear wansparent water, it troubles the dirt, and spoils the water: the same is it, as to those who teach and are taught; for, about the minds, and harris of such as arough initiated, there growes thick and tall coveres, which darken all modesty and meekness, and reason, hindring it from increasing there. Hence spring alkinds of ills, growing up and hindring the reason, and not suffering it to look out. I will first name their methers, Intemperance and Avarice, both exceeding fruitfull. From Incomperance spring up unlawfull marriages, lust, and deunce mest, and perducou, and innacurall pleasures, and certain vehement appetites leading to dealh and ruite a for some have been so violently carried away with pleasures, that they have nour frained from their own mothers and daughters; but violating the Common wealth, and the Lames, tyramically imprison men, and carrying about Main & failes for carana Scocks) violently burry them to destruction. From Avarice proceed rapines thefes, parricides, facriledges, porsonings, and what sower is alried to thefe. It behaves therefore first, to cut away the matter wherein these vices are brod, with fire and sword, and all arts of discipline, purifying and feeing the reason from these evills; and thento plant something that is goodin in. Thus Luses. Neither is that expression, [If you are not changed, you are dead to me,] to be understood simply; for this Hipparchus, a because he communicated, and d clem. Alex. publickly fer forth by writing, the Pythagoruk doctrines, au expelled the strom. s. School, and a Tomo was made for him, as if he were dead, (according to the custom formerly mentioned). So strict were the Pythagoreans in obser- e chap. vance of this Secteey.



The Doctrine of

PYTHAGORAS.

The Second Part.

CHAP. I.

Sciences preparative to Philosophy.

Porph. vit. yıb.pag.3 I.



HE mind being purifi'd [by discipline] ought to be applyed to things that are beneficiall; these he procured by some contrived waies, bringing it by degrees to the contemplation of eternall incorporeall things, which are ever in the same stare; beginning orderly from the most minute, lest by the suddennesse of the change it should be diverted, and withdraw it self through its so great

and long pravity of nutriment.

To this end, he first used the Mathematicali Sciences, and those spe-culations which are intermediate betwixt corporealls and incorporealls, (for they have a threefold dimension like bodies, but they are impassible like incorporealls) as degrees of preparation to the contemplation of the things that are; diverting, by an artificiall reason, the eyes of the mind from corporeall things (which never are permanent in the same manner and estate) never so little to a desire of aliment; by means whereof, introducing the contemplation of things that are, he rendred men truly

happy. This use he made of the Mathematicall Sciences.

b Dial. cum Topb.

Hence it was, that b Justine Martyr applying himself to a Pythagorean, eminently learned, desirous to be his disciple, He demanded whether he were verst in Musick, Astronomy, and Geometry; Or do you think, faith he, you may be able to understand any thing that pertains to Beatitude, without having first learned these, which abstract the soul from sensibles, preparing and adapting her for her intelligibles? Can you without these contemplate what is honest and what good? Thus, after a long commendation of these Sciences, he dismiss'd him, for that he had confes'd himselfignorant of them.

CHAP.

CHAP II. Mathematick, its name, parts.

Hele Sciences were first termed Mabinava by Py bagaras upon confideration that all Marbafis (discipline) is Reminiscence, which comes site. not extrinsecally to souls as the phantalies which are formed by senfible objects in the Phantaly; nor are they an advantageous adicitions knowledge, like that which is placed in Opinion; but it is excited from Phenomena's, and perfected intrinsecally by the cogitation converted into it selse.

The whole science of Mathematicks, the Pythagoreans divided into four parts, attributing one to Multitude, another to Magnitudes and subdividing each of these into two For Multitude either subsilts by it self. or is consider d with resp. & to another; Magnitude either stands still or is moved. Arithmet ck contemplates Multitude in it selfe; Musick with respect to another; Geometry, unmoveable magnitude; Spharick, movea-

These Sciences confider nor Multitude and Magnitude simply, but in each of these that which is determinate; for iciences consider this ger acceptor. abstracted from infinite, that they may not (in vaine) attempt in Barrocius rene each of these that which is infinite. When therefore the wise persons ders is generfay thus, we conceave it is not to be understood of that multitude wife. which is in the sensible things themselves, nor of that magnitude which we perceive in bodies; for the contemplation of these I think perrains to Physick, not to Mathematick, But because the Maker of all things took Union and Division; and Identity, and Alterity, and Alterity, and Alterity andScation and Motion to complete the foul and framed it of these kinds as I imaus teacherh, we must conceave that the Intellect, confiding according to the diversity thereof, and the division of proportions and multisade, and knowing it felfe to be both one and many, proposeth numbers go it felfe, and producerh them and the Arithmericall knowledge of them. According to the union of multitude and communication with it felfe, and colligation, it acquireth to it selfe Musick : for which reason Arithmerick excells Musick in antiquity, the soul it selfe being first divided by the Maker, then collected by proportions. And again establishing the operation within it selfe, according to its station, it produceth Geo nerry out of it felf, and one figure and the principles of all figures, but according to its motion, Spharick; for the is moved by circles, but confilts alwaies in the same manner according to the causes of those circles, the straight and the circular; and for this reason likewise. Geometry is precedent to Spharick, as Station is to Motion.

Bur foresmuch as the Soul produced these Sciences, not looking on the excitation of Ideas, which is of infinite power, but upon the boundurg of that which is limited & in their severall kinds, therefore they say that they take infinite from multirude and magnitude, and are converfant only shout finite : for the mind hath placed in her selfe all principles both of multitude and magnitude, because being wholly of like parts within her felt, and being one and indivilible, and againe divilible, and producing the world of Ideas, it doth participate effentiall finitenelle and infinitenelle from the things which it doth sinderstands But it understands according to that which is finite in them, and not according to the infinitenesse of its life. This is the opinion of the Pythagoreans, and their division of the four Sciences. Haberth Proclus.

birne in Fine.

Sect.

SECT. I: Arithmetick.

Wicom: West-

xeon, owaiges, &c. viz. # Le Surrend.

Laer.

d Phyfic. 2°

F these four methods, Which is that which ought necessarily to be learned the first, (viz. that which is by nature præexistent to the rest (fo fup- and chiefest, being as it were principle, and root, and mother of the rest) ply the lite, Arithmetick Not only for that it is præexistent before the rest in the In-44.62.76.)cap tellect of the efficient God, as an ornative and exemplary teason, according to which the Maker of the Universe caused all things to be made out of marter to its properend, as after a megnertuna and archetypall pattern: bread gene, but also because being b naturally first generated, it together takes away the said the ret with it felf, but is not taken away with them. Thus Animal is a st in nature before Man; for taking away animal, we take away man, but not in taking away man do we take away animal. [Of this Nicemachas, dife courfern more largely.

As concerning Arithmetick, Timans affirmes that Pychapuras addicted himself chiefly to it; & Stobaus, that he esteemed it above all others, and "Chroning to brought it to light, reducing it from the use of trading. "Hence Isidore, and oloris 3.2. thers, tyle him the Inventor of Arithmetick , affirming he was the first who writupon this Inbject among It the Gracians, which was afterwards more copis Stob. phys 2; oufly composed by Nicomachus. He studied this Science exceedingly, and somneb d dhe prefer it above all the rest; that the conceaved. The ultimate good of man to consist in the most exact Science of Numbers.

CHAP. I.

Number, its kinds; the first kind, intellectuall in the divine mind.

Nicom. Arith. I Umber is of two kinds, the Intellectuall (or immateriall) and the Sci-lamble vit. entiall. The intellectuall is that beternal! substance of number, which Pyth.cap. 38. Pythagoras in his discourse concerning the Gods afferted to be the principle Theon Smyrn most providentiall of all Heaven and Earth, and the nature that is between them. Moreover, it is the root of d'u ne Beings, and of gods, & of Damons. This is that which he termed the principle, fountain, and root of all things, and defined It to be that which before all things exists in the divine mind; from which and out of which all things are digested into order, and remain numbred by can indissoluble series.

Micom. Arithm. cap.5,

For a all things which are ordered in the world by nature according to an artificiall course in part and in whole appear to be distinguished and adorn'd by Providence and the All-creating Mind, according to Number; the exemplar being established by applying (as the reason of the principle before the impression of things) the number præexistent in the Intellect of God, maker of the world. This only in intellectual, & wholly immarerial, my really a substance according to which as being the most exact artificial reason, all things are perfected, Time, Heaven, Motion, the Stars, and their various revolutions.

CHAP.II.

The other kind of number, Scientiall; its principles.

Cientiall Number is that which Pythagoras defines the extension and production into act of the seminal reasons which are in the Monad, or w

heap of Monads, or a progression of multitude beginning from Monad, and a re-

gression en ing in Monad.

The Pythagoreans affirmed the expolitive termes, whereby even and orbeon, Me. odd numbers are understood to be the principles of | Sciential | Numbers, as of three insensible things, the Triad; of four insensibles, the Tetrad; and Anon. Phot. so of other numbers.

They make a difference betwixt the Monad and One, conceaving the Monad to be that which exists in intellectualls; One, in numbers [or as d Moderacus expresseth it, Monad amongsb numbers, One amongst things numbred, one body being divisible into infinite; thus Numbers and things numbred differ as incorporealls and bodies lin like manner Two is amongst numbers. The Duad is indeterminate; Monad is taken according to equality and measure, Duad according to excelle and defect: mean and measure cannot admit more and lesse, but excesse and desect (seeing that they proceed to infinite) admit it; therefore they call the Duad indeterminate Themis. sholding Number to be infinite, not that number which is steparate and Phys. 3. imcorporeall, but that which is f not separate from sensible things.

them, cap. 4

vit.Pythag. Stob. Phys.

f Arift. Phys.3.

CHAP.III.

The two kinds of Scientiall Number, Odd and Even.

F [Scientiall] numbers Pythagoras afferted two orders, one boun- Enfiras. in ded, Odd; the other infinite, Even. * Even number (according to the Etbicati Pythagorick definition) is that which at once admits division into the Serv. in Eclog. greateil and the least; into the greatest magnitudes, (for halves are the Nicom, Introgreatest parts) the least in multitude (for two is the least number)accor- dust. Arithmer. ding to the natural opposition, of these two kinds. Odd is that which cap. 6. cannot suffer this, but is cut into two unequalls.

Herein, the Pythagoreans differ from the Platonists, in that they hold Themis. in not all number to be infinite, but only the Even : for Even number is the Phys.3. cause of section into equall parts, which is infinite; and by its proper nature generates infinity in those things in which it exists. But it is simited by the Oddsfor that being applied to the Even, hinders its dissection into

two equal parts...

d Odd number is said to have been found by Pythagoras, and to be of Macrob. Stamasculine vertue, and proper to the calestiali Gods (* to whom they servin Aned. facrificed allwayes of that number) and to be ffull and perfect. Even is indigent and imperfect, and female, and s proper to the subterraneous deities, to whom they facrificed Even things.

Moreover, what ever is generated of odd number is male, what foever of Even is female; for even number is subject to section & passion, odd is Anon.in Prolvoyd of both, and is efficacious: wherefore they call one the male, the other em. Tetr. bibl. lib the female. A number, which ariseth out of the power and multiplication

of even and odd, is called degenountus Hermaphrodite,

This opinion Pythageras seems to have derived from Zaratas, his Master who call'd Duad the mother of Number, Monad the Father; and therfore they faid that those numbers! which resemble Monad (viz. the odd) are the best.

Odd numbers they called Gnomons, because being added to squares isimplic.in phys they keep the same figures; so Gnomons do in Geometry.

t Plutarch. de, Hom.poefe. 8 Serv.ad A.n.

Anon.Theolog. Plut.deanima.

lib.3.

Chap.

CHAP. IV Symbolicall Numbers.

a Porph. p. 32.

'He Pythagoreans (faith Moderatus of Gades, who learnedly comprifed their opinions in eleven books) using the mathematicall sciences as degrees of preparations to the contemplation of the things that are, were studiously addicted to the businesse of Numbers, for this reafon. Seeing they could not clearly explain the first forms and principles in discourse (those being the most difficult to understand and expresse) had recourse to Numbers for the berter explication of their Doctrine, impracing Geometricians and such as reach to read. For as these going about to explain Letters and their powers, recurre to marks, faying that these are as it were the first Elements of Learning, neverthelesse afterwards they tell us, that they are nor the Elements, but that the true Elements are known by them. And as the Geometricians, not being able to expresse Incorporeals forms in words, have recourse to the description of figures, saying, This A is a Triangle, nor meaning that this which salleth under the fight is a triangle, but that which both the same figure, and which is by the halp thereof, and representeth the knowledge of a Triangle to the mind. The fame did the Pythagoreans in the first reasons and forms; for, seeing they could not in words expresse incorporeals forms, and first principles, they had recourse to demonstration by numbers. And thus they called the reason of unity, and identity, and equality, and the canse of amicable conspiration, and of sympathy, and of the conservation of the Universe, which continueth according to the same, and in the same manner, ONE. For the one which is in particulars, is such united to the parts, and conspiring by participation of the first cause. But the two-fold reason of diversity and inequality, and of every thing that is divisible and in mutation, and exists sometimes one way, times another, they called DUAD, for the nature of the Duad in pareicular things is such. These reasons are not onely according to, the Pythagoreans, and not (acknowledg'd by) others, but we see that other Philosophers also have left certain unitive powers, which comprize all things in the Universe; and amongst them there are certain reasons of equality, dissimilitude, and diversity. Now these reasons, that the way of teaching might be more perspicuous, he easted by the names of Monad and Duad; but it is all one amongst them if it be called biform, or aqualiform, or diversiform.

The same reason is in other numbers, for every one is rancked according to some powers. In the nature of things exists something, which hath beginning, middle, and end. To such a form and nature they attributed the number Three, saying, that whatsoever hath a middle is triform; so they called every perfect thing. And if any thing be perfect, they affirm it maker huse of this principle, and is adorned according to it; which, since they could not name otherwise, they made use of the term Triad to expresse it; and when they endeavour to bring us to the knowledge thereof, they lead us to it by the form of this Triad. The

same in other numbers.

These therefore are the reasons, according to which the foresaid numbers were placed; but these that follow are comprehended under one form and power, which they call Decad, q. Dechad, [from comprehendion.] Wherefore they say, that Ten is a perfect number, even the most perfect of all numbers, comprehending in it all difference of numbers.

all reasons, species, and proportions. For, if the nature of the Universe be defined, according to the reasons and proportions of Numbers; and that which is produced, and increased, and perfected, proceed according to the reasons of numbers; and the Decad comprehends every reason of number, and every proportion, and all species: Why should not Nature it self be rearmed by the name of Ten, the most perfect number? Hitherto Moderaus.

Thus from the symbolicall use of numbers, proceeded a multiplicious variety of names, attributed to them by Pythagoras and his followers. Of which we shall speak more particularly, beginning with the Monad.

CHAP. V. The Monad.

The Monad is a quantity, which in the decrease of multitude, being a Moderatus deprived of all number, receiveth mansion and station; for below apud Sob. Quantity, Monad cannot retreat. The Monad therefore seems to be so Phyl. 1. 2. called, either from flanding, or from remaining (uten) alwaies in the same condition, or fromits separation (memoradau) from multitude.

To the Monad are attributed these names.

Mind (Nicom. Phot. Apon. Theolog.) because the Mind is stable, and every way alike, and hath the preheminence. (Alex. Aphrod. in Metaph.)

Hermaphrodice, (Nicom.) it is both male and female, odd and even (Macrob. in Somn. Scip. 1. 6.) it partakes of both natures: being added to the even, it makes odd; to the odd, even. (Aristot. in Pythagorico, cited by Theon. Sinyrn. Mathem. cap. 5.)

God, because it is the beginning and end of all, It self having neither

beginning not end. (Macrob.)

Good, for such is the nature of one. (Porphyr. vit. Pyth.)

Matter, receptacle of all; (Nicom.) because it produceth Duad, which

is properly Matter. (Anon. Theol.)

Chaos, Confusion, Contemperation, Obscurity, Chasme, Tartarus, Styx, Horronr, Impermistion, Subterraneous Barathrum, Lethe, Rigid Virgin, Atlas, Axis, Sume, Pyralios, Morpho. (Nicom. Anon.)

Tower of Jupiter, (NIcom.) Custody of Jupiter, Throne of Jupiter, (Simplic.) from the great power which the Center hath in the Universe, being able to restrain the generall circular Motion; as if the custody of the maker of all things were constituted therein. (Procl. in Timzum. com. 4

Semunal treason, (Nicom.) because this one onely is one to the Retractours, and is alone, and the rest are procreated of it, and it is the onely

Seminary of all Numbers. (Marr. Capel. 7.)

Apollo, Propher. (Nicom.)

Prometheus, as being Author of life, (Anon. Theol.)

Geniture, because without it no number hath being. (Anon. Theol.) Substance, (Theolog.) because Substance is primary. (Alex. Aphr. Mer. 1.)

Cause of truth, Simple Exemplar, Constitution of Symphony. (Anon.

Theolog.) In Greater and Leffer, Equall; in Intention and Remission, Middle; in Multitude, Mean; (Theolog.) in Time, Now, the present, (Anon. Theolog.) because it consists in one part of time which is alwaies present,

(Macrob. in Somn. 1.6.) Ship, Chariot, Friend, Life, Bearitude. (Anon. Theolog.)

Form, (or Species) because it circumscribes, comprehends, and terminates; (Anon.) and because it produceth the rest of the essects. (Marr. Capell) .

18%

Anoiter, (Anon. Procl. in Tim.) because he is father and head of the gods; (Mart. Cap.) whence the Pythagorick Verse:

Hear noble Number, Sire of gods and men.

Love, Concord, Pierr, Friend hip; because it is so connected, that it cannot be divided into parts. (Mart. Cap.)

Prosens, as containing all forms. (Anon.)

Mnemo(yne. (Anonyin.)

Vesta, or Fire (Plut. in Numa.) For the nature of Monad like Vesta, is seated in the midit of the world, and keeps that seat, enclining to no side. Po yonymous. (Hefych.)

CHAP. VI. The Duad.

He names of the Duad are these.

Genus, Evill; (Plut. Plac. Phil. 1.3.)

Darkne is, Sin fter, Unequall, Unstable, Movable. (Porphyr. vir. Pythag.) Boldness, (Nicom.) Fortitude, (Anon.) Contention, (Plut. de Isid. & Officid.) because it proceeds to action, and first separates it self from the Monad. (Anon.)

Major, (Nicom.) because indefinit; indeterminate Duad proceeds from Monad as Matter. The cause of tumour and division, (Simplic.

Phys. 1.)

Cause of D. similars. (Nicom.)

Partition betwirt Multitude and Monad. (Nicom.) .

Equall; because, in composition and permission, this onely maketh equality. (Nicom.) Two and two are equall to twice two.

Mnequall, Defect, Superfluiny; (Nicom.) according to the motion of

matter. Anon.

· Onely inform, Indefinite, Indeterminate; (Nicom.) because from a Triangle and Triad Polygones are actually procreated to infinite; in Monad they exist all potentially together: but of two right Lines or Angles is made no Figure. (Anon.)

Onely principle of Purity, yet not even, nor evenly even, nor unevenly

even nor evenly uneven. (Nicom.)

Etaso, (Nicom.) because through love applying it self to Monad as the species it procreated the rest of the effects. (Anon.)

Harmony, (Nicom.)

Tolerance, (Nicom.) because it first underwent separation. (Anon.)

Root, but not in act. (Nicom.)

Feet of fountain-abounding Ida. (Nicom.)

Top: Phanes; (Nicom.)

Instice, because of its two equals pares. (Anon, Mart. Cap.)

Isis, Nacure, Rhea, Jove's mother, Fountain of distribution, Phrygia, Lydia, Dindymene, Ceres, Eleusinia. (Nicom.)

Diana, (Nicom.) because the Moon takes many settings from all the fixed Stars, and because she is forked, and called Half-moon. (Anon.)

Love, Distinna, Aeria, Asteria, Disamns, Station, Venus, Dione, Micheia, Cythereia, Ignorance, Ignobility, Falsity, Permistion, Alterity, Contention, Dissidence, Fatt, Death, (Nicom.) Impulse. (Anon.)

Opinion, because it is true and false. (Anon. Alex. Aphrod. Met. 1.

Philop. ibid.)

Motion.

Motion, Generation, Mutation, Division; Anon. (Meursius reads Simuelors, Dijudication) Longhude, (Anon.) or rather, first Longitude, (Simplic.) Augmentation, Composition, Communian. (Anon.)

Misfortune, Sustensation, because ic first suffered separation; (Anon.

Martian.) Discord. (Plut. de Ifid. & Ofirid.)

Imposition. (Helych.)

Marriage, Juno; Juno being both wife and fifter to Jupiter. (Mart. Capel. Eulog. in Somn. Scip.).

Soul, from motion hither and thither. (Philop. Metaph. 1.)

Science, for all demonstration, and all credit of Science, and all Syllogism collects from some things granted, the thing in question, and easily demonstrateth another; the comprehension of which things is Science. (Plut. de plac. 1. 3.)

Maia. (Nicom. apud Phot.)

CHAP. VII. The Triad.

THe Triad is the first number actually odd, and the first perfect num- a Amon. Theober, and middle, and proportion. It causeth the power of the Mo- log. nad to proceed to act and extension; it is the first and proper coacervation of unities. For which reason Pythagores said, Apollo gave Oracles from b Jamb. vic. a Tripod; and he advised to offer libation three times.

The Names of the Triad are thefe. First Laurende, not simply Latitude. (Simp de Anim. 1.)

Saturnia, Latona, Cornucopia, Ophian, I beiti, Harmonia, Hecate, Erana, Charitia, Polyhymmia, Pluso, Ar Sus, Habice. Not doscending to the Ocean, Damacrame, Dioscoria, Meris, Tridume, Tricon, President of the Sea, Tritogenia, Achelous, Nattis, Agriopeza, (perhaps depulgate, as before, Thetis) Curoiis, Cratan, Symbonia, Mariadge, Gorgania, Phorcia, Trifamus, Lydins. (Nicom.)

Mariage, Friendship, Peace, Corcord, (Nicom.) because it collects and

unites, not similars, but contraries. (Anon.)

Instice. (Nicom.) Prudence, Wifdom; because men order the present, foresee the future, and

fearn experience by the past. (Anon.) Piety, (Anon.) Temperance, (Anatol.) Att vertues depend upon this

number, and proceed from it.

It is the Mind; It is cause of wisdow and understanding. It is knowledge which is most proper to number.

It is the power and composition of all Messick, and much more of Geometry; it hath all power in Aftinary, and the nature and knowledge of Celestialls, containing and impelling it to the production of substance,

c The Cube of shis number Pychagotas affirmed to have the power of the Lu- c Agel. 1. 20. nar circle, in as much as the Moon goethround ber Orb in 27 dates, which the number Tornio, in Greak Totals, the Tries, gives in us Cube.

CHAP. VIII.

The Tetrad.

He Tetrad was much honoured by the Pythagoreans, and b esteemed lapt in faluthe most perfect number, the primary and primogenious, which tar. adm. they called the root of all things, and the fountain of nature.

a Protofett. in Heffod.dies. b Lucian. pro c Ireneus. lib. The Is cap. I. d Simplic. ad

d The Tetrads are all intellectuall, and have an emergent order; and (for that reason) the Empyreall Præsecture; they go round about the world, as the Empyreum passet through all.

Even God himself Pythagoras expressed by the Tetrad.

• How God is a Terrad, you will clearly find in the Sacred Discourse ascribed to Pythagoras, wherein God is the number of numbers. For if all beeings subsit by his eternall counsell, it is manifest, that number in every species of beings depends upon their causes; the first number is there, from thence derived hither: the determinate stop of number is the Decad, for he who would reckon further must return to 1.2.2 and number a second Decad; in like manner a third, to make up 30. and so on, till having numbered the tenth Decad he comes to a 100. Again, he reckons from a 100 in the same manner, and so may proceed to infinite, by revolution of the Decad. Now the Tetrad is the power of the Decad; for, before we arive at the persection of the Decad, we find an united persection in the Tetrad; the Decad being made a phy addition of 1.2.3.4.

Moreover the Tetrad is an Arithmetical mean betwixt 1 and 7, equal-

Moreover the Tetrad is an Arithmeticall mean betwixt 1 and 7, equally exceeding and exceeded in number: Myants 3 of 7, and exceeds 1 by 3. Monad, as being the mother of numbers, contains all their powers within it felf. The Hebdomad, as being motherless, and a virgin, possesse feth the second place in dignity, for it is not made up of any number within the Decad; as 4 is of twice two, 6 of twice 3, 8 of twice 4, 9 thrice 3, 10 of twice 5. Neither doth it make up any number within the Decad, as 2 makes 4, 3 makes 6, 5 makes 10. But the Tetrad lying betwixt the unbegotten Monad, and the motherlesse Hebdomad, comprehends all powers, both of the productive and produced Numbers; for this of all numbers under 10 is made of a certain number, and makes a certain number; the Duad doubled makes a Tetrad, the Tetrad doubled makes 8.

Besides, the first solid sigure is sound in a Tetrad; for a point is correspondent to Monad, a line to Duad, because drawn from one point to another) a superficies to Triad, (because it is the most simple of all rectiline sigures) but a solid properly agrees with the Tetrad. For the first pyramis is in a Tetrad, the base is triangular, so that at the bottom is 3, at the top T.

Furthermore, the judicative power in things are four, Mind, Science, Opinion, and Sense; for all beings are dijudicated either by Mind, or Science, or Opinion, or Sense: [for which reason Pythagoras affirmed, the

phil.lib.t.eap soul of man to consist of a Tetrad.

Finally, the Tetrad connects all beeings, of elements, numbers, feafons of the year, cozvous society; neither can we name any thing, which depends not on the Tetractys, as its root and principle: for it is, as we said, the maker and cause of all things; intelligible God, Author of celestiall and sensible God. The knowledge of these things was delivered to the Pythagoreans by Pythagoras himself. Hitherto Hierocles.

For this reason, the word Tetrastys was used by Pythagoras and his disciples as a great oath, who likewise out of respect to their Master, forbearing his name, did swear by the person that communicated the Tetrastys

to them.

f Plut.plac.

Eternall Nature's fountain I attest, who the Tetractys to our foul express.

g in proces. an: g But Placearch interprets this Tetrattys (which he faith was also called fec. Timam. 400409, world) to be 36, which confists of the first four odd numbers, thus:

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Smyrn.c. 44

The names of the Tetrad are these;

Another goddes, Multidesty, Pantheos, Fountain of naturall effects; (Nicom.)

Key-keeper of Nature; because the universall constitution cannot be without it; to these sciences it conserreth constitution and settlement, and reconcileth them, yea it is Nature it selfe and Truth. (Nicom.)

Nature of Lolus; (Nicom.) from its various property: (Anon.)
Hercules, Impesuosity, most strong, Masculine, Inesseminate, Mercury, Vulcan, Bacchus, Soritas, Maiades, Erinnius, Socus, Dioscorus, Bassarius, Twomother'd, Of Feminine forme, of Virile performance, Bacchation; (Nicom.)

Harmony; (Nicom.) because it bath a sesquitertia. (Anon.)

Urania, the Muse; (Nicom.) World; (Plut.)
Body; as a point, is 1: a line, 2: a superficies, 3.

Son/: because it consists of Mind, Science, Opinion, and Sense. (Plut. Plac. Phil. 1. 3.)

First profoundity; as it is a body. (Simplic. de Anim. 1.)

Justice; the property of Justice is compensation and equality: this number is the first evenly even; and whatsoever is the first in any kind is most that thing. This, they said, was the Tetrad; because being quadrate, it is divided into equalls, and is it selfe equall. (Alex. Aphrod. Metaph. 5.

CHAP. IX. The Pentad.

He Pentad is the first complexion of both kinds of number, even and odd, two and three: Its names these;

odd, two and three: Its names these;
Aruna; reconciliation; (Nicom.) because the fift element Æther, is free

from the disturbances of the other four. (Anon.)

Alteration; Light; because it changed that which was separated three-fold, into the identity of its sphear, moving circularly, and ingenerating light. (Anon.)

Justice; (Nicom.) because it divides 10 into two equal parts. (Johan.

Port, in Hes.)

The least and top of lively hood; (Nicom.)

Nemesis; (Nicom.) because it distributes conveniently celestiall, divine,

and naturall elements. (Anon.)

Bubastia; (Nicom.) because worshipp'd at Bubastus in Ægypt. (Anon.) Venns, Gamelia, Androgynia, Cytherea, Zoneia, (Nicom.) Mariage; (Anon.) because it connects a masculine and feminine number (Anon. Plut. de Et. delph.) consisting of 2. the first even, and 3. the first odd (Alex. Aphrod. in Metaph. Prorosp, in Hesiod.)

Kundistes; præsident of Circles. (Nicom.)

Semi-goddesse; (Nicom.) not only as being the halfe of 10. which is divine, but for that it is placed in the middle. (Anon.)

Tower of Jupiter.

Didymea, or Twin; (Nicom.) because it divides 10. into two; (Anon.)

Firm Axis, (Nicom:)

Immortall, Pallas, implying the fift essence. (Anon.)

Kapdiarrs, cordiall; (Nicom.) from similitude with the heart. (Anon.)

Providence; because it makes unequalls equall. (Anon.)

Te boos, Sound, the fift being the first diasteme (Plut.de An. proct. e Tim.)

R

Nature

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Nature; because multiply'd by it selfe, it returnes into it selfe. For as Nature receiving wheat in seed, and introducing many forms by altering and changing it, at last returnes it wheat, at the end of the whole mutation estoring the beginning: so, whilst other numbers multiply'd in themselves are increased and end in other numbers, only 5. & 6. multiply'd by themselves represent and retain themselves. (Plut. de Ei delph.)

This number represents all superiour and interiour beings; for it is either the supreme God, or the Mind born of God, wherein are contained the species of all things or the soul of the World, which is the sountain of all souls; or celestialls down to us: or it is terrestiall Nature, and so the

Pentad is replear with all things. (Macrob, in Somn. Scip. r. 6.)

CHAP, X.

The Hexad.

The Pythagoreans held the number Six to be perfect & respecting (as Clem. Alexandrinus conceives) the creation of the world according to the Propher. The names of the Hexad, are these;

Forme of forme, Aniculation of the Universe, Maker of the Soul, Harmony; (Nicom.) because it hath the power to ingenerate a vital habit; Whence it is called Hexad, and The Effects: and Harmony, because all souls

are harmonick, (Anon.)

Oυλομέλεια, perfection of par u, (Nicorn) of (as Anon.) Ολομέλεια. The Pythagoreans called it thus, imitating Orpheus, either as being the only number underten which is whole and equall in its parts; or because the whole Universe is divided into parts by ir. (Anon.)

Venus, (Nicom) because it procreates harmony: 6. to 12. is a diapaton concord; 6. 10 9. hemiolos; 6. to 8. epitrites; that is a diatessaron concord: whence it is named Venus who was the Mother of Harmony.

(Mart. cap. 7.)

Zύyια, (Nicom.) Γαμήλια, (Nic.) Γαμος, Marriage, (Clem: Strom. 5.) because of the mixtion of the first even and first odd (Plut, de An. procr. Sec Tim.): For as Mariage procreates by a male and a female; So this number is generated of 3. which is odd and called male, and of 2. which is even and called female; for twice 3. make 6. (Clem Alexand. Strom. 6.) It produceth children like the parents; (Theon. Smyr. Mathem. 45.)

Zuyitus, Φιλοτικοία, (Nicom.) or Φίλιωσις, Concination, because it con-

ciliares the male and female. (Anon.)

Υγέια, Health; (Nicom. Anon.) atriple triangle, which being alternately conjoyned within it selse constituteth a figure of five lines; they used it as a Symbol to those of their owne sect, and called it υγέια, Hea h. (Lucian. pro laps. in sal. admiss.)

'Auμων, Anvile; (Nicom.) qu. ακάματον, unwearied; because the principalitriangles of the mundane Elements have share in it, being each of

them Six, if measured by three perpendiculars. (Anon.)

Έκατι θέλετις, being compounded of and as it were Coλήσασαν, the triad,

which is called Hecate: (Anon. Theol.

Trioditis; from the nature of that Goddesse, or because the Hexad first assumes the three motions of intervalls, being divided into two parts, each of which is on each side. (Anon.)

Dixesvia, the distribution of all time, of things above the earth, and un-

PTTHAGORAS.

der the earth, which is done by the Hexad in the Zodiack; or because Time is of the nature of the Triad, consisting of three parts, and the Hexad consists of two Triads. (Anon.)

Persan, Triform. (Nicom.)

Amphitrie; (Nicom.) because it hath a Triad on each side. (Anon.)
Neighbour to Justice, (Nicom.) as being nearest to 5. (which is named

Justice. (Anon.)

Thalia, the Muse (Nicom.) because of the harmony of the rest. (Anon.)

Panacaa; (Nicom.) in respect to health mentioned already; or, q.

Panacceia, omnissufficience, endued with parts sufficient for totality.

(Anon.)

Morevoles, Middle-right, being in the midft betwixt 2 and 10, aquidiftant

from both. (Clem. Alexandr. Strom. 6.)

world; because the World, as the Hexad, is often seen to consist of contraries by harmony. (Anon.)

CHAP. XI.

The Heptad.

THE Heptad was so called, qu. serios secosus desos, worthy of ve- a Nicom. apud, neration; for b Pythagoras held this number to be most proper to phot. Anon. Religion. He also held, that it is perfect; and d thence it was, (as the Macrob. in Pythagoreans conceived) that creatures born in the seventh month Some Scip. b Apud. Metam. live.

The names of the Heptad, are these.

Fortune, Occasion; (Nicom.) because it occurs casually and opportune-Probl. 2.

If to every thing. (Anon.) Whatsoever is best amongst sensible things, Quast. 47.

by which the seasons of the year and their periods, are orderly compleat, d Jul. Paul.

participates of the Hebdomad. (Philo. de die sept.) the Moon having 7 lib.4. cic. 9.

daies measure's all time. (Johap. Philop. in Metaphys. 7.)

Aμήτως, Mother! se, Virgin, (Hieroc. in aur. carm. Nicom.) Minerva, as being a virgin, unmarried, not born of a mother (odd number), nor of a father (even number); but out of the crown or top of the father of all,

Monad. (Anon. Chalcid. in Tim. Theon. Smyrn. c. 45.)

Mars, (Nicom. Anon,) 'Augicons. (Nicom.)

Aceleia, (Nicom.) an epithet of Minerva. (Hesych.)

ATeutóvn. (Nicom.)

Φυλακιτίς, Custody, (Nicom.) because the Stars which guard the Uni-

verse are seven. (Anon.)

'Ο Βριμοποίτος, Tritogenia, Γλαυπώπις, Αλαλμομένεια, Παντευχία, Έργονη, Πολυαφήτης Ουλομέλεια; Stock of Amalthea, Ægis, Osiris, Dream, Voice, Sound, Clio the Muse, Judgment, Adrastia. (Anon.)

Τελέσφος, leading to the end; (Anon.) because by it all are led to the

end. (Philo. de Mund. opif.)

CHAP. XII.

The Ogdord.

THe Ogdoad, they said, was the first Cube, and the onely number evenly even under ten. (Anon.)

The names of it.

Panarmonia, (Nicom.) because of its excellent convenience. (Anon.)

Cadmaa, Mother, Rhea, the wind to G, Cybele, Dindymene, Holistos, Love, Friendship,

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a Nicom-apud, phot, Anon. Macrob. in Somn. Scip. b Apud. Metam. lib. 11. c Alex. Aphrod. Probl. 2. Quæst, 47. d Jul. Paul. recept, sent.

Friendship, Counsell, Prudence, Orcia, Themis, Law, Ηλιτομινα, Enterpe the Muse; Ασφαλεια, Επερεσμα, (Anon.) Neptune. (Plut. de Isid. & Osirid.)

Justice, because it is first resolved into numbers, especially equals. (Ma-

crob. in Somn. Scip. 1. 5.)

CHAP. XIII. The Ennead

The Ennead is the first square of an odd number. Its names, these:

Ocean, Horizon; because number hath nothing beyond it, but it revolves all within it. (Anon.)

Prometheus, because it suffers no number to out-goe it; and justly, be-

ing a perfect ternary. (Anon.)

Concord, (Nicom. Anon.) Perasia, (Nicom.) Perseia. (Anon.) Halius, (Nicom. Anon.) because it doth not permit the consent of number to be dispersed beyond it, but collects it. (Anon.)

Aventia, because of the revolution to Monad. (Anon.) Quoicois, because it is the first odd Triangle. (Anon.)

Vulcan, because to it, as conflature and relation, there is no return. (Anon.)

Juno, because the Sphear of the aire hath the ninth place. (Anon.)

Sister and wife to Jupiter, from conjunction with unity. (Anon.)

Enoticy (3), because there is no shooting beyond it. (Anon.)

Pan, Nifeis, Agrica, Ennalios, Agelia, Tritogenia, Suada, Curetis, Proserpina, Hyperion, Terpsichore the Muse. (Nicom. Anon.)

ΤελέσφοεΘ, ΤέλειΘ, because nine months compleat the Infant.

CHAP. XIV.

The Decad.

a Athenag. appolog.pro
Christ.
bP/nt.plac.1.3

TEN, according to the Pythagoreans, is the greatest number, as well for that it is the Tetractys, as that it comprehends all arithmeticall and harmonicall proportions. b Pythagoras said, that ten is the nature of number: because all Nations, Greeks, and Barbarians, reckon to it; and when they arrive at it, return to the Monad.

Names of the Decad.

World; because according to the Decad, all things are ordered in generall and particular. (Anon.) The Decad comprehends all numbers, the World all forms; (Philop. Metaph. 1.) for the same reason termed also

Sphear. (Anon.)

Heaven, (Nicom.) because it is the most persect tearm of number, as Heaven the receptacle of all things. (Anon.) The Decad being a persect number, the Pythagoreans desired to apply to it those things which are contained in Heaven, where finding but 9. (the Orbs, the seven Planets, and the Heaven of fixed Stars, with the earth) they added an Antichthon, (another earth opposite to this) and made Ten; by this means they accommodated them to the Decad. (Pachymer. in Metaphys. 3.)

Fate, (Nicom.) because there is no property neither in numbers nor beeings, according to the composition of number, which is not seminally

contained in the Decad. (Anon.)

Age. (Nicom.)

Power, (Nicom.) from the command it hath over all other Numbers.

(Anon.)

Faith,

Faith, Necessay. (Anon.)

Atlas; for as Atlas is fabled to sustain Heaven with his shoulders, so the Decad all the Sphears, as the Diameter of them all. (Anon.)

Unwearied, God, Phanes, Sun, Urania, Memory, Mnemosyne. (Anon.) First square, because made of the first four numbers, 1 2 3 4. (Chalcid. in Tim.

Κλειδέχος, as the magazine and confinement of all proportions; (Anon.) or, Khadexos, because other numbers branch out of it. (Cedren.)

Παντέλεια, because it persects all number, comprehends within it self all the nature of even and odd, moved and unmoved, good and ill. (Anon.)

CHAP. XV. Divination by Numbers.

T Pon the near affinity which Pythagoras (following Orphens) conceived to be betwixt the gods and numbers, he collected a kind of Arithmomanty; not practifed by himself onely; but communicated to bis disciples, as is manisest from a Jamblichus, who cites this fragment of the Sacred Discourse, a Book ascribed to him: Concerning the gods of Pythagoras, son of Mnesarchus, I learned this when I was initiated at Liberh in Thrace, Aglaophemus administring the rites to me; Orpheus son of Calliope, instructed by his mother in the Pangaan Mountain, said, That number is an eternall substance, the most prov dent principle of the Universe, Heaven, and Earth, and middle Nature; likewise the root of divine beeings, and of gods and damons.

Hence (saith Jamblichus) it is manifest, that Pythagoras received of Numbers the determinate essence of the gods, from the traditions of Orpheus. By these Numbers he framed a wonderfull devination and service of the gods, of nearest affinity to numbers, as may be evinced from hence, (for it is requisite to give an instance for confirmation of what we say.) Whereas Abatis performed those kind of sacrifices to which he was accustomed, and practised deligently divination, after all the waies of the Barbarians, by Victims, principally of Cocks, (whose entralls they conceived to be most exact for inspection) Pytha-2012s willing not to take him off from his study of truth; yet to direct him by a safer war, without blood and slaughter, (moreover esteeming the Cock sacred to the Sun) taught him to sind out all truth by the science of Arithmetick. Thus Jamblichus. b And else-where he saith, that Pythagoras , instead of b vit. Pyth. the art of divining by sacrifices, taught him that kind of prediction which is by Numbers, as conceiving that to be more sacred and divine and more agreeable to the celestrall numbers of the zods.

This hint some have taken to impose upon the world, under the name of Pythagoras, an Onomantick kind of Arithmetick, assigning particular numbers to the letters of the Alphabet, to the Planets, to the duies of the Week, and to the Signes of the Zodiack; thereby resolving questions concerning mativities, victory, life, or death, journeys, prosperity or adversity: as is set down by c Flud, who adds, Apollonius hath delivered another way of divination, according to the Pythagorick dollrin; affirming, that future things c Microcolm. may be prognosticated by vertue of a Wheel invented by Pythagoras, whereby is treated of life and death, of fugitives, of litigious businesse, of victories, of the sex of children unborn, and infinite others of the like kind. But concerning the exposition of the Wheel, and the true position of Numbers, therein the antient Authors have written very inconstantly; so as the truth of its composition cannot be comprehended other wife than by conjecture. What antient Authors

he means, I know not; the citation of Apollonius, I doubt to be no lessed Antip. Mal. supposititious, than the Wheel it self, which d Trithemius and others actions.

SECT. 2. Musick.

a Theon, Smyth. Meth. cap. 1.

The Pythagoreans define Musick an apt composition of contraries, and an union of many, and content of differents. For it not onely coordinates rythms and modulation, but all manner of systems. Its end is to unite, and aptly conjoyne. God is the reconciler of things discordant, and this is his chiefest work according to Musick and Medicine, to reconcile enmitties. In Musick, say they, consists the agreement of all things, and Aristocracy of the Universe; For, what is harmony in the world, in a city is good government, in a family temperance.

b Porphyr. in Harm. Ptolomei. c Plut de Mus. Porph. in Ptol. Harm. &c. d' Ptolem. Harmonic. cap. 2. e Ptolemais loco citato apud Porphyr.

of many Sects (saith Ptolemais) that were convertant about harmony, the most eminent were two, the Pythagorick and Acijioxenian; [c Pythagorian dijudicated it by reason, Aristoxenian by sense.] dThe Pythagoreans not crediting the relation of hearing in all those things, wherein it is requisite, adapted reasons to the differences of sounds, contrary to those which are perceived by the senses; so that by this criterie (reason) they gave occasion of calumny to such as were of a different opinion.

• Hence the Pythagoreans named that which we now call Harmonick, Canonick; not from the Canon or Instrument, as some imagine, but from rectitude, since reason finds our that which is right, by using harmonicall canons or rules. Even of all forts of Instruments, framed by harmonicall rules, (Pipes, Flures, and the like) they call the exercise, Canonick; which although it be not Canonick, yet is so tearmed, because it is made according to the reasons and theorems of Canonick. The Instrument therefore seems to be rather denominated from its Canonick affection. A Canonick in generall is a Harmonick, who is conversant by ratiocination, about that which consists of Harmony. Musicians and Harmonicks differ; Musicians are those Harmonicks who begin from sense, but Canonicks are Pythagoreans, who are also called Harmonicks; both forts are termed by a generall name, Musicians.

CHAP. I. Voice, its kinds.

2 Nicom. Harm, c2p. 2. Thuman voice, they who are of the Pythagorean School, said, That there are (as of one Genus) two Species. One they properly named Continuous, the other, Diadematick, (internissive) framing appellations from the accidents pertaining roeach. The Diastematick they conceived to be that which is sung, and rests upon every note, and manifests the mutation which is in all its parts, which is inconfused, and divided, and disjoyned, by the magnitudes which are in the several sounds, as coacerved, but not commixt; the parts of the voice being apply'd mutually to one another, which may easily be separated and distinguished, and are not destroy'd together. Such is the musicall kind of voice, which, to the knowing, manifests all sounds, of what magnitude every one participates: For if a man use it not after this manner, he is not said to sing, but to speak.

The other kind they conceived to be Continuous, by which we discourse one to another, and read, and are not constrained to use any manifest di-

RinA

stinct tensions of founds, but connect the discourse, till we have finished. that which we intended to speak. For if any man in disputing, or apologizing, or reading, make diffinct magnitudes, in the feverall founds, taking off, and transferring the voice from one to another, he is not faid to read,

bur to ling,

Human voice having in this manner two parts, they conceived, that there are two places, which each in pailing possesser. The place of Continuous voice, which is by nature infinite in magnitude, receiveth its proper tearm from that, wherewith the speaker began, untill he ends, that is the place from the beginning of his speech to his conclusive silence; so that the variety thereof is in our power. But the place of Dia tematick voice is nor in our power, but naturall; and this likewise is bounded by different effects. The beginning is that which is first heard, the end that which is last pronounced; for from thence we begin to perceive the magnitudes of founds, and their mutuall commutations, from whence first our hearing seems to operate; whereas it is possible there may be some more obscure sounds persected in nature, which we cannot perceive or hear. As for instance, in things weigh'd, there are some bodies which seem to have no weight, as Straws, Bran, and the like; but when as by apposition of such bodies, some beginning of ponderosity appears, then we say, They first come within the compasse of Statick. So, when a low found increaseth by degrees, that which first of all may be perceived by the ear, we make the beginning of the place which musicall voice requireth.

CHAP, II, First Musick in the Planets.

The names of Sounds, in all probability, were derived from the fe- a Nicom. ven Stars, which move circularly in the heavens, and compasse the Harm. cap. 3. earth. | The circumagitation of these bodies must of necessity cause a sount; b Macrob. in for aire being struck from the intervention of the blom, sends forth a noise; N ... Somn. Scip. zure her self constraining that the violent collesion of two bodies hould end in 2.1.

found.

c Now (say the Pythagoreans) all bodies which are carried round with c Nicom, ibid. noise, one yielding and gently receding to the other, must necessarily cause sounds different from each other, in the magnitude and swiftnesse. of voice, and in place; which (according to the reason of their proper sounds, or their swiftnesse, or the orbs of repressions, in which the impetuous transportation of each is performed) are either more fluctuating, or, on the contrary, more reductant. But these three differences of magnitude, celerity, and locall distance, are manifestly existent in the Planets, which are constantly with sound circumagitated through the arberials diffusion; whence every one is called a sup, as void of satis, starting; and atel bear, alwaies in course; whence God and Æther are called Geos and Min.

Moreover the found which is made by striking the aire, induceth into the ear Macrob. ibid. something sweet and musical!, or harsh and discordant: for, if a certaine observation of numbers moderate the blow, it effects a harmony confinant to it felf; but if it be temerarious, not governed by measures, there proceeds a troub ed uno edsant noise which offends the eare. Now in heaven nothing is produced casually, nothing temerarious, but all things there proceed according to divine Rules and setled Proportions: whence irrefragably is inferr'd, that the sounds which proceed from the conversion of the celestiall Sphears are musicall. For sund ne-

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cessarily proceeds from motion, and the proportion which is in all divine things causeth the harmony of this sound. I his Pythagoras first of all the Greeks conceaved in his mind; and understood that the Sphears sounded something concornant because of the necessity of poportion, which never for sakes cilestials

Nicom. ibid.

From the motion of Saturn which is the highest and furthest from us, the gravest found in the diapason concord, is called Hypase; because Unarrow tignifieth hig heft: but from the lunary, which is the lowest and neerest the earth, neste, for vector signifieth lowest. From those which are next these viz. from the motion of lupiter who is under Saturn, parypate; and of Venus, who is above the moone, pa aneate. Again, from the middle which is the Sun's motion, the fourth from each part, mefe, which is diffant by a diatessaron, in the Heptachord from both extreams according to the ancient way; as the Sun is the fourth from each extream of the seaven Planets, being in the midit. Again, from those which are neerest the Sun on each side, from Mars who is placed betwixe Jupiter and the Sun hypermese which is like. wife termed lichanus, and from Mercury who is placed betwixt Venus and the Sun, paramefe.

Plin.1,2, c. 22.

Prihagoras by musicall proportion calleth that a Tone, by how much the Moon is diltant from the earth; from the moon to Mercury the half of that space, and from Mercury to Venus almost as much; from Venus to the Sun sesquiple: from the sun to Mars a Tone, that is as far as the moon is from the earth; from Mars to Jupiter halfe, and from Jupiter to Saturn halfe, and thence to the Zodiack sesquiple; thus there are made seaven tones, which they fall a diapason harm my, that is an universall concent: In which Saturn moves in the Dorick mood, Jupiter in the Phrygian, and in the rest the like.

Porph p. 21. []

Those sounds which the seven Planets, and the sphear of fixed Stars, and that which is above us, tearmed by them Antich hon, make, Pythagoras affirmed to be the nine Mules, but the composition, and symphony, and, as it were, connexion of them, all, whereof as being eternall and unbegotten, each is a part and portion, he named Mnemosyne.

CHAP. III. The Octochord.

a Nicom, c.5. b The Heptaother.

Ow Pythagoras first of all, b lest the middle found by conjunction, I being it self compared to the two extreams, should render onely a Diatessaron concent, both to the Neate and to the Hypate; but that we made up of might have greater variety, the two extreams making the fullest concord Terra- each to other, that is to fay, the concord of Diapason, which consists in chords, which a double proportion. Which inasmuch as it could not be done by two being conjoy ned, the mid-ned, the mid-dle Note was Paramese, setting it from the Mese a whole tone, and from the Paremese theend of one, a semitone; so, that which was formerly the Paramese in the and the begin- Heptachord, is still the third from the Neate, both in name and place; ning of the but that which was now inferted is the fourth from the Neare, and hath a concent unto it of Diatessaron, which before the Mese had unto the Hypate: but the tone between them, that is, the Mese, and the inserted, called the Paramele, instead of the former, to which soever Tetrachord it be added, whether to that which is at the Hypate, being of the lower; or to that of the Neate, being of the higher will render Diapente concord: which is either way a systeme, consisting both of the Tetrachord it self, and the additionall tone, as the Diapente-proportion (viz. sesquialtera)

is found to be a systeme of sesquiterria, and sesquiostava, the tone therefore is sesquioctava. c Thus the intervall of four Chords, and of five, and c Meibomins of both conjoyned together, called Diapason, and the tone inserted be- seems to mitweenth: two Tetrachords, being after this manner apprehended by Py- stake the meathagoras, were determined to have this proportion in numbers.

CHAP. VI.

The Arithmeticall proportions of Harmony.

DYthisoras is faid to have fiest found out the proposion and concord of a Theon. Smyrn Sounds one to another the Diateffaron in sesquiteria, the Dapente in fifquiellera, the Dapafon in auple. The accasion and manner is related by b Censorinus, e Boethius, d Macrobius; and others; but more exactly by tali, cap. 10. e Nicomachus, thus: 170 11

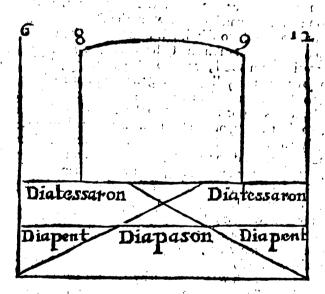
Being in an intense thought, whether he might invent any instrumen- 10. 11. tall help for the Ear, folid and intallible; such as the Sight hath by a com- d in Somn. passe and a rule, and by a dioptre; or the Touch by a ballance, or by the Scip. 2. passe and a rule, and by a diopere; of the fourth by a ballance, of by the e Harm, en-invention of measures: As he pass'd by a Smith's shop, by a happy chance chirid, cap. 6. he heard the iron hammers striking upon the anvile, and rendring sounds repeated by most consonant one to another in all combinations except one. He ob- Jamblichus de served in them these three concords, the Diapason, the Diapente, and the vit. Pyth. cap. Diaressaron; but that which was between the Diatessaron and the Diapente, he found to bea discord in it self, though otherwise usefull for the making up of the greater of them, (the Diapente). Apprehending this to come roshim from God, as a most happy thing, he hatted into the shop, and by various tryalls, finding the difference of the sounds to be according to the weight of the Hammers, and not according to the force of those who struck, nor according to the fashion of the Hammers, nor according to the turning of the Iron which was in beating out : Having taken exactly the weight of the hammers, the went fireight-way home; (aple dailer and to one beam faithed to the walls, crosse from one corner of the room arrange, to the other, (leit any difference might arise from thence, or might be sus- Meibemius opected to arise from the proprieries of severall beams) tying four strings therwise. of the same substance, length, swiftnesse, and stwist, upon each of them he hung a severall weight, faltning it at the lower end, and making the which Meibelength of the strings alsogether equal. Then striking the strings by two mins, contrary at a time interchangeably, he found out the aforefaid concords, each in to all MSS. its own combination; for that which was stretched by the greatest weight, would change its own combination; for that which was stretched by the greatest weight, would change in respect of that which was thretched by the-least weight, he found to into store into found a Diapason. The greatest weight was of t2 pound, the least of 6. and renders Thence he determined, that the Diapason did consist in double proporti- aque paves, on, which the weights themselves did shew. Next he found, that the grearest to the least but one, which was of 8 pound, sounded a Diapente, whence he inferred this to confift in the proportion, called, Sesquialtera, in which proportion the weights were one to another. But unto that which was less then it self in weight, yet greater then the rest, being of 9 pound, he found it to found a Diatessaron; and discovered, that, proportionably to the weights, this concord was sesquitertia, which thing of 9 pound is naturally sesquialtera to the least, for 9 to 6 is so, (viz. sesquialtera) as the least but one, which is 8, was to that which had the weight 6, in proportion sesquitertia; and 12 to 8 is sesquialtera; and that which is in the middle between Diapente and Diatessaron, whereby Diapente exceeds Diatessaron, is confirmed to be in sesquioctava proportion, in which 9 is to 8. The systeme of both was called Diapente, that

ning of 1674-Apodeita i-Mess, and therefore puts a point after respectation.

c Mus. 1. cap.

is, both of the Diapente and Diatessaron joyned together, as duple proportion is compounded of resquialters and telquirertia; such as are 2. 8. 6. Or on the contrary or Diatessaron and Diapente, as duple proportion is compounded of sesquitertia and sesquialters, as 12. 9. 6. being taken in that older.

Applying both his hand and ear to the weights which he had hung on, and by them confirming the proportion of the relations, he did ingenioutly transfer the common refult of the strings upon the crosse-beam, to the bridge of an Indrument, which he called Koodorfy @ 131 and as for threrching them proportionably to the weights, he did transfer that to an answerable scruing of the pegs. Making use of this foundation as an infalliblerule, he extended the experiment to many kinds of Instruments, Cymballs, Pipes, Flures, Monochords, Trigons, and the like; and he found, that this conclusion made by numbers was consonant without variation in all. That found which proceeded from the number 6, he named Hypate; that which from the number 8, Mele, being sesquitertia to the other; that from 9, Paramele, being a tone sharper then the Mese, v.z. sesquioctava: that from 12, Nonce. And supplying the middle spaces according to the Diatonick kind, with proportionable founds, he so ordered the Ostochord with convenient numbers duple, sesquialtera, sesquiterria, and (the difference of these two last) sesquioctava.



Thus he found the progresse by a natural necessity, from the lowest to the highest, according to the Diatonical kind; from which again he did declare the Chromatick and Enarmonick kinds.

CHAP. V.

The Division of the Diapason, according to the Diatonick kind.

gresses, hemitone, tone and tone, (half-note, whole note and whole note.) This is the systeme Diarestaron, consisting of two tones; and that which

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which is called a hemicone; and then another tone being inserted, Diapence is made, being a systeme of three cones and a hemicone. Then in order, after this there being another hemitone, tone and tone, they make another Diarestation, that is to fay, another sesquitertia. So that in the ancienter Heptachord, all fourths from the lowest, found'a Diatessaron one to another, the hemicone taking the first, second, and third place, according to the progression in the Tetrachord. But in the Pyrhagoricall Octochord, which is by a conjunction a systeme of the Tetrachord, and the Pentachord, and that either joyntly of two Tetrachords, or disjoyntly of two Tetrachords, separated from one another by a tone, the process fion will begin from the lowest, so that every fifth sound will make a Dispense, the hemicone passing into four places, the first, the second, the third, and the fourth.

CHAP. VI. The Canon of the Monochord.

Prinagoras, as Timzus la th, found out the Canon of one Chord, that is the rule of the Monochord. Aristides relates, that a little before he b de Musica, died, be exhorted his friends to play on the Monochord , thereby implying, that lib. 3. the beighth which is in Musick is to be received rather by the Intellect through numbers, then by the fense through the ears.

. Duris (cited by & Porphyrius) mentions a brasen. Tablet, set up in the c vit Pythag. Temple of June, by Arimnestus ion to Prihagerus, on which were graven, bet sides other arts, a Mu icall Canon; which was afterwards taken away by Simon a Musician, who arrogated the Canon to himselfe, and published it

4 The duffon of the Canon, faith Theon, is made by the Tetrattys in the d Mathemat. Decad, which confists of a Monad, a Duad, a Iriad, a Tetrad, 1, 2, 3, 4. Fir it comprehends a Sesqui tertia, a Sesqui altera, a Duple, a Triple, and a Quadruple proportion. The Section of the Pythagorical I Canon, according to the intention of Pythagoras himselfe, not as Erastosthenes mis-understood it, or, Thrasillus | whose operation Theon sets down | but as Timeus the Locrian (whom Place a fo for loweth) to 27. f N. comachus mentions, as intending to deliver it in his larger Treatise of Musick. See also g Euclid, h driftider; Quintilianus, and others.

f Manual. Mufic.lib.1.p.24. g Sect. Canon. c Mus. lib. 3. pag. 116.

CHAP. VII. Institution by Musick.

Onceiving, that the first institution of men was to be made by a Jamb. vir. lense, so that a man might see those fair figures and forms, and might Pyth. cap. 15. hearthe most excellent Musick, he first began by teathing Musick by Songs and Rythms, by which the cures of manners and puffions were made, and by which the harmonies of the faculties of their fouls were reduced to their primitive dispositions; and cures of distempers both of box dy and mind were invented by him. And that which was above all these, worthy to be taken notice of, that he made for his disciples those which were called εξαςτήσεις and επαφαί, [of Musick] both by weight and by found, and composed them harmonically, in a strange way making the commixtures of those tones which are called Diatonick. Chromatick, and Enarmonick, by which he changed all the passions of the mind, whi h were newly raised in them without reason, and which did procure griefs

and angers, and pitties, and unfeemly loves, and fears, and all kind of delires, and vexations, and appearites, and softnesses, and idelnesses, and impernotities, correcting and directing every one of these rowards vertue, by convenient harmonies, as by certain effectuall medicines. And at night when his disciples went to sleep, he delivered them from all the noises and rroubles of the day, and purity'd the perturbations of their minds, and rendred their fleeps quiet, with good dreams and predictions. when they rose again from their beds, he freed them from the drousiness of the night, from faintness and sluggishness, by certain proper Songs, either fet to the Lute, or some High voice. As for himself, he never play'd on Instrument, or anything, but he had it wirhin him; and by an unconceivable kind of divinity, he apply'd his ears and mind unto the harmony of the world, which he alone did understand; and understanding the univerfall harmony and concent of the Sphears, and those Stars that move in them, which makes a more full and excellent musick than mortalls by reason of their motion, which of unequall differing swittnesses and bigneiles overtaking one another, all which are ordered and disposed in a most musicall proportion one towards another, beautified with various perfections, wherewith being irrigated, as having likewife orderly the discourse of his mind, as we may say, exercising, he framed some representations of these, to exhibit them as much as was possible, imitating (that Musick) chiefly by Instruments, or the voice alone. For he conceived that to himself onely of all upon the earth, were intelligible and andible the universall sounds, from the naturall fountain and root, and thought himself worthy to be taught and to learn, and to be assimilated by defire and imitation to the celettialls, as one that was organized [in the parts of the body] by the deity which begot him. But it was sufficient for other men, that they, alwaies looking upon him, and fuch things as they received from him, be benefited by images and examples, as not being able tolay hold on the first clear archetypes of all things: As to them, who cannot look upon the Sun, by reason of its splendour, we show the Eclipse either in a pond of water, or by some boared pitched thing, or by some dark-coloured glass, fearing the weakness of their eyes, and framing another way of perception, instead of looking on it, to those who love fuch things, though something inferiour. This Empedocles seemeth to imply, concerning his extraordinary and divine constitution above others, when he faid:

Mong st these was one in things sublimest skill d, His mind with all the wealth of learning sill d. He sought what ever Sages did invent; And whilst his thoughts were on this work intent, All things that are he easily survey 4, And search through ten or twenty ages made.

Intimating by sublimest things; and, He survey'd all things that are; and, The wealth of the mind, and the like, the exquisite and accurate constitution of Pythageras beyond others, both for body and mind, in seeing, hearing, and understanding.

CHAP.

CHAP. VIII. Medicine by Musick.

Trhagoras conceived, that Musick conduced much to health, if used a Jamb. c. appositely; for he was accultomed to make use of this purification, not perfunctorily. This he called, Medicine by Musick, which kind of Melody he exercised about the Spring-time. He seated him who plai'd on the Luce in the midit, and those who could sing fat round about him; 'and so he playing, they made a consort of some excellent pleasant Verses,

wherewith they seemed exhibitrated, and decently composed.

They likewise at another time made use of Musick as of a Medicine, and there were certain pleasant Verses framed, conducing much against the affections and difeases of the mind, and against the dejections and corrodings of the same. Moreover, he composed others against anger and malice, and all fuch disorders of the mind. There was also another kind of Musick and Song invented, against unlawfull defires. He likewise used Dancing. He used no musicall Instrument but the Lute. Wind-Instruments he conceived to have an ignoble found, and to be onely fit for

the common people, but nothing generous.

He likewise made use of the words of Homer and Hesiod, for the rectification of the mind. It is reported, that Pythagoras, by a Spondiack: Verse bout of breading and the works [perhaps of Hesiod, whose Poem bears that title, fya,] by a This example player on the Flute, as waged the madness of a young man of Tauromenium, of Pythagoras who being drunk of having employ'd all the night lactviously with his mistress, seems to relate was going about to fire the dire of his Rivall's honfe; for he was exasperated and to Hefol; the en flamed by the Phrygian mood. But Pythagoras, who was at that time busied in other of Emobserving the Stars, immediately appealed and reclaimed him, by persuading pedocles, so Ho-The Piper to change his Aireinto the Spondiack mood. Whereupon the young man being suddainly composed, went quietly home, who but a little before would by no means hear the least exhortation from Pythagoras, but threa ned and revited him. In like manner Empedocles, when a young man drew his .: sword upon Anchicus, his Host, (for that he had in publick judgment condemned his father to death) and was about to have killed him, streight-way changing his Tune, sung out of Homer,

Nepenthe calming anger, easing grief:

and by that means freed Anchicus his Host from death, and the young man from the crime of murther; who from thence-forward became one of his disci-

ples, emment among ft them.

Mereover the whole School of Pythagoras made that which is called cifele c See cap. Tuois, and συναρμογή, and επαφή, by certain Verses suitable thereto, and proper against the contrary affections, profitably diverting the constitutions and dispopositions of the mind. For when they went to hed, and resigned themselves to rest, they purished their minds from the troubles and busic noises of the day, by some Songs and proper Verses, whereby they rendred their sleeps pleasant and quiet, and little troubled with dreams, and those dreams which they had were good. In the morning, when they arose from the common relief of sleep, they expelled droufineffe and sleepinefs of the head with other Songs.

Sometimes also, without pronouncing Verses, they expelled some affections. and diseases, and reduced the sick to health, emocrovets, by charming them. And from hence it is probable, that the word Epode came to be used. After this manner, Pythagoras instituted a most prositable correction of manners and

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g pag. 21.

i pag. 21.

m cited by Becebine.

n Hemil, 14.

Hitherto Jamblichus. All which is ratifi'd by other testilife by Musick, monies: That they had Verses against she affections of the mind, grief, anger, lust, is related also by & Seneca, who saith, that Pythagoras composed the d de ira. 3.9. e Tufc.quelt.4 troubles of his foul by the Lute, And Cucero, that the Pychagoreans used to deliver Verses, and some Precepts, and to reduce the mind from intensitesse proæm. flib. 14. c. 13. of thoughts to tranquillity, by Songs and Inftruments. To which effect, & Alian relates of Clinias the Pythagorean, that if at any time be perceived himself enclining to anger, he, before it took full possession of him, plaid upon the Lute; and to those who asked him, Why be aid so, answered, Because I am

> calmed. That he danced, g Porphyrius confirms, saying, He danced some dances,

which he conceived to confer agility and health to the body.

That he disallowed Flutes and wind-Instruments, appears from h Aristih lib. 2. des Quincilianns, who saith, He advised his disciples to refrain from permisting their ears to be defiled with the found of the Flute; but on the contrary, to purific the irrationall impulsions of the foul by folemn Songs to the Lute.

That be made use of Homer and Heliod for relification of the mind, is thus teleted by i Perphyrius; He had morning exercises at his own house, k not the Phi- composing bis soul to the Late, and singing some old Peans of & Thales. He losopher, but liberife fung some Verses of Homer and Henod, whereby the mind seemed to

Cretan. be rendred more sedate. See the life of

The story of the young man is consistmed by 1 Ammonius, by m Cicero I in quinque related thus; When as some young men being drunck, and irritated by the mufick of Flutes, would have broken open the dore of a modest Matron's house, he had the woman-piper play a Spondiack tune; which as soon as the did, their raging petulancy was allayed by the slownesse of the Mood, and solemnesse of the Tune. a St. Bafil relates another story to the same purpose, that Pythageras meeting with some, that came from a feast drunck, bid the Piper (the Musisian at that feast) to change his Tune, and to play a Dorick Aire; wherewith they were so brought to themselves, that they threm away their Garlands, and were bome aformed.

That, evening and merning, they used Musick to compose their minds, is affirmed by many others. Quintilian, It was the custome of the Pyo lib.9. cap.4. thagoreans as foon as they waked, to excitate their fouls with the Lute, that they might be the readier for action; and before they went to sleep, to soften their minds by it. P Plutarch, The Musick of the Lute the Pythagoreans used before p de 166. & they went to sleep, thereby charming and composing the passionate and irrational part of the soul. A Censorinus, Pythagoras, that his mind might be con-Ofrid. q cap. 13. tinually seasoned with Divinity, used (as they say) to sing before he went to sleep,

> and as foon as he waked. As for the severall moods, which, in musicall compositions, were obferved by the Antients, for moving particular passions, there is a remarka-

ble fragment of Dawon the Musician, cited by Arifides.

1 Maf. lib. 2. pag. 95.

SECT. 3.

Geometry.

a cap.29. pag. PYthagoras (faith a Jamblichus) is reported to have been much additted to Geometry; for, amongst the Egyptians [of whom he learned it] there 144, .. are many Geometricall Problems, the most learned of them having been continually, for many ages of gods and men, necessitated to messure their whole country, by reason of the over-stowing and decrease of Nilus; whence it is called Geometry. Some there are who ascribe all Theorems concerning Lines, jountly b ibid. to the Egyptians and the Chaldeans ; and all the fe, they fay . Pythagoras took,

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rook and augmenting the Science explained them accurately to his Diffiples. c Proclus affirmes that he first advanced the Geometrical part of Learning into c in Euclid. a Liberall Science, considering the Principles more sublimely (than Thales, lib. s. Amerifius, and Hippias, his predecessours in this study) and personating the Tocorems immaterially and intellectually; d Timzus faith, that he first d Leen. perfected Geometry; the Elements whereof, (as Anticlides affirms) were invensed by Moeris. Aristoxemus, that he first imroduced Measures and Weigh s e Land. among ft the Gracians.

CHAP, L Of a Point, Line, Superficies and Solid.

Prehagoras afferted a Point to be correspondent in proportion to an a Pred. in unite: a Line, to a a Separation of the contraction of the contract unite; a Line, to 2; a Superficies, to 3; a Solid, to 4. The Pribagoreans define a point, A Monad having polition.

A line being the Second, and condituted by the first Motion, from End, lib. 2.

indivisible nature, they called Duad.

4 A superficies they compared to the Number, 3. for that is the first of c Prod. lib. 2. all causes which are found in figures: for a Circle, which is the Princi-def. 2ple of all round figures, occultly comprise that Triad in center space and def. 2. circumference. But a Triangle which is the first of all rectiline figures is manifeltly included in a Ternary, and receiveth its forme according to that number. Hence the Pythagoreans affirm, that the Triangle is simply e Procl. in Eucl. lib. 2. the Principle of generation and of the formation of things generable; def. 24. whereupon Timens faith, that all proportions, as well naturall, as of the constitution of Elements are Triangular, because they are distant by a threefoldimerrall, and are collective of things every way divisible; and variously pennutable, and are replenished with Materials infinity, and represent the natural Conjunctions of bodies, diffolved; as Triangles which are comprehended by three right Lines, but they have Angles which collect the multitude of Lines, and give an adventitious Angle and Conjunction to them. With reason therefore did Philolaus dedicate the Angle of a Triangle to four Gods, Saurn, Pluto, Mars, Barchus, comprehending in these the whole quadripartite Ornament of Elements coming down from Heaven, or from the four quarters of the Zodiack. For Sasurn conflicuteth an essence wholly humid and frigid; Mars wholly siery, Plan comprise thall Terrestrial life, Barchus predominates over humid and hot generation, of which Wine is a figne, being humid and hot. All these differ in their operations upon second bodies, but are united to one anosher, for which reason Philolans collected their Union according to one Angle. Burifithe differences of Triangles conduce to generation, we must sustly acknowledge the Triangle to be the principle and Author of the condition of sublanary things, for the right Angle gives them effence, and determines the measure of its being; and the proportion of a rectangle triangle causeth the essence of generable Elements; the obtuse Angle giveth them all distance, the proportion of an obtase angled triangle angmenteth materiall formes in magnitude and in all kinds of mutation : the acute Angle maketh their nature divisible, the proportion of an acute-angled Triangle prepares them to receive divisions into infinite; And simply, the Triangular proportion constituteth the essence of Materiall bodies, distant and every way divisible: Thus much for Triangles.

f Of quadrangular figures, the Prehagoreans hold that the square chiefly f Prod. in. representeth the divine essence, for by it they principally fignishe pure End. lib. 26 and immaculate order ; for redicude infitateth inflexibitity, equality firm def. 14.

boact ?

power; for Motion proceedeth from inequality, rest from equality. The Gods therefore, who are Authors in all things of firme confittence, and pure incontaminate order, and inevitable power; are not improperly represented by the figure of a Square. Moreover, Philolans by another apprehension calleth the Angle of a iquare, the Angle of Rhea, Ceres, and Westa; for seeing that the Square constitutes the Earth and is the neerest Element to it, as Timam teacheth, but the earth it selfe receiveth genitall seeds and Prolifick power from all these gods; he not unaptly compareth the Angle of a Square to all these life-communicating Deities. For some call the Earth and Ceres her selfe, Vefta; and Rhea is said wholly to participate of her, and that in her are all generative causes. Whence Philolaus faith, the Angle of a Square by a certain restellifiall power, comprehends one union of these divine kinds.

CHAP. II. Propositions.

Fihe many Geometricall Theoremes invented by Pythagoras, and

his followers, these are particularly known as such.

a Procl. in Eucl, lib. 3. Com. 10.

Onely these three Polygones fill up the whole space about a point, The equilaterall Triangle, and the Square, and the Hexagone equilaterall and aguiangle. The equilaterall Triangle must be taken six times, for six two thirds make four right Angles; the Hexagone must be taken thrice, for every sex angular Angle is equall to one right Angle, and one third; the square four times, for every Angle of a square is right. Therefore six aquilaterall Triangles joyned at the Angles, compleat four right Angles, as do also three Hexagones and four squares. But of all other Polygones what soever, joyned together at the Angles, some exceed four right Angles, others fall short. This Proclus calls a celebrious Theorems of the Pytha coreans.

Every Triangle hash the internall Angles equall to two right Angles. This Theoreme Endemus the Peripaterick, ascribes to the Pythagoreans;

their manner of Demonstrution see in Proclus. c In rest angle Triangles the square which is made of the side that subtendeth the right Angle, is equall to the squares which are made of the sides containing the right Angle.

d Vitruv. Archit. 9. I.

b Procl. in

Prop. 32.

Com. 6.

Encl. lib. 4.

c Enclid. lib. 1. Prop.

> d This Theoreme Pythagoras found out; and by it shewed how to make a gnomon or square (which the Carpenters cannot do without much difficulty and uncertainty.) not Mechanically but according to Rule; for if we take three Rulers, one of them being three foot long, the Second four foot, the Third five foot, and put these three so together that they rough one another at the ends in a Triangle, they make a perfect square: now if to each of these Rulers be adscribed a Square, that which consisted of three foot will have 9; that which of 4. will have 16; that which of 5. will have 25. So that how many feet the area's of the two leffer squares of three and four make, so many will the square of 5 make.

> · Apollodorus the Logistick, and others, relate, that upon the invention of this Theorem, Pythagoras facrificed a Herasomb f to the Muses, in confirmation whereof they alledge this Epigram,

> > That noble Scheme Pythagoras devis'd, For which a Hecatomb he facrific'd.

Non polic fu. viv. fcc. Epicur.

e Laert.

f Virruv.

Joco, cit.

g Plusarch saith, it was onely an Ox; and even that is questioned by Cicero, g Cicero, as inconfistent with his doctrine, which forbad bloody sacrifices, g nat, deor, 4 The more accurat therefore (faith * Porphyrius) say, he sacrificed an Ox made * pag.

of Flower; Of, as Gregory Nazianzen, of Clay.

But i Plutarch doubts, whether it were for the invention of the fore- i Non posse suamentioned Proposition, that Pythagoras sacrificed an Ox, or for the Pro- viter vivere. blem concerning the Area of a Parabole. Indeed, k the application of spaces sec. Epicurum' or figures, to lines, is, as Eudemus his followers affirm, an invention of the & Proclin Eucl. Pythagorick Muse, Parabole, Hyperbole, Elleipsis, From them the later Writers lib.4.prop. 44. taking these names, transferr'd them to Conicall lines, calling one Parabole, another, Hyperbole; another, Elleipsis: whereas those antient divine persons (the Pythagoreans) signified by those names the description of places, apply'd to a determinate right line. 1 For when a right line being proposed, the space given is wholly adequate to the right line; then, they fay, the space is applyed, (Tac- at par tolling EXBANNER) but when you make the length of the space greater then that of the right-line, then, they say, it exceeds; (δπερβολλου) but when less, so as the about space being described, there is some part of the right line beyond it, then it falls Short. (enderneiv) In this seuse Euclid useth Parabole, lib. 1. prop. 44. and Hyperbole and Elleipsis, in the 6th Rook.

I reading exthugh: with the fa-TURK' meo Baxin tanir, 10 xo-

CHAP. III. How be collected the Stature of Hercules,

*Plutarch in his Treatise, entituled, How great difference there is in the fouls and bodies of men, as to ingenuity and strength, relates, that Pythagoras reasoned curiously and subtly, in finding our and collecting the extraordinary stature and length of Hercules his body: for, it being manifest, that Hercules measured with his feet the running course of Olympian-Jupiter at Pisa, and that he made it 600 feet long; and that all the other running courses in Gretce, instituted afterwards by other perfons, were 600 foot long, yet shorter then this; He easily understood the measure of Hercules his foot, considering that it was proportionably so much longer then that of other men, as the Olympick course was longer then all others. And having comprehended the fize of Hercules his foot, he considered what length of body did suit with that measure, according to the naturall proportion of all the members one to another; and fo collected the consequent, that Hercules was so much taller in body than others, by how much the Olympick course was longer then the rest, which were made after the same number of seet.

a Agel, L.I.c.I.

SECT. 4. Astronomy.

TEither did they superficially consider the speculation of celestiall things, a Jano. cap. in which Pythagoras was exquisite, as appears by these sew remains.

29. pag. 144.

CHAP. I. The Systeme of the Sphears.

THe word & cooks, Heaven, is taken three waies; first, for the sphear of a Anon. vit. fixed Stars; secondly, for all that is betwint the sphear of fixed Stars Pyth. apud and the Moon; lastly, for the whole world, both heaven and earth.

The anonymous writer of the life of Prehager as affirms, that he faid, bapud Phon.

there are twelve orders in heaven, whereof the first and outmost is the fixed Sphear, nexito this is the Star of Saturn, and then the other fix Planets, Jupiter, Mars, Venus, Mercury, Sun and Moon; next these, the sphear of Fire, then that of Aire, then that of Water, last of a libe Earth. But they who feem more strictly to follow the mind of Pythagoras and

his disciples, averse, They held the celestial sphears to be ten, whereof nine onely are visible to us, (the fixed Sphear, the seven Planets, and our Earth) the tenth is Antichthon, an earth above, or opposite to ours. This Antichthon they dadded, to make up the number of the moving bodies. For e confidering, that the affections and proportions of Musick consist in numbers, that all other things appear to be affimiliated to numbers, that numbers are the first of all nature, that the elements of numbers are the elements of all beings; They asserted, that a I heaven is harmony and number, and that the affections and parts of heaven are correspondent to number: and collecting these, they adapted them to the composition of the whole, wherein if any thing were wanting, they supplyed it, that the whole might be alkie comparted. As, because the Decad seems to be perfect, and to comprehend the who's nature of numbers; therefore they afferted the celestiall sphears to be ten. Now there being nine only wishe to us, hereupon they conceived the tenth to be Antichthon, an earth oppulite to

d Plut. Simplic. c Ariffet.

f Arthode Carlo, lib. 2; Phys. cap. h Phet, in Nu-

Hoc. cit. m Plut,in Nun Ariffot, de Cælo, lib.2. o Ariff.loc. cit.

p Ariff.ibid.

q Ariff.ibid.

As concerning the order and systeme of these, the Pyrhagoreans & held, that in the middle of the world is fire; or, (as & Stobeus) in the midst of the four Elements is the siery globe of Unity, h which they tearm Velta and Monad. They (saith Simplicius) who understand this thing more intimately, say, that this fire is the procreative, nutritive, and excitative power, which is in the midst of the earth. But Simplicius himself seems not to have apprehended the right meaning of the Pythagoreans, who by this fire, or fiery globe of unity, meant nothing elie but the Sun, seared in the midst of the Universe, immovable, about which the other parts of the world are moved, This opinion Pythagoras seems to have derived from the Ægyptians, who k clem. Alex, hieroglyphically represented the Sun by a Beetle, & because, as the Beetle Swem. lib. 5. having formed a ball of Cow-dung, and lying upon its back, rolls it about from claw to claw; so the other parts of the world are moved and rolled by and about the Sun.

That, by this immovable fire in the midst of the Universe, they understood nor (as 1 Simplicius conceiveth) the Earth, is manifest; forasmuch as they further held, that m the earth is not immovable, nor seated in the midst of the Globe, but suspended, as being a one of the Stars, carried about the fire which is in the middle, and that thereby it maketh Day and Night. The reason why the Earth ought not to have the middle place, is, because the most excellent body ought to have the most excellent place; but Fire is more excellent then Earth, and the center more excellent then all places without it; therefore they conceived, that not the Earth, but the Fire, is placed in the midft. P Moreover, because that which is the most excellent of the Universe, ought principally to be preserved, and the middle is fuch; therefore they term the Fire, Dis Quanto, the custody of Jupice:

9 The same they he'd of the Antichthon aiso, viz, That like our Earth it is suspended, as being one of the Starrs carried about the Fire, and thereby maketh day and night: 7' By this Antichthon, Clemens faith, they understood Heaven; Simplicius, the Moon, as being a kind of asheriall Earth, as well for that it eclipfeth the light of the Sun, which is proper to the Earth; as for that it is the bound of Calestialls, as the Earth of Sublunaries. But the contrary is manifest, as well from the compleating of the number Ten, (in respect whereof, this Antichthon was imagined) as for that I Plut Simple, they held, I it is not wisible to us, by reason, that following the motion of this

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this Earth, it is alwayes opposite to, or beneath m, and the bignesse of our Earth binders no from feeing it; and Aristotle affirmes, There were some who conceived the Antichthon to be the canse why there are more Eclipses of the Moon, shen of the Sun, which may likewise happen by reason of many other bodies in-

vifible to us.

s Laertius, who saith Philolaus was the first that conceived the Earth to Sin Philolage bave a Circular Meion, seemes to mean no more, then that he first committed this upinion of Pythagoras to writing, and first made it publick; for Enfebim expressely affirmes that he commuted to writing the differentions of Pythagoras. His opinion, as delivered by Plutarch, and Stobens is exactly the same; for he placed fire in the midft, which he called the Genius of the Universe, and the Mansion of Jupiter, an ithe Mother of gods, and Al-tar, and Ward, and Measure of Nature; he conceived that the Ten Calestiall bodies move about it. Heaven, Of the Sphear of fixed Stars, the five Planets, the Sun, the Moon, the Earth, and lastly the Antichthon.

From the same fountain, seems Aristarchie the Samianto have derived this Hypothesis, though some ascribe the invention thereof to him; for he supposed that " the Sun and Planets move not, but that the Earth moveth u Archimed. in round about the Sun, which is feated in the Middle. "Plusarch adds, that Arener. Plus. Plato in h so dage repented for that he had placed the Earth in the midft of plac. 3 13.

the Universe, and not in its proper place.

This opinion was of late revived by Nicolaus Copernicus, who conside Numa. ing how inconvenient and troublesome it is to understand, and maintain the motions of the Heavens, and immobility of the Earth; explained it with admirable ingenuity, after the mind of the Pythagoreans. According to whose Hypothesis, the Sun (as we said) is settled in the midst of the World, immoveable: The sphear of fixed stars in the extreamity or outlide of the World, immoveable also; betwixt these are disposed the Planets, and amongst them the Earth as one of them; The Earth moves both about the Sun, and about his proper pair. Its diurnal Motion by one revolution, makes a night and a day; its annual! Motion about the Sun, by one revolution makes a year; so as by reason of his diurnal Motion to the East, the Sun and other stars seem to move to the West, and by reason of its annual Motion through the Zodiack, the Earth it selfe is in one figne, and the Sun seemes to be in the signe opposite to it; Berwixt the Sun and the Earth they place Mercury and Venus; Betwixt the Earth and the fixed itars, Mars, Jupicer, and Saturn; The Moon being next the Earth, is continually moved within the great Othe betwixt From and Mars, round about the Earth, as its centre: Its revolution about the Earth is compleated in a Moneth; about the Sun (together with the Earth) in a Year.

CHAP, IL. The Motions of the Planets.

S concerning the Course and Revolution of the Planets, a They A Anon. vit. affirme the great year to be the revolution of Saturn, for the rest of the Pyth apud Planets absolve their periods in a shorter time; but Saturn in no lesse then 30 Phot. years: Inpiter in 12 years; Mars in 2. The Sun [speaking according to the phanomenon in one; Mercury and Venus as the Sun, for to speak more exactly, Mercury in three Months, Venus in eight | the Moon as being next the Earth soonest, in a Moneth.

According to this inequality, appears the Motion of the Planets to our fight, by reason that the Eye is out of the Center of the Orb; But in the whole course of Astronomy (saith Geminus) are supposed the motions of the Sun, Moon, and five Planets, equall and circular, contrary to the diurnall revolution of the world. The Pythagoreans sirst applying themselves to these disquisitions, supposed circular and equall motions of the Sun, the Moon, and the five Planets; for they admitted not such irregulacity in eternall and divine bodies, that sometimes they should move swifter, sometimes slower, and sometimes standstill, (as the stationary points in the Planets.) Neither in any sober well-tempered person could we admit such irregularity of pace. Indeed, the necessities of life of ten cause mento move faster or slower; but in the incorruptible nature of the Starrs, there cannot be alledged any cause of swiftnesse and slow-nesse. Wherefore the Pythagoreans proposed this question, how the Phanomena's might be salved by circular and equal motions.

b cap. 6.

That Pythagor as himself observed these irregularities, and the waies to salve them, appears from Jamblichus, who saith, b He communicated a revelative right knowledge of all manner of motion of the Sphears and Stars; interpolation to, it was the supportant to, it is the support to some other Planet, or to the fixed Stars. Tribbelly is the falling later of any Planet, either in respect to some other Planet, or to the fixed Stars. Tribbelly is the falling later of any Planet, either in respect to some other Planet, or to the fixed Stars. Avouable, inequality, is, when the same Planet moveth slower and safer, according to its distance from the Sun, in the Pythagorick hypothesis, (or in the Ptolemaick, from the earth) slower in its Aphelium, safer in its Perihelium.

The two waies of salving these Phanomena's, are by Eccentricks, or by Epicycles; for a Homocentrick with an Epicycle (as Endoams first demonstrated) is equipollent to an Eccentrick. Eccentricity is, when the center of their equall motion is distant from the center of their apparent motion. Both these, c Jamblichus ascribes to Pythagoras, from whom perhaps they were derived to Endoams, to whose invention d others ascribe them.

CHAP. III.

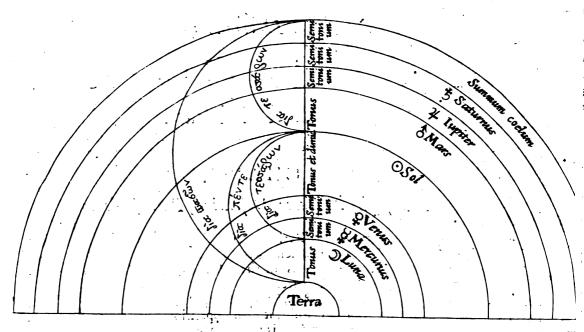
The Intervalls and Harmony of the Sphears.

a de die. Natal.cap.13.

DYthagoras (saith & Censorinus) asserted, that this whole world is made according to musicall proportion, and that the seven Planets, between the aven. and the Earth, which govern the nativities of mortalls, have a harmonious motion, and intervalls correspondent to musicall diastemes, and render various sounds, according to their severall heights, so consonant, that they make most sweet melody; but to us inaudible, by reason of the greatnesse of the noise, which the narrow passage of our earsts not capable to receive. For, as Eracosthenes collected, that the largest circumference of the Earth is 252000 Stadia; so Pythagoras declared, how many Stadia there are betwirt the Earth and every Star. In this measure of the world, we are to understand the Italick Stadium, which consists of 625 feet; for there are others of a different length, as the Olympick, of 600 feet; the Pythick, of 500. From the earth therefore to the Moon, Pythagoras conceived to be about 126000 Stadia, and that distance [according to muficall proportion] is a tone; from the Moon to Mercury (who is called 510,800) balf as much, as it were a hemitone; from thence to Phosphorus, which is the star Venus, almost as much, that is, another hemitone; from thence to the Sun twice as much, as it were a tone and a balf. the Sun is distant from the earth three tones and a half, which is called Diapente; from the Moon two and a half, which is Diatessaron; from the Sun to Mass, who is called Tue deas, there is the same interval, as from the Earth to the Moon, which makes a tone; from thence to Jupiter, who is called Doctow, balf as much, which makes a hemitone; from thence to the supream Heaven, where the Signes are, a bemitone also, so that the Diafteme from the supream Heavez

Heaven to the Sun is Diates faron, that is, two tones and a half; from the same Heaven to the top of the Earth six tones, a Diapason concord. Moreover he referred to other Stars many things, which the Masters of Musick treat of; and showed, that all this world is Enarmonick. Thus Censorinus. But b Pliny delivering this opinion of Pythagoras, reckons seven tones from the Earth to the supream Heaven; for whereas Censorinus accounts but a hemistone, from Saurrn to the Zodiack, Pliny makes it Sesquiple.

b lib.g.cap.22.



OHAP. IV. Of the Planet Venus.

TExt the Sun (faith Pliny) there is a great Star called Venus, alternately errant, in names emplating both the Sun and Moon, For, preventing and rifing before morning, he takes the name of Lucifer, as another Sun bringing on day; on the other fide, shining at Sun-set, it is called Yespet, as proroguing light, and performing the Office of the Moon; which its nature, Pytha. goras the Samian first found out, about the XLII O'ympiad, which was of Rome the 147th year. In magnitude it exceeds all the other stars, and is of so great splendour, that this star onely casts a shaddow; whence it hath diversity of names : Some call it Juno; others, Ilis; others, Mother of the gods. By the nature bereof, all things are generated upon earth; for, at either rising, it scattereth prolifich dem, supplying not onely the conceptions of earth, but likewise stimulating all living creatures. It performs the revolution of the Zodiack in 348 daies, never receding from the Sun more then 46 parts, according to Timens. Thus Pliny. That there is a mistake in the time, harh been already shown; but the thing it self is confirmed by Laertius, who assisms, Pythan geras first said, that Vesper and Lucifer are the same star : Yet elsewhere adds, that fome aforibe this to Parmenides. But that it was a doctrin of the Pythagoreans, appears from this account given by Timeus; The star Juno many call Venus and Lucifer. All persons arengt skilfull in the rules of sacred Astronomy, and in the Sciences of Rising and Setting; for the same star is sometimes Helper, when it followeth the Sun in such manner, that it is conspicuous to us when the Sun is set; and sometimes Eous, when it goeth before the Sun, andriseth before Sun-rising.

a lib.e. cap.8,



The Doctrine of

PYTHAGORAS.

The Third Part,

CHAP. I.

Philosophy its Name, Definition, Parts, Method.

a Agell. 1. 9.

b Jamb.cap.29.
pag.144.



HE Pythagoreans being adorned with these studies of Science, from thence ascended to perfect the works of the World, and the principles of Nature.

Pythagoras first gave the name to Philosophy, defining it, An Appetition and Love to Wisdom. Wisdom is the science of truth in things that are. Things that are he called Immaterialls, and Eter-

nalls, and fole Agents, which are the Incorporealls; the rest are equivocally called such, by parricipation with thete, ph. Corporealls, Marerialls, and Corruptibles, which indeed are not. Now Wisdom is the science of those things which Are, but not of thosewhich are equivocally; for corporealls are not docible, nor admit certain knowledge, being infinite, and not comprehensible by science, and things which (as it were) are not; according to the difference of all things, neither can be rightly described by any definition. Of those whose nature is such, as that they cannot be known, it is impossible to frame a Science; wherefore neither is it likely, that there can be a love of a Science which is not. But rather of that which is conversant about those things, which properly are, and continue alwaies the fame and like themselves, and coexist alwaies with a true appellation. Upon the knowledge of these, followerh that which is of equivocall things, (though not fought after) as the science of Particulars followes the science of Universalls: For, as Architas saith, they who know universalls well, will plainly see what particulars are. Wherefore things charare, are not of one kind onely, and simply, but of many various kinds, intelligibles, and incorporealls, whose appellation in the ovide, things that are. Corporeall things subject to sense, are those which are by participation of hose that are. Concerning all these, he de-Kvered most proper Sciences, leaving nothing unexcussed; and delivered also to meh the common Sciences, as the demonstrative, the definitive, the divisive; as is manifest from the Commencaries of the Pythagoreans.

Hèreupon

Hereupon he defined Philosophy, c the knowle ge of things that are, as c Piell. comthings that are 3 and, & the knowledge of things divine and humane; as also, pend. de the Meditation of death, daily endeavouring to free the foul from the Pri- 3000. for of the body; and, the resemblance of God as farre as it possible for cic.

For & the scope of Philosophy is to free the mind, (the divine part of the Soul) adv. Rufin. which is planted in ms, and to fet it at liberty, without which liberty none can I Stob. ferm. learn or perceive any thing folid or true, by the help or benefit of sense: for the 8 Puph. Pag. mind, according to him, seeth all things, and hears all things, all things else are deaf and blind.

In order hereunto it is , that Philosophy being of two kinds, Prattick, and theoretick; the Practick, according to the method of the Pythagoreans precedes the Theoretick. The reason receive thus, explain'd by h Hiero- h in aur. carm. Glis.

Philosophy is the purification and perfection of human life; purification, from materiall irrationality and the martall body; perfection, from the recovery of its own excellent life, reducing it to the divine resemblance. Virtue and Truth are chiefly able to effect these; that taking away excesse of passions, this (rightly had) inducing the divine form.

First are laid down the instructions of Practick virtue: for first we must compose the irrationality which it in my; and then (so prepar'd) apply our selves to the knowledge of the more divine things. For as it is not possible for the Ere, being full of dirt and not cleanfed, to look upon things very bright; so neither can the foul, not possessing virtue, gaze upon the beauty of Truth. For that which is not pure, is not capable of southing that which is pure. Practick Philesophy produceth virtue; Theoretick, truth. As in these golden Verses (of Pythagoras) we find the Practick Philosophy called human Virine, but the Theoretick celebrated as Divine Virtue, when closing the instructions of ciwill versue

> These labour (saith he) study these, and these affect; To devine Virtue, thefe thy steps direct.

First therefore a man must be made good, then a God: good the civill Virtues render a man, but the Sciences conducing to the divine Virtue divinifie. But to those who ascend, the lesser things precede the greater; for which reason in the Pythagorical precepts, the rules of Virtue are first delivered, teaching us to ascend from the greatest use of life to the divine resem-

* Three wayes, say they, man may become better then himselse, first by *Anon. Phot. **convertation**: with the Gods; for it is necessary, that he who addresseth himselfe to them, at that time, sequester himselfe from all evill, assimilazing himselfe as near as he can to God; Secondly by well doing, for that is proper to God, and therein he imitates God; Thirdly by death; for it the foul in this Life, being a little separated from the body, becometh ber- i Lart. ter, and beginneth to divine in dreams by visions and extasses of disea- k Leert. ibid. ses, it will be much better when it shall be wholly separated from the cuites shearn body.

Hence he affirmed that i the most considerable of all things human, is, to in- 2 citing Heraform the foul converning good and ill; that & men have perfect felicity when they clides. have a good foul, or that I the knowledge of the perfection of the virtues of the m Jamb, profoul is the chief felicity; that mevery man is appointed by God to know and to trevt. cap. 9. consemplate; that * Virtue is a Harmony and so is all good, even God himselfe; n Lacrt. loco. that o the end or chief Good is to resemble God; whence he expressely said, Pollow cit. God, not visible to the Eye, but intelligible to the understanding, by the harmony o Stob. Eth.2. of pag. 163.

1 Clem. Strom:

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PTTHAGORAS:

P Porph.

q lib.
1 pag. 17. fcc
allo Stob.
Serm. 11.

[cap. 6.

of the World; that P the two most excellent to ings given by the Gods unto men, are, to speak truth, and to benefit others: [Theoretick and Practick virtue] and that each of these resembled the works of God; to this latter Strado alludes commending those who said, A Menimitate the Gods most when they benefit others: The former is confirmed by Porphyrius, that he advised above all things to speak truth, for that onely is able to make men like to the Gods; for God himselfe, as he learned of the Magi, who term him Oromasses, in his Body resembles light, in his Soul truth. This is that Subtus, (divinity) which I samblichus reckons last in his recapitulation of the heads of the Pythagorick Philosophy; and is the same with which the Golden verses concludes thus,

Then stript of flesh up to free Linber source, A deathlesse god, divine, mortall no more.

SECT. 1.

Practick Philosophy, its parts; and first of Padeutick.

PRAstick Philosophy seemes to have been the invention of Pythagoras; for Aristoile affirmes that he first undertook to discourse concerning Virtue; that Socrates is generally esteemed the Author thereof, perhaps is onely because, as Aristoile adds, coming after him he discoursed better and more fully thereupon.

b Stob. ferm.

80.

To this part of Philosophy alludes be this sentence of Pythageras; That the discourse of that Philosopher is vain, by which no passion of a man is healed: for as there is no benefit of Medicine if it expell not diseases out of bodies, so neither of Philosophy if it expell not ill out of the soul.

Virtues being of two kinds, private which respect our selves, and publick which have reverence to others, Pythagoras seems to have comprehended the first under Padentick, the second under Politick. Lacrins affirmes he writ three Treatises, Padentick, Politick, Physiok. The heads of Padentick, according to the general recapitulation of c Jamblichus, seem to have been these, Institution, Silence, Abstinence from sees, Fortivade, Tem-

c cap. F.

per ance, Sagacity,

CHAP. I.

'Institution, Silence, Abstinence.

a Stob. ferm.
I. mentioned
also by Pluzerch, de exilio.

Pythagorus, preserved by Stobaus and others.

We ought to make choice of the best course of life; for Custome will make it pleasant; Wealth is a weak Anchor, Glory a weaker; The body, Magistracies, Honours, all these are insirm and unable. What are then able Anchors? Wisdome, Magnanimity, Fortitude; these no tempest shakes. This is the Law of God, that virtue onely is solid; all else are but trisses.

NOncerning Institution, &c. there are these sentences and precepts of

b Scob. fer. 9. To take away bitternesse from Worm-wood, and liberty from speech, are both

c Stob. ibid.

alike.

c Endeavour not to conceal thy faults with words, but to amend them by reproof.

d Stob. ibid.

d It is not so hard to offend, as not to reprove an offending Persan.

As the sicknesse of the body, if hid or praised, is not healed; so the soul che-

e Stob. 13.

f Stob. 14.

rished in its mayes, or conceased, is not reformed.

Rejoyce more in reprovers then in flatterers; stye from statterers as Enemies.

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h Smb. 34.

i Stob. 35.

k Perph.p.15.

8 We ought either to be silent, or to speak things that are better than silence. b It, is better to throw a stone at random, than an idle word.

Comprehend not few things in many words, but many things in few words.

i We must faithfully restore to him that entrusts us, the Depositum, not onely

of moony but of words. 1 Of Opinion, the Pythagoreans said thus; It is the part of a man void of un- 1 Jamb. cap.

derstanding, to adhere to all mens opinions, especially to that which is maintain. ed by the greatest number : for, to conceive and judge aright is proper to few, it onely belong to the knowing imbo are not having this power therefore extends not to many. On the other side , it is no less madness, to contemn all conception and opinion. Such a person must be unlearned, and unrestissable; for it is necessary, that be who is ignorant learn those things whereof he is ignorant; and that he who learneth, additt and resigne himself to his teacher. In a word, they faid, It is necessary, that such young men as would be preserved, should addict themselves to the conceptions and opinions of their elders, and such as lead a good life.

Now in the whole course of human lift there are certain dictinct ages, which are not temerariously to be connected, for they are expelled by one another, un-lesse a man be well and rightly ordered from his birth. It is requisite therefore, that from the institution of a child in goodness, temperance, and forticude, a great part be transmitted to his youth, when he arrives at that age; likewise of his youth instituted in goodnesse, fortitude and temperance, a great part be transmitted to his manly estate. Herein the course, ordinarily taken, is ridiculons; for most think, that children ought to be well ordered, instructed in temperance, and so abstain from all things odious and undecent; but when they come to be youths, most leave them to their own management, to do what they please; whereas at that age they are subject to both fores of vices, of children and of men. To shun study and order, and to follow play and wantonnesse the vice of childhood, is likewife most proper to youth. Again, vehement desires, ambitton, and the like, the affections of manhood, infinnate into youth; for which reason, this age requireth care above all the rest. In fine, a man should never be so given over, as to do what soever he pleaseth, but that there should alwaies be some overseer president over the rest, a legitimate sitting Magistrate, whom every Citizen ought to obey. For a living creature, as foon as ever it is neglected, fulls into ill and wickednesse.

They affirm, that they often have enquired and examined, for what reason we give children food at fet times, and moderately; the ordinary answer is That order and moderation are good; their contraries, diforder and immodevatenesse, ill; at is manifest, inasmuch as to be a solution, or a drunkard, is esteemed a great reproach. For if none of these were usefull and beneficiall to us when we arrive as man's estate, it were needlesse to accust em our selves, whilst children, to such order. It is the same, in other habits. We see it manifest also in all other kinds of living creatures, which are taught by man from the very beginning, as Whelps, and the like, those things which they are required to practife when they are come to full growth. Thus Jamblichus. Of Silence, Abstinence, and the whole course of his Institution, we have formerly

treated.

CHAP. II.

Fortitude.

He greatest argument of the Pythagoreans for Fortitude, was, for that a 74mb.cap.32. they fully : per swaded themselves, that of all human chances, nothing pag 189. on the to happen unexpettedly in any but that they should expett all things

which were not within their own power. Precepts of Pythagoras, tending to this vertue, are these.

of-modened

Dethose things which you judge to be good, although after you have done them, you hall be disesteemed; for the vulgar is an ill judge of all good things: As you despise their praise, so despise their dispraise.

c Eic.de·lene&

é He forbad to for lake the projection and station of this life, without the command of our supremus Lord.

CHAP. III.

Temperance and Continence.

2 Perph. Iamb. LE often used this Apophtheem to all his Auditors, whether many or few, We must evoid with our nemost endeavour, and amputate with fire and foord, and by all other means, from the body, sickness; from the foul, ignorance; from the belly, luxury; from a city, sedition; from a family, discord: trom ol chings, excesse.

b Stob. scrim.4. - A Is is hetter to laue lying on the ground with a setled confidence, than to have a golden bed and he groubled.

c Temperance is the strength of the soul & for it is the light of the soul clear c Stob. 5. from paffing.

d Stob. ibid. c Stob. ibid. 4 To serve Passions is more grievens than to serve Tyrants.

Alt is suspellible be can be free, who serves peffions, and is governed by them.

f Stob. ibid.

A No man in fires, who data net command himfelf.

& The labour of Continence precedes all excellent shings. B Stob. 14. Stob. 17.

A Topo fle se Cancipence is the heft strength and mealth. I Is is botter to die aborto clowd the foul by Intereperance.

Stob.ibid. Sub, 18.

I He faid, that Drunkenueffe es a little madnefs; or, that it is the findy of maduefs: or, as Lagreius, that is is the canker of the flower of the mind.

I The vaice of the flesh is, No bunger, no shirst, no cold.

1 Stob. 99. m He admanished all men to shun empition and vain-glory, because these m Porph. p. 21 chiefly exeite Eury.

He discommended all Excesse, saying, that we ought not to exceed a due

n Laert. proportion in labour and food.

· We must consider, there are three kinds of things which deserve to be puro Porph. P. 25. [ued and acquired; the first is of those which are benourable and vertuous; the fecond, conducing to life; the last, pleasures: not the unigar enchanting pleafure, for that he allowed not, but the folid and grave, free from blame. For . be faid, there we two kinds of pleasure, whereof that which indulgeth to the belly, and to lassiviansues, by profuseness of wealth; he compared to the muxshorous songs of the Syrens; the other, which consists in things hanost and just, as alfo in the necessaries of life, is sweet as well as the first, and withall it is not followed by repositance. Hither perhaps alludes & Clemens, who faith, Puthagor as advised to esteem the Muses sweeter then Syrens; teaching, that we thould fludy learning not with delight; whereby he condemned the other delight

P Strom. 1.

pag. 194.

9 D. Bafil. Hom. 24. r perhaps \$700

भूबर्भ मा हिला देवपाल क्ष मानzeváč**a**t tě

Sammen.

₹ 7ambl.

of the mind, which is fall acious. a Pythagoras seeing one that made himself. by exercising and eating: (100) & mules . This man (faith he) will notice a few make a fritter prison for himself.

The Pythagoreans exhorted such as came into their society, to shun P leasure as much as any thing that ought to be avoided; for nothing so deceives us, and drawes into fin, as this passion. In generall, as it seems, Ham, in they endeavoured not to do any thing, which might tend to pleasure, Piel. 22. P. 195 this feope being for the most pare undecent and hurtfull; but that they should aime at what is good and decent, to do what they ought. In the next

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next place, to differn what is convenient and beneficially it requires ha

more then ordinary judgment.

Asto that which is called Delire, they faid thus; Defire is an impulsion and apperire of the foul, either of some repletion, or derogation of some things belonging to sense or the sensitive affection. This passion is various, and the most multiplicious of all that belong to man. Of human defires, many are acquired and framed by the persons themselvess wherefore this pation requireth greatest care and observation, and corporeall exercifes more then ordinary. For the body, when its aliment is evacuated. to defire repletion, is naturall; and again, being repleat, to defire evacuation, is natural alfo: But, to defire superfluous aliment, or superfluous and fumptuous myment and lodging, or superfluous and various house hold-stuff, and mentills, and cups, and servants, and herds of carrie, bred for diet; in a word, of all human passions, this is most such, that it never is at a stay, but proceeds to infinine. Wherefore from our very childhood care must be taken, that we desire such things as are needfull, and thun vain and superfluous desires, being undisturbed and clear from fuch appetites, and contemning those who deserve contempt, being fersered in their defires.

It is of most concernment to observe the rain, hurrfull, superfluous defires of those, who are transported by their Power; there is nothing fo abfurd, wherero the fouls of such persons, children, men, and women, are not transported. The most various is that of means; infinite is the mulriende of fruirs, infinite of roots, used by mankind. Besides this, all soms of flesh, making it their businesse to find, of terrestrials, volatile, and aquatile creatures, wherewith to farisfie their tafte; and all variety of dreffing them, with the mixture of all kind of juices, whereby mankind is really propherick and multiform, as to the motion of the foul; for every severall fort of meat is cause of a peculiar constitution. Now menbehold, that these produce great Aremtion, it are useffe of wine to such a degree exhilarates; further, causeth frenzy and disorder: But those things which discover wor for much their force and efficiely, they are ignorant of, notwithstanding, that whatsoever food we take, is cause of some peculiar onstitution. Wherefore at its a great part of wisdom to know and under-Hand, what kind and quantity of mear is requifire for nourishment. This science was first communicated by Apollo and Paon, afterwards by the Esculapians,

Concerning Generation, the said thus: We ought principally to ob- creating ferve that which is called negotipis, presocious; for neither coo forward 30, according planes nor animals, before the due season, when they are in their full ferm 99, who strength. Youths therefore and Virgins ought to be educated in labour cites this fragand exercises, and actions conducing to fortitude, using food convenient ment out of therero, and in a laborious, temperant, and polerant life. Of the things Ariflogenus; in human life, there are many, in which to be late conversant is best; of longed to his this kind by Courson. A granth ought so the educated, are not to addict Book, de vite himself thereto before twenty years of age; and when arrived at those Pythagora. years, coule it feldom is best, if we effect a good habit of body; for, Incomperance and Good, rarely meet in the same person.

They commended the Rives and Lawes of the Antients, in the Greek Cities, nor to lie with mothers, or daughters, or lifters, nor in a remple, nor in publick, for this is evill; and to procure all possible impediments thereof, is very profitable.

They were of opinion, that all unparturall ignominious generations oughe to be taken away, and those onely preserved which were according to nature, with temperance, and lawfull.

They

They conceived, that such as go about to beget children; ought to have much providence of their future issue; the first and greatest providence is, to prepare himself for that action by a remperate healthfull life, not eating coo much at unfeasonable times, nor using such meats as deprave the habits of the body; but above all things, not to perform it when drunk; for, they thought, that, by ill, and discordant, and disturbed temperament, the feed became adulterate. They also thought him a foolish inconsiderate person, who being desirous of children, and taking a wise to that end, should not with utmost study forfee, by what means his Issue might be most advantaged. They who love dogs, are very carefull of their breed; as, of which they shall breed, and when, and accordingly the whelps prove: the like do they, who love birds. But though it be well known, that they who breed any other kind of living creature, use their utmost endeavour to procure a generous race, yet men have no respect to their own offspring, but beger them inconfiderately, and bring them up negligently. This is the chief and most manifest cause, that so many men are evill and wicked, the greater part begetting their children -like beafts, without any confideration.

u Diodor. excerpt. Valel. pag. 247. Finally, a Pythagoras discoursing concerning the benefit of venereall pleasures, advised, in the summer-time to abstain wholly from coition; in the winter,
to use it but rarely; for it is generally hurtfull: but the continuall use thereof
causeth debility, and is most pernicious. Lacritus saith, Hé advised, that in
the winter and spring, it should not be used at all; in summer and antume, but
sparingly: for at all times it is pernicious, and prejudiciall to the health. And
being asked, At what time a man should use it; he answered, when he bath a
mind to be weaker.

CHAP. IV. Sagacity and Wisdom.

TO Wisdom (the last generall head of Padentick) belong these sentences of Pythagoras.

2 Stob.

The strength, wall, and armour, of a wife man is wisdom.

Call to mind, that most men acknowledge wisdom to be the greatest good, but seweden your to possess this greatest good.

LSMb.

The sacrifices of fools are the food of fire; their donatives, the subsistance of sacrilegious persons.

c Stob. d Cic. Tulc. I. c A horse is not to be guided without a bridle, nor riches without wisdom.

d He conceived the imposition of names on things, to be the highest part of vision.

SECT. 2.

Of Politick, the other part of practick Philosophy.

2 cap. 6.

The heads of Politick (according to Jamblichus) are these; Common conversation, friendship, worship of the gods, piety to the dead, and law-making.

6 7amb cap.

They hold Pythagoras to be the inventor of all politick discipline. He used to say, That amongst beeings, nothing is pure, but every thing partakes of some other, as earth of fire, fire of water and aire. In like manner, honest partakes of dishonest; just of unjust, and the like. Hence it is, that reason is carried away to either side. There are two motions, one of the body, the other of the mind; one irrationall, the other elective. Common-

Common-wealths he compared to a rectangle Triangle, wherein one fide confifts of three parts, the base of five, the other fide of the mean between them of four: In the coincidence of these lines with one another, and their squares, we behold delineated the best form of a Common-wealth, [and of Justice.]

CHAP. I. Common Conversation.

To Common conversation belong these Maxims of Pythagoras.

a A stranger just, is to be prefer'd not onely before a Country-man, but a Subbefore a Kinsman.

b Esteem it a great part of good Education, to be able to suffer the want of b Stob.

Education in others.

c Desire that they who conver se with you, should rather respect than four you: c Stob.

for admiration accompanies respect; haired, fear.

d There being a Justice in the mutuall conversation of men, one to-wards another, of this also the Pythagoreans delivered this manner. There is in the Common conversation of men, one opportune; another, importune: they differ in diversity of age, and in dignity, and in neernesse of assinity, and beneficence, and if there be any thing like these in mutuall differences. For there is a kind of conversation which appeareth, to the younger towards the younger, not to be importune; but, towards the electer, it is importune: for no kind neither of Anger, nor of menacing, or boldnesse, but all such kind of importunity ought diligently to be avoided by the younger, toward the elder. In like manner, is the reason of dignity; for coming to a person endewed with true worth and virtue, it is neither decent nor opportune to speak much or to commit any of the fore-mentioned things. Like these also are those which concern such as have obliged, and deserved well of others.

There is a various and multiplicious use of opportunity. For, of those that are angry and incensed, some do it opportunely, others importunely; and again, of those who cover and desire, and have appetite, it may be opportune for some to pursue those things, not for others. The same reason there is of other affections and actions, and dispositions, and conversations, and intercessions, and discourses. But opportunity is of such a nature that it is docible and undeceivable, and capable of act, and generally, and simply, having nothing of all those in it. But the consequents are of such a kind, that they together, decent, and convenient, and the

like, attend the nature of opportunity.

They held that there is a Primacy in every thing, and that every where there is one thing which is best; in Science, and in Experience, and in Generation, likewise in a Family, and in a Citty, and in an Army, and in all such like Constitutions: but it is difficult to discern and understand the nature of the Primacy in all the aforesaid things; for in Sciences it is the part of more then ordinary intelligence, by clear intuition, to discern and judge the parts of the thing, which is the primacy of them. But there is a great difference, and almost of the whole and generall a hazard, in not rightly taking the Primacy: For, in a word, nothing can afterwards be right, if the true primacy be not known. The same manner and reason is in other kinds of primacy, for neither can a samily be well governed, where there is not a true Master, and voluntary government; for it is requisite, that both these be voluntary in the præsecture, as well he who is chief, as those who are subject to him. As Learning is then right, when

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there is such conformity betwixt the Masters, and the Scholars, that they will teach, these will learn; for if either be refractory, it cannot be rightly performed. In this manner he conceived it to be fit for Inserious to obey Superious, Disciples their Masters.

CHAP. II. Friendsbip.

a Jank.

Pribagoral evidently demonstrated that there is a friendship of all, unto all: of Gods towards men, by piety and religious worthip; of Doctrines to one another; of the soul to the body; of the rationall para to the irrationall, by Philosophy and its Theory; of men towards one another; betwixt Country-men, by right observation of Lawes; betwixt Strangers, by right Physiology; of a man to his Wife, or Children, or Brethren, and Servants, by unperverted Communion. In a word, of all towards all; moreover of some irrationall Creatures, by Justice and naturall affinity and communion; of the body, in it selfe mortall, a conciliation and combination of the contrary saculties, by health and wholesome dier, and temperance, in imitation of the good composure in the Elements. In all these, of one and the same, according to comprehension of the name Friendship, Pribagora is acknowledged to be the Inventer and Law-giver; and so admirable a Friendship did he deliver to those who enquired of him, that, unto this day, (saith Jamblichus) we say of those who are intimately joyned together by Friendship, they are of the Pytha-sareans.

We must add the Institution of Pribagoras herein, and the exhortations he used to his Disciples. They were advised to take away all contention, and love of controverse, out of true friendship: if possible out of All; but if that he not possible, at least out of that which is our owne Country, and generally that towards Elders. Likewise out of that towards Bener factors; for to become Antagonists, or contest with such, when we are fallen into anger, or some other passion, is not consistent with the preservacion of the amity we have with them. They said, that in Friendship there ought to be least scratches and cuts; and, if any happen, we should flye and subdue anger: it were best, that both should do so, but chiefly the younger, and that those exercises which they called maistaprosess, ought to be made from the elder towards the younger, with much com. mendation and benevolence. That there appear much care and tenderness in those who give the correction; for by this means, the correction shall be profitable. That we do not extirpate credit out of friendship, neither in jest nor in earnest; for it is not easie to heal the friendship betwixt men, if once a falshood bath incurred into the manners of those who call themselves Friends.

That we must not renounce friendship for adversity, or any other impotence which happens in life. That renunciation of friendship onely is commendable, which is made by reason of some great wickednesse, and mis-demeanour. But that we must not take away our friendship from them, unlesse they become absolutely wicked; and, before we rake it off, we must ingeniously pause, to try, if by contestation and fight he may be diverted from this ill habit, and become rectified. We must right, not in words, but actions; the fight is lawfull and pious. Though difference of power be not a just ground for one man to fight with another, yet this is a just ground, even the most just that is possible.

They faid, that to a friendship, that will prove true, are required many definitions

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definitions and rules; these must be well discerned, and not confusedly: Moreover, it ought to be accommodated to the disposition of others, that no convertation be made negligently, and vainly, but with respect and right order: Neither that any pation be excited vainly, and wickedly, and similly, as concupiscence, or anger. The same of the other passions and habits.

Much more admirable are those things, which they defined concerning the community of the divine good, and those concerning the unanimity of the mind, and those concerning the divine mind. For they mutually exhorted one another, that they should not tear asunder the god which is in them. Thus their study of friendship by words and actions, had reference to some divine remperament, and to union with God, and to unity with the mind, and the divine soul. Thus Jamblichus.

He conceived the extremity (or end) of friend hip, to be the making one of b Cic. off, 1. two. c Man onghit to be one. This sentence (saith Ciemens) is mystick. d He c Strom. 4.

first said, name pincy, and pinion isotyto.

CHAP, III. Worsbip of the gods.

He principles of worthipping the gods, propoled by Pythagaras and a ramble

his followers, are these.

That all which they determine to be done, aime and tend to the acknowledgment of the Deity; This is the principle, and the whole life of man comitts in this, that he follow God, and this the ground of Philosophy. For men do ridiculously, who seek that which is good any where essential from the gods. They do as if a man in a country, govern'd by a King, should apply his service to some citizen of inserious magistracy, and neglect the supream Governour. In the same manner conceive they that such mendo; for, since there is a God, we must consesse they that such mendo; for, since there is a God, we must consesse they that such mendo; for, since there is a God, we must consesse. Now all, to those whom they love and delight in, give good things; and to the contrary to these, their contraries. Therefore it is manifest, that such things are to be done, in which God delights.

This he defined particularly of all things. To believe of the Divinity, that it is, and that it is in such nanner as to mankind; that it over-looks them, and neglect them not; the Pythagoreans, taught by him, conceived to be profitable. For we have need of such a government, as we ought not in any thing to contradict; such is that which proceeds from the Divinity; for the Divinity is such, that it merits the dominion of all. Man they affirmed to be, rightly speaking, A creature reproachfull and fickle, as to his appetites, affections, and other passions; he therefore hath need of such government and guidance, from which proceeds moderation and order. Now they conceived, that every one being conscious of the fickle-petse of his own nature, should never be forgetfull of sanctity, and service towards the Divinity; but alwaies have (the Divinity) in their mind,

how it overlooks and observes human life.

In fine, they say, that Pythagoras was an imitatour of the Orphean Constitutions, worthipping the gods after the manner of Orpheas, placed in brazen images, not representing the forms of men, but of the gods themselves, who comprehending and foreseeing all things, resemble in materia and form the whole. He declared their purifications and rites, which are called Tereta, having the most exact knowledge of them.

Moreover they affirm, he made a composition of the divine Philosophy and

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and service, part whereof he had learned from the Orpheans, part from the Ægyptian priests; some from the Chaldeans and Magi; some from the Eleusinian rites, and those in Imber, and Samo-Thracia, and Delos, and the Celta, and Iberians.

Amongst the Latines also is read the sacred discourse of Psyhagoras, not to all, but to such as are admitted to the doctrine of excellent things, and

are not addicted to ought that is dishonest.

It prescribes, that men offer libation thrice; and Apollo gives Oracles

from a Tripod, because number first consists in a Triad.

That we must sacrifice to Temmon the fixt day, because that is the first common number of the number of universall Nature. Now after all waies, the thing divided in like manner, assumes as well the power of those things which are taken away, as of those which are left.

That to Hercules we ought to facrifice on the eighth day of the month.

in respect of his being born at the end of seven months.

It faith also, That we ought to enter into a Temple having a pure garment, and in which none hath slept the sleep of sloathfulnesse, black and russer, testifying purity in ratiocinations of equality and justice.

It commanded, that if blood be shed unwillingly in a Temple, that it be either taken up in a dish, or scattered into the sea; for that is the first

element, and most estimable of all creatures.

It saith likewise, that a woman ought not to be brought to bed in a Temple, for it is religious; that the divinity of the soul should be annected to the body in a Temple.

It commanded, that upon Holy-daies we cut not our hair, not pare our nails; intimating, that the increase of our goods ought not to be preferr'd,

before the empire of the gods.

That we must not kill a flex in the Temple, because to the Deity we ought not to offer any superfluous things, or vermine; but that the gods are to be worshipped with Cedar, Lawrell, Cyprese, and Myrtle, &c.

b He said, Piety and religion is chiefly conversant in our minds, at such time

as we attend the divine rites.

that the Gods and Heroes are not to be worshipped with equall honours, but that the Gods must alwaies be worshipped with applause, (or silence, at the celebration of their rites) we being white and pure; Heroes, onely from noon, [d He advised, that such as sacrifice should present themselves to the gods, not in rich, but in white and clean garments; and that not onely the body be clear from all blemish, but that they bring also a pure mind. I Purity is acquired by expiations, and bathings, and sprinklings; and by refraining from murther, and adultery, and all pollution; and by abstaining from the sless that die of themselves, and from mullets, and melanures, and sheep, and oviparous creasures, and beans, and all other things which are commanded by those, who have the care of sacredrites.

e He permitted not, that any man stould pray for himself, because none know-

eth what is good for himself.

Mnowh is suft, and therefore Jupiter is straamed Openos. gHe commanded his disciples to be very backward in taking an oath; but that when they have taken it, they should be very forward and diligent to keepit.

b Cic. leg. 2.

c Lattle

d *Diodor*. excerpt. Valef, pag. 247.

c Lett.

Leert.
g Died. excerpt.Valcf.

CHAP.

CHAP. IV. Piety to the Dead.

Plery to the Dead was a part, not the leaft, of the Pythagorick doctrin: whence Cicero speaking of the immortality of the soul; More prevalent with me, saich he, is the authority of the Antients, or our Ancestors, who afforded the dead so religious rites; which kertainly they had not done, if they had conceived, that nothing pertains to them; or of those who were in this country, and instructed Magna Gracia, which wor is abolish'd, but then flourish'd, with their instructions and precepts.

b Prehage as allowed not the bodies of the dead to be burned, herein b land. imitating the Magi, as nor willing that any mortall should participate of divine honour. The Pyrhagorick custom, as described by Plim, was, elib. 35. 5. to put the dead into earthen barrells, amongst leaves of Myrtle, Olive,

and black Poplar. •

d To accompany the dead at funeralls in white garments, he conceived d lands to be pions; alluding to the simple and first nature, according to number.

and the principle of all things.

The Crotonians delighting to bury their dead sumpruously, one of elamb. the Pythagoreans rold them, he had heard Pythagoras discoursing of divine things, thus: The celestiall gods respect the affections of the sacrificers, not the greatnesse of the sacrifice. On the contrary, The terrestriall gods, as to whose share the lesser things belong, delight in banquets, and mournings, and funerall litarions, and costly sacrifices; whence Haler (the Interi) from its making choice of entertainment, is named Pluis; those who pay honours to himmost spaningly; he permitteth to continue longalt in the upper world; but of these who are excelfive in mourning, he bringerh down ever and anon one, that thereby he may receive the honours, which are paid immemory of the dead. By this discoursehe wrought a belief in his Auditors, that they who do all things moderacely upon such adverse occasions, further their own safety; but so for those who bestow excessive charge, they will all dye untimely.

They forbore to make Tombs of Cypresse, for asmuch as Jupiter's Scepter & Len.

was of that weed; as Hermippus, in his second Book of Pythagoras, affirms.

CHAP. V.

Reverence of Parents, and Obedience to the Law.

Exe to gods and demons, we ought to reverence Parents and the Law, a lamb. cap. and to render our selves obedient to them, not seigned y, but really. Ot, as b Porphyrius, He compounded to thin and to speak reverently of gods and b pag. damons, to be kind to parents and benefactours, and to obey the law.

They held, (faith & Jamb'ichus) that we ought to believe, there is no cho cit. greater ill than Anarchy; for a man cannot be safe, where there is no governour. They held also, that we ought to persevere in the customs and rires of our own couptry, though they be worse then those of other countries. To revolt early from setled lawes, and to be studious of novelty, they conceived to be neither advantagious nor safe.

d Seeing that contumelies, pride, and contempt of law, often tran- d lamb.cap.30. sport men to unjust actions, he daily exhorted, e that the law should be af- pag. 153. sifted, and injustice opposed. To which end he alledged this distinction: ententioned The first of ills, which infinuateth into houses and cities, is Pride; the also by Lan-

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fecond, Contumely; the third, Destruction. Every one therefore ought to expell and extirpate Pride, accultoming themselves from their youth to a temperate masculine life, and to be free from slanderous repining, contentious reproaching, and have full scarriling.

Wickedness disobeys the divine Law, and therefore transgresseth.

A wieked mun fuffers more torment in his own conscience, than he who is pur mished in body, and whipped.

CHAP. VI.

Law-making.

Ordever (laith a Jamblichus) be constituted another excellent kind of JuIf siet, the legislative part, which commandeth that which angle to be done;
and forbiddeth that which ought not to be done, which is better shanthe Judicantive part; for this resembles that part of medicine which cureth the sick, but the other suffers them not to fal sick, but takes care afar off of the bealth of the soul,
b Varro affirms, that Pythanorus delivered this discipline (of governing

b Varro affirms, that Pythanorus delivered this discipline (of governing States) to his Auditors last of all, when they were now learned, now wise, now happy; for he saw so many rough waves therein, that he would not commit it, but to such none at was able to shim the rocks, or, if all fail do might stand himself as a rock maids these waves.

They who punish most ill perfons, would have the good injurid.

SECT. 3.

Theoretick Philosophy, its parts; and first of the Science concerning Intelligibles.

W B come next to the Theoretick part, to which more particularly belongs that saying of Pythagoras, That by Philosophy he had this advantage, To admire nothing; for, Philosophicall discourse takes away mean der, which artists from doubt and ignorance, by knowledge and examination of the facility of every thing.

Theoretick Philosophy seems to have been divided by the Pythagoreans into two parts; They first (saith Jamblichus) delivered the Science of Intelligibles, and the gods; next which, they thing he all Physick. To the Science of Intelligibles belong these heads, wherewith Jamblichus begins his re-

capitulation, Of the gods, of heroes, of dumons.

CHAP. I. Of the supream God.

2 Lastens. Prihagoras defined what God is, thus, A mind which commenceth, and is diffused through every part of the World, and through all Names; from whom all animals that are produced receive life.

God is one. He is not (as some conceive) out of the world, but entire within himself, in a compleat circle surveying all generations. He is the Temperament of all ages, the Agent of his own powers and works, the Principle of all things; one, in heaven luminary, and father of all things; mind and animation of the whole, the motion of all circles.

c God (as Pythagoras learned of the Magi, who rearm him Oramafas) in his body resembles Light, in his soul, Truth.

Stob. Stob.

a çap.

b D. Augustin.

c Stob.

b cap.

c cap. 6.

e Poople vit. Pyth.

b Just. Mert.

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He faid, that God onely is wife.

e He conceived that the first, (being) God, is neither sensible, nor pass Strom. 4. fible; but invitible, and intelligible.

-1119 30 JE

. * Miller

CHAP. II.

Of Gods, Damons, Heroes.

TExt to the supreme God, there are three kinds of Intelligibles, Gods, Daniens, Haross; that Pzthagoras thus distinguished them, is manifest from his a precept, that We must in wenship preferre Gade before a Lant. Damons, Heroes before Men; But in Jambliahm, he feems either to bb- b cap. 6. ferve a different method; or to confound the Termes y teaching ; first of Gods, then of Heroes, last of Damens; which order perhaps is the fame with that of the Golden verses,

> Firft, m decreed, th' immortall Gods adore, Thy Oath keep ; next great Heroes, then implore Terreferial Damons with due factifice ?

By Terrestrial Damons seemes to be understood (not Princes, as Hierocles; but) the Dzmons themselves, confin d to severall offices upon

c All the air is full of fouls, which are eftremed Demons and Heroes; from c Lam. the se are sent to men dreames and presages of sicknesse, and of bealth; and not ently to men, but to theep also, und to other cattle; to these pertain expirations and averrancations, and all devinations, alledons and the line.

CHAP. III. Of Fate and Fortune.

Lithe parts of the world above the Moon, are governed according a similar and to providence and firme-order, and sput fixing the decree of God, Phony. which they follow: but those beneath the Moon by four causes, by God, by Pace, by our Election, by Fortune. For inftance, to go aboard into a thip, or not, is in our power; Storms and Tempelt to arise out of a calme, is by forcune; for the thip being under water to be preferred, is by the providence of God. Of Pare, there are many manners and differences: it differs from Fortune, as having a determination, order, and comfequence; but Fortune is spontaneous and casualt, as to proceed from a boy to a youth, and orderly to passe through the other degrees of age happens by one manner of Pare. [Here the text feems deficient.]

Man is of affinity with the Gods, by reason that he participates of b Lun. Heat, wherefore God hath a providentiall care of us. There is also ique falm, a Face of all things in generall and in particular, the cause of their administration.

CHAP. IV.

Divination.

Oralmuch as, by Damons and Heroes, all Divination is conveighed to men, we shall here adde what Pythagoras held and practised therein, Imphlichus saith, that he bonoured Divination not the least of the Sciences; a cap. 29.

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q Jemb, cap.

b for what things are agreeable to God, cannot be known, unlesse after hear God himselfe, or the Gods, or acquire it by divine art. For this reason they diligently studied Divination, as being the onely interpretation of the benevolence of the Gods. It is likewise an employment most suitable to those who believe there are Gods: but who ever thinks either, (beliefe of the Gods, or Divination) a folly, to him the other is such also.

c Plut. Plac. Phil- lib. 4. d Perph. c Latt.

g Cic. divinat. 1.

h Cic. ibid.

f Long

e Pythagoras approved all kinds of divination, except that which is perfermed by the factsfice of living Creatures.

d. He first used divination by frank-incense. This was the onely burnt

offering, by which he divined.

the also used dividuation by Cledones, and by Birds, which Cicero confirmes, saying that g he would himself be an Augus; and that help Probagarous observed not anely the voices of the Gods, but of men also, which they call Omens. Cledones are observations of occurrent speeches; collecting from what is accidentally said upon some other occasion, the effect of what is sought: an instance whereof, see in the Epigram of Callimachus upon Pittaciu.

Life of Pittecue chap. pag.

The Interpretation of dreames, (Porphyrius faith) he learned of the Hebrewes: He communicated it also to his Disciples; for Jamblichus relates, he mied meanes to procure them quiet fleeps, wish good and prophetick dreames: Out of this respect some conceive it was, that he sorbad flatulent and grosse meats, for that they obstruct the serenity which is requisite thereto. Such apparitions he held not so be fantastick, but reall, (not out but but the dreamed) as is manifest from one who sold him that he dreamed, he had talked with his father, (who was dead) and asked him what is portended; Nothing (saith he) for you did really talk with him; no my speaking now to you portends nothing, no more did that.

Jambl

cap, ·

He was skilfull likewise, in Judiciall Astrology, if we credit Apuleius, who affirmes the Caldaans (henced him the Science of the Stars, the number of the Planets; their Stations, regulations, manufacture untions effects of both in the

d August civ.

Florid. lid. 8.

nativities of men.

Dei. lib.7.

in *lliad,* ₩.

Perpb. pag.

Varro relates him skillfull in Hydromancy, which (faith he) come from Persia, and was practised by Numa, and asperwards by Pythagoras; wherein they used blood, and invocation of Damons. Hither perhaps alludes East athing who faith, the Pythagoreans affirme that all braffe doth found by fome diviner spirit, for which reason a Tripod of that metale is dedicased to Apollo, and when the Winds are all laid, the aire calme, and all things elfe quiet, yet the hollow braffe caldrons feem to quake; the same may be the meaning of Pythagoras when he faith, The found which is made by braffe, is the voice of the voice of the Damon enclosed in the brass; reading (perhaps) warredunction, for so Pfellaw describes a kind of Hydromancy, practised by the Assyrians; They take a bason full of mater convenient for the Damons to slide into the bottom; The To balon of water feems to make a noise as if it breath'd 3 the water in the bason in substance differs nothing from other water, but through the virtue infused shereinto by charms is much more excellent, and made more ready to receive 4 prophetick spirit. This is a particular Damon, terrestriall, attracted by compositions; as soon as he glideth into the water, he maketh a little sound inarticulate, which denotes his presence; afterwards the water running lover, there are certain whispers beard with some pradiction of the future; This kind of spirit is very wandring, because it is of the solar order, and this kind of Damons purposely speak with a low voice, that by reason of the indistinct obscurity of the voice, sheir lies may be left subjett to discovery. Hitherto, Pfellus,

SECT.

SECT. A. Phyfick.

សាសារ ១៥៣ មហ្€ា្តា

derstood a Body.

He general heads of Phylick are thele, Of the World, and of all things I m the world; of Heaven, and of Earth, and of the Natures betwint them. The defect of the fragments concerning these, we shall endeavour to sup. Jamb. cap. 6. · ply, by adding the Treatife of Timens the Locrian, upon the same subjects

CHAP. L

He most learned of the Naturalists (faith Sexus Empericus) attributed a Adv. Mah. fo great power to Numbers, that they thought them to be the prin- lib. 9. tiples and elements of all things. These were the disciples of Pythagoras: For, fay they, such as creat of Philosophy aright, imitate those who Rudy a Language, they first examine words, because language consists of words; then, because words consists of syllables, they first consider syllables; and because syllables consist of letters, they first examine Letters. In like manner, say the Pythagoreans, Naturali Philosophers, when they make enquiry into the Universe, must first examine into what the Universe is resolved.

Now to affirm, that something apparent to sense is the principle of all things is repuguant to Phylick; for, what loever is apparent to sense, must be compounded of things not apparent, whereas a Principle is not that which confilts of any thing, but that of which the thing confilts, Therefore things apparent cannot be said to be principles of the Universe, but those of which things apparent consist, themselves not being apparent.

They who maintain Atoms, or Homoiomeria's, or bulks, or intelligible bodies, to be the principles of all things, were partly in the right, partly more As conceiving the principles to be unapparent, they are in the right; as holding them to be corporeall, they erre. For, is intelligible unapparent bodies pregule the sentible, so most incorporeally precede incelligible bodies. The elements of words are not words; nor of bodies, bodies: but they must either be bodies, or incorporall; therefore they are wholly incorporeall. Neither can we say, that Aroma are eternall, and therefore, though corporeall, the principles of all things; for first, they who affert Homoiomeria's, and bulks, and leasts, and individibles, to be élements, conceive their substance eternall, so as in that respect. Atoms are no more elements then they. Again, though it were granted, that Atoms were eternall; yet, as they who conceive the world to be unbegorten, and eternall, enquire by an imaginary way, the principles whereof it first consists; So we (say the Pythagoreans) treating of Physick. confider in an imaginary way, of what things these eternal bodies, comprehensible onely by reason, consist. Thus the Universe consists either of bodies or incorporealls; we cannot say bodies, for then we must ale figne other bodies whereof they confift, and so proceeding to infinite, we half remain without a principle. It rests therefore to assirm, that intelligible bodies confift of incorporealls, which Epicurus confesserb, saying, By collection of figure, and magnitude, and relitance, and gravity, is un-

Yet is it not necessary, that all corporealls pre-existent to bodies, be

the elements and first principles of beeings. Idea's (according to Plate) are incorporealls, pre-existent to bodies, and all generated beeings have reference to them; yet they are not the principles of beeing: for every Idea, fingly taken, is faid to be apast within we comprehend others with it, they are two, or three, or four. Number therefore is transcendent to their fubilitation, by passicipation whereof, one, two, or more, are proficated of them. Again, folid figures are conceived in the mind before bodies, as having an incorporcall nature; yet they are not the principles. Superdicies precede them in our imagination, for folids confilt of superficies. But neither are superficies the elements of beeings, for they consist of lines; lines precede them; numbers preceded lines. That which confifts of three lines, is called a Triangle; that which of four, a Quadrangle. Even line it felf, fimply taken, is not to mained without number; but being carried on from one point to another, is conceived in two. As to Numbers, they all fall under the Monad; for the Dund is one Duad, the Triad get one Triad; and the Decad one funmary of number. or we dis

This moved Prehagoras to say, That the principle of all things, is the Monad, by participation hereof, every beging is tearmed One; and when we reflect on a beeing in its identity, we consider a Monad; but when it receives addition by alterity, it produce th indeterminate. Duad, so called, in distinction from the Arithmetical determinate Duads; by participation whereof, all Duads are understood, as Monads by the Monad. Thus there are two painciples of beeings, the first Monad, and the indeterminate

nate Duad.

That these are indeed the principles of all things, the Pythagoreans seach variously. Of beeings, (say they) some are understood by difference; others, by contrariety; others, by relation. By difference, are those which are considered by themselves, subjected by their proper circumscriptions as, winds, a horie, a plado, earth, water, aire, fire; each of these is comfidered absolutely without any. By course in, are those which are considered by contrariety of one to the other; as, good and ill; just, unjusts. profitable, unprofitable, facted, profitie, pious, impious; moving, fixt; and the like. By relation, those which are considered by relation to others; as, tight, left; upwards, downwards; double, half. For right is understood by a relative habit to left, and left by a relative habit to right; upwards to downwards, and downward to upwards; and sepos the rest. Those which are understood by communicry, differ from those that are understood by relation. In contraries, the corruption of the one is the generation of another; as, of health, licknesse, motion, and rest. The induction of sicknesse is the expulsion of health, and the induction of health is the expulsion of fickness; the same in grief and joy, good and ill, and all things of contrary natures. But the relative exist together, and perish together; for right is nothing, unlesse there be left; double is nothing, unless we understand the half wheteofic is the double. Moreover, in Contraries there is no mean, as between health and fickness, life and death, motion and rest. But betwirt Relatives there is a mean; as, betwirt greater and lesser, the mean is equall; betwixt too much and too little, sufficient; betwixt too flat and too Thatp, concord.

Above these three kinds, Absolute, Contrary, Relative, there must necessarily be some supream Genus; everygenus is before the species which are under it. For if the Genus be taken away, the species are taken away, also, but the removall of the species takes not away the genus, the species depending on the genus, nor the genus on the species. The transcending genus of those things which are understood by themselves, (according to the Pythagoreans) is the One; As that exists and is considered absolutely,

PTT HAGORAS.

48 they. Of contraries sequall and unequall, holds the place of a genus, for in them is considered the partie of all contrarieties; as, of rest in equality it admits not intention and remission; of motion in equality, it admire invention and ramifion. In like manner, natural inequality, it is the instable extremity; preternaturall in inequality; it admire intention and remitton. The fame of health and lightleffe, straight meffe and crookednesse. The relative conflits of extells and defect, as their gentus; great and greater, much and more, bigh and higher, are understood by excesse: little and lesse, low and lower, by defect.

Now for a much as Absolutes, Contraries, and Relatives, appear to be subordinate to other Genus's, (that is, to One, to Equality, and to Inequality, (a Excelle and Defect) let us examine, whether those genus's may be fedhidel to others. Equality is reductible to One, for one is equall in it left; megasticy is either in excelle or derect; of unequalls, one exceeds, the other is deficient. Excels and defect are reducible to the indereminare Daad; or, the first excesse and defect is in two, in the excedent and the deficient. Thus the principles of all things appear in the top a-

bove all the rest, the first Wonad, and the indeterminate Duad.

Of these is generated the Arithmeticall Monaid and Duad, from the first Monad, one; from the Monad and the indeterminate Duad, two, the Duad being not yet conditioned amongst numbers, neither was there two, before it was taken out of the inderentihare Duad, of which, together with the Monad, was produced the Ditad which is th numbers. Our of thele, in the fame manifer proceeded the tell of the publists, one conrinually flepping forward, the indeterminate Duad generaling two, and

extending humbers to an infinite multirude. ".

Hereupon they affirm, that, in principles? Monad hath the nature of the efficient cause, Dual of passive marter is and affer the lathe manner, as they produced numbers, which confuls offliem, they compoled the world allo, and all things init. 'A Point Is cortespondent to the Monad's the Monad is indivisible, so is the Point; the Monad is the principle of Numbers, so is the Point of Lines. A Line is correspondent to the Duad, both are considered by transition. A line is length without breadth, extended berwixt two points. A Superficies corresponds to the Triad; besides length, whereby it was a Duad, it receives a third distance, breadth. Agam, letting down three points, two opposite, the third arthe juncture of the lines made by the two, we represent a superficies. The folid figure and the body, as a Pyramid', answer the Tetrad of we lay down, as before, three points, and set over them another point, behold the Pyramidicall form of a folid body, which hath three dimensions, length, breadth. thicknesse.

Some there are who affirm, that a Body confifts of one point, the point by fluxion makes a Line, the line by fluxion makes a Superficies, the superficies moved to thickness makes a Body, three waies dimensurable, This Seet of the Pythagoreans differs from the former; they held, that of two principles, the Monadand the Duad were made numbers, of numbers were made points, lines, superficies, and solids; These, that all things come from one point, for of it is made a line, of the line a superficies. of

the Superficies abody.

Thus are folid Bodies produc'd of Numbers, precedent to them. Moreover, of them confift folids, fire, water, aire, earth, and, in a word, the whole world, which is governed according to Harmony, as they af - h sees. Eap. firm again, recurring to numbers, which comprile the proportions that adverl. Log. confinure perfect harmony. Harmony is a lystem consisting of three lib. s. concords, the Diateflaton, the Diapente, the Diapalon; the proportions

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of these three concords are found in the sirst four numbers, one, two, three, four. The Diatestaron consists in a sesquiterria proportion. The Diapason in sesquialtera, the Diapente in duple; four being sesquiterring to three, (as consisting of three and one third) hath a Diatestaron proportion; three being sesquialter to two (as containing two and its half) a Diapente; four being the double of the Monad of two, a Diapason. The Jetractys affording the analogy of these concords, which make perfect harmony, according to which all things are governed, they styled it,

The root and fountain of eternall Nature.

Moreover, what loever is comprehended by man, (lay they) either is a body, or incorporeall; bur neither of these is comprehended without the notion of numbers: a body, having a triple dimension, denotes the number three. Besides, of bodies, some are by connexion, as Ships, Chains, Buildings; others by union, comprized under one habit, as Plants, Animals; others by aggregation; as Armies, Herds. All these have numbers, as consisting of plurality. Moreover, of Bodies, some have simple qualities, others multiplicious, as an Apple, various colour to the sight, jnyce to the taste, odour to the sinell; these also are of the nature of numbers. It is the same of incorporealls; Time, an incorporeall, is comprehended by number, years, months, daies, and hours. The like of a Point, a Line, a Superficies, as we said already.

Likewise to numbers are correspondent both naturally and artificialls. We judge every thing by criteries, which are the measures of numbers. If we take away number, we take away the Cubit, which consists of two half-cubits, fix palms, twenty four digits; We take away the Bushell, the Ballance, and all other criteries, which consisting of plurality, are kinds of number. In a word, there is nothing in life without it. All art is a collection of comprehensions, collection implies number; it is therefore

rightly said,

—To Number all things reference have.

that is, to dijudicative reason, which is of the same kind with numbers,

whereofall consists. Hitherto Sextus.

c The sum of all (as by Alexander in his Successions, extracted out of the Pythagorick Commentaries) is this: The Monad is the principle of all things. From the Monad came the indeterminate Duad, as matter subjected to the cause, Monad; from the Monad and the indeterminate Duad, Numbers; from Numbers, Points; from Points, Lines; from Lines, Superficies; from Superficies, Solids; from these, solid Rodies, whose elements are four, Fire, water, Aire, Earth; of all which, transmutated, and totally changed, the World consists.

CHAP. II. Of the World.

The World, or comprehension of all things, Pythagoras called Kossob. phys. 1.

Lamb of the World was made by God, e in thought, not in time; d He gave e stob. phys. 1.1 it a beginning from fire, and the fifth element; for there are five figures of aPhys. place. 6 folid bodies. Which are rearmed Mathematicall. Earth was made of a

c soo physical it a beginning from fire, and the fifth element; for there are five figures of dPlat. places. So solid bodies, which are rearmed Mathematicall. Earth was made of a Cube, Fire of a Pyramis, Aire of an Octaedre, Water of an Icosiedre, the Sphear of the Universe of a Dodecaedre. In these, Plate followerh Pythageras.

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k Plut.plac. 1.9

Theworld is corruptible in its own nature, for it is sensible and cor- ePlut places. poreall; but it shall never be corrapted; by reason of the providence and preservation of God. f Rate is the cause of the order of the Universe, and f Leen. g Plut. plac.I. all particulars; & Wecelling entonipalicif the World 11 h The World is animate, intelligible, sphericall, enclosing the earth in h Lant.

the midst of it. The Pythagoreans affirm, That what is without Heaven is infinite; i Ariff phyl. 3.4 for beyond the world there is a Vacuum, into which, and out of which,

the world respires. I The right side of the World is the East, whence motion begins; the 1 Phu. place 2.

left is the West.

CHAP. III.

Of the Superiour or Atheriall parts of the World.

DYthagoras first called Heaven Koopov, as being perfect in all kinds of a Ann. vic.

animals, and adorned with allkinds of pulchritude. In the fixed Sphoar resides the first Cause & robaesoever is next him, that b ann, vit. they affirm to be beft, and firmly compounded and ordered ; that which is furtheft from him , the worft. There is a conftant order observed as low as the

Moon, but all things beneath the Moon are moved promiferenfly. For,

e The air which is diffused about the earth is unmoved and unwholsome, c Lacrt. and all things that are in it are mortall; but the aire which is above is perpetually in motion, and pure, and healthfull; and all that are in it are immortall, and confequencly devine. d This they call, The Free Ether, (immediately d Microcl. in above the Moon): Liber as beide void of mattey, and an eternall body; Free, aur. carm. as not being abnoxious to materia!! diffurbances. Hence it followerh, that

The Sun, Moths and the role of the Stary; counting to Pythagoras, are

gods. The Pythagoreans held, that every star is a world in the infinite Ether, which containeth Earth, Air, and Ether This opinion was also held by the followers of Orphons, that every star is a world.

The Sun is sphericall, eclipsed by the Moon's comming under him. . , fPhr. s The body of the Moon is of a fiery nature; the receives her light g Phu. from the Sun, h The Eclipse of the Moonis a reverberation or obstruction h Plut.

From the Antichthon. i The Pythagoreans affirm, that the Moon feems earthly, because the i Plut. is round-about inhabited as our earth; but the creatures are larger and fairer, exceeding us in bignefle fifteen times, meither have they any excre-

ments; and their day is so much longer.

& Some of the Pythagorean's affirm, that a Comet wone of the Planets, but & Arifot. Meappears not in beaven but after a long time, or is neer the Sun, as it happens also teor. 1.6. to Mercury; for because it recedes but little from the Sun, often when it small appear it is hid, fo as it appears not but after a long time. Or, as 1 Plutarch 1 plac. expresseth it , A Comet is one of those stars which are not alwaies apparent, but rife after a certain period. m Others hold, that it is the reflection of our m Plut. fight on the Sun, like images in glasses.

The Rain-bow he afferted to be the splendour of the Sun.

n Alien, var.

4. 27.

CHAP.

CHAP. IV.

Of the Sublamary parts of the World.

a apud Phot.

OF the inferiour Sublunary parts of the World, the anonymous Pythagorean placeth first the sphear of Fire, then that of Aire, next that of Water, last, that of Earth.

b Pixt. plac. I.

The bodies of all the Elements are round, except that of Fire, which is conicall.

c Anon, apud

c Below the Moon, all things move disorderly, evill therefore necessarily exists about the Region of the Earth; that being setled lowest as the basis of the World, the receptable of the lowest things.

d Latte.

d The aire, which is diffuled about the earth, is unmoved and unwhole-

2C.

fome, and all things in it, and morralle.

There, is generation and corruption; for things are produced by alteration may recon and resolution of the Elements. Morion is a differ-

e Plut. plac. lib: cap: >\$.

ration, mutation, and resolution of the Elements. Morion is a difference, or alterity in matter.

f Laryt.

f In the world, there is equally proportioned, light and darknesse, and heat and cold, and siccity and humidity; which when they are exuberant, the excesse of heat causeth Summer; of cold, Winter: when they are equall, then are the best seasons of the year, whereof that which is growing up is the Spring, healthfull; that which is decaying a Autumne, unhealthfull. Even of the day, the morning is growing up, the evening decaying, and therefore more unwholesome.

CHAP. V.

Of Living, and Animate Creatures.

a Latte

Here penustrates a beam from the Sun, through the ather which is cold and dry; (they call the sir cold ather, and the Sun and humidity grosse ather) this beam penetrates to the Abysse, and thereby all things vivis scate; All things live in as much as they participate of boat; (wherefore even plants are Zwa living Craatures) but all things have not soil; the soul is a portion of ather of boat and cold, for it participates of cold asher; the soul different from life. She is immortall, because that from which she is taken is immortall; Thus Alexander in his Successions, one of the commentailes of the Pythagoreans.

CHAP, VL

Of the Generation of Animate Creatures.

a Last.

Nimme Creatures are generated of one another by seed, (but of earth nothing case be generated.) Seed is a distillation from the brain, [of the soam of the most useful part of the blood, the superfluit y of the Aliment, as blood and marrow which being injected Est sureps, purulent matter, and moisture, and blood, is sure from the Brain, whereof Flesh, Nerves, and Bones, and Hair, and who whole Body souths: [the power of Seed is incorporeall as the motive mind; but the effused matter corporeall.] From the vapour comes the Soul and sense; it is first compasted and coagulated in 40 dayes: and being perfected according to harmonical proportions in 7,9 or 10. months (at the furthess) the Infant is brought south, having all proportions of life; of which (aptly connected a cording to the proportions of harmon) it consists; all things bapening to it at certain times. Thus Atexander out of the Pythagorick

rick commentaries; the proportions themselves are more exactly deli-

ver'd by b Cenformus; thus.

Pythu por to faid, that generally there are two kinds of births, one leffer, Cap. 11. of 7 monerhs; which comes into the world the 207 day after the conreprion; the other greater of i o moneths; which is brought forth in the 274. day. The first and lesser is chiefly contained in the number 6: For that which is conceived of the Seed, (as he faith) the 6 first dayes, is a Milky fabiliance; the next 8 dayes, bloody; which 8 with the 6 make the first convord, Distessmon: the third degree is of 9 dayes; in which times it is made flesh t these to the first of are in sesquialtera proportion, and make the second concord, Dispente: then follow 12 dayes more in which the body is fully formed; thefero the same & confift in duple proportion, and make the Diacessaron concord: These four numbers, 6.8, 9.12. added together make 35 dayes, not without reason is the number 6 the foundavion of generation, for the Greeks call it reason, we perfect; because its three parts, gard gand and (that is, s, 1, and 3.) perfect it; Now as the beginnings of the Seed, and that Milky foundation of conception, is first complexed by this number; for this beginning of the Man now formed, and as it were another foundation of maturity, which is of 3 c dayes, being multiplied by 6, makes 120 dayes, in which this maturity is fulfilled.

The other (greater) birth, is contained in the greater number, 7. And as the beginning of the former is in 6 dayes, after which the feed is conretted into blood; so that of this, is in 7. And as there the members of the Infant are formed; so here, in (about) 40. These 40 dayes being multiplied by the first, 7 make 280 dayes, that is, 40 weeks: but forafinuch as the birth happens on the first day of the last week, 6 dayos are substracted, and

the 174th objetted.

"He held that Mankind had ever been; and never had beginning.

CHAP. VII.

The Soul, its parts, and first of the irrationall part.

The power of number, being greatest in Nature, Pythagoras defined a Nemof. de net. bom.

e Of the Pyrhagoreans, some affirme, that the Soul is the motes in the b Plat. c Arist. de ani-

aire: others that is is that which in over tholermonds.

d The foul is most generally divided into two parts, rationall, and irra- d Plat. plac. tionall, but more especially into three; for, the irrational they divide in- 4.4. to, frascible, and deliderative. "These are termed res, poin, bythe. Nes . Lant. and souds are in other living Creatures, spin onely in man. [Yet]

e The fourts of all Animare Creatures are rationall, even of those which 'e Phia. plac. We term irrationall, but they are not according to reason, because of the 200 M Temperament of the body, and want of speech, as in Aposyand Dogs.

Received with first, & obestison od, They salk, but cannot speake

The beginning of the Soul, is from the heat of the brain, that part which is in the heart is souls, but oppose and ver are in the Brain. The lenfes are diffiffacions from these, the racionali part is immortall, the rest mortall. The four is nowished by blood, and the faculties of the four are spirsts. Both the foul and her faculties are invisible, for ather is invisible: The Servers of the foul ate Veines, Arteries, and Nerves; but when the is is firong, and composed within her folle, her ferrers, are Reasons, and Adi-

g Every sense is defived from its proper Biemene; fight from wher, g sted. phylic bearing from Aire; frielling from Fire, talk from Winer, seach from Pag. 150. Sense Earth.

b de die natel.

c Varre de se rust. lib. 2. cap. I. Cenlor. de die nat. cap. 4.

ma 1, 2,

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Sense in generall, and particularly Sight, is a vapour very hor; and for this reason we are said to see through aire, and through water, for the hear pierceth the cold; for, if that which is in the eyes were a cold vapour, it would fight with the Aire, which is like it, (hor.) In some places, he calleth the eyes the gates of the Sun; the same he determined concerning Hearing, and the rest of the Senses.

i Anon, phot. k Plur. plac. 1. for Je Jane perhaps New 1 * Plut.

i Sight is the judge of Colours. Le Colour they call the superficies of a body. The kinds of Colour are Black, White, Red, Pale; or, (as the aponymous writer delivers the opinion of Pythagoras) Ten, Black, White, and the rell between them, Yellow, Tawney, Pale, Red, Blew, Green. Bright, Grey. *1 The differences of Colours are derived from mixtions of the Elements, and, in living Creatures, from variety of place, and of

m Plut. plac. 4. 14. Of which the Ancients made their Mirrours, see Callim. Hymn. n Anon, phot.

o Plut. plac.

p Anoni vit.

4. 20.

The image in a mirrour is made by reflection, of the fight which being extended to the * braffe, and meeting with a thick smooth body, is repercussed, and returnes into it selfe, as when the hand is stretch'd forth. and again brought back to the shoulder.

"Hearing, is the judge of voice, sharp and flat. "Voice is incorporeall; for not aire, but the figure and superficies of air, by a stroke becomes voice; but no superficies is a body. And though it followerh the motion of the body, yet it selfe bath no body, as when a rod is bent, the superficies fuffers nothing, the matter onely is bent.

Pomelling, judgeth of odors, good and ill, and the fixe between them, putrid, humid, liquid, vaporate.

Taste judgeth of sapors sweet, bitter, and the five between them, for they are in all seven, Sweer, Bitrer, Shatp, Acid Fresh, Sale, Hot.

Touching, judgeth many things, Heavy, Leight, and those that are between them; Hot, Cold, and those that are between them; Hard, Sost, and those that are between them; Dry, Moist, and those that are between them. The other four Senses are seared in the Head onely, and confined to their proper Organs; but Touching is distused through the Head, and the whole Body ; and is common to every feme, but exhibites it's judgement most manifestly by the Hands.

CHAP. VIII. Of the rationall part of the Soul, the Mind.

a Plac. phil. b Stob. phyl.t. Strom. 5. d Cic. de Senca. e Cic. nat. dcor. 1. f Latt h Cicer. Tufe. ueft. i . i Anon.

*** **

IN Pythagoras his definition of the Soul, A selfe-moving number, Plusarch faith, he takes number for Mind, b The Mind, ver, is induced c Clem. Alen. into the Soul, ab extrinseco, from without, c by divine participation, Sug union d delibated of the universall divine Mind. For there is a soul intem, and commeant through the whole nature of things, from which our fouls are pluck'd. f She is immortall, because that, from which she is raken, is immortall; gyet not a God, but the work of the eternall God. Thus Pythagoras exceedingly confirmed the opinion of his Master Phe--recides, who first taught, that the souls of men are sempiternall.

Our souls (said he consist of a Terrad, Mind, Science, Opinion, Sense: from wich proceeds all Art and Science, and by which we our selves are rationall. The mind therefore is a Monad, for the mind confidereth according to a Monad. As for example: There are many men, these one by one are incomprehensible by sense, and innumerable, but we understand this, one man, to which none hath resemblance; and we understand one horse, for the particulars are innumerable. Thus every Genus and Species, is according to Monad, wherefore to every one in particular they

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they apply this definition, A rationall creature, or, A neighing creature, Hence is the mind a Monad, whereby we understand these things, indeterminate Duad is Science; for all demonstration, and all belief of science, and likewise all syllogism from some things granted, infers that which is doubted, and eatily demonstraterhanother thing, the comprehension whereof is Science; therefore it is as the Duad. Opinion is justly a Triad, being of many. Triad implies a multitude, as, Thrice happy: Greeks --- The rest of the Text is wanting.

The Pythagoreans affert eight Organs of knowledge. Sense, Phanta- k Ann. apud. he, Art, Opinion, Prudence, Science, Wisdom, Mind. Of these, we. have common with divine natures, Art, Prudence, Science, Mind; with. bealts, Sense and Phantasie; onely Opinion is proper to us. deceitfull knowledge through the body; Phantasie, a motion in the foul : Art, a habit of operating with reason. We add, with reason, for a Spider also operates, but without reason: Prudence is a habit elective, of that which is right in things to be done; Science is a habit of those things, which are adwaies the same, and in the same manner; Wif om, a knowledge of the first canse; Mind, the principle and fountain of all good things.

CHAP. IX. Of the Transmigration of the Soul.

Hat be delivered to his Audicors (Saich & Porphyrius) none can certainly affirm, for there was a great and strict silence observed among st them; but the most known are these: First, he said, that the Soul is immortal: then, that it enters into other knods of living creatures. [Ot, as Laertins expresent it, He first afferted, That the Soul passing through the firste of Neces-fits, lives at severall times in different living treatures. Moreover, that aster some periods, the same chings that are now generated are generated again, and that nothing is simply New; and that we ought to esteem all animate creatures to be of the fame kind with us. Thefe darrines Pythagotas feems to have brought first into Greece. Diodorne Sicular affirms, he learn'd them of beited by Enthe Ægyptians; e They were the first who affected, that the Soul of man is seb. prepar. immortall, and the body perishing, it alwaies passeth into another body; and when it hash run through all things terrestriall, marine, volatile, it again entreth into some generated human body. Which circuition is compleated in three shou fand years. This opinion (adds Herodicus) fame of the Greeks have usurped as their own, some more autient, others lacer; whose names knowingly I

Pychagoras, (saith Theodores) Plato, Plotinus, and the rest of that Sect. acknowledging Souls to be immortall, afterted, That they are przexistent to bodies, that there is an innumerable company of Souls; that those which transgresse are fent down into bodies; so as, being purify'd by such discipline, they may return to their own place. That those which, whilst they are in bodies, sead a wicked life, are sent down farther into irrationall creatures, hereby to receive punishment and right expiation; the angry and malicious into Serpence, the ravenous into Woolves, the audacious into Lions, the frandulent into Foxes; and the like.

· Upon this ground (as some conceive) it was, that he forbad to eat e Amn. vir. flesh: for, we ong be to esteem all animal creatures to be of the same kind & Porph.loc.cit. with us, and g to have common right with me ; and h to be allied (in a manner) tous. Whence a Bean is by Horare Hyled, cognata Pythagara, because he & Laere. forbad it to be eaten upon the same grounds. & for that men and beans arose k Poph. out of the same putrefaction.

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1 Leert. 2,49.

n pag.

o cap.

This affertion he defended by many instances, particularly of himself. 1 Heraclides relates . that he faid, He had been in former times Ethalides. m Tzerz. Chil. esteemed the son of Mercury, [mapowerfull Oracour, who wrote two Treacises, the one Mournfull, the other Pleasant; so that like Democritus and Heraclicus, he bewailed and derided the initability of life, and was said to die and live from day to day | and that Mercury had him request what seemer he would, immortality onely excepted. That he desired, that he might preserve the remembrance of all actions, alive and dead; whereupon be remembered all things whi ft he lived, and after death retained the same memory. That afterwards he came to be Euphorbus, and was flain by Menelaus. None Euphorbus faid, that he had been in former times Æthalides, and that he hadreceived this gift from Mercury, to know the migration of the foul, as it past from one body to another, and into what plants and animals it migrated, and what things his foul suffered after death, and what other souls suffored. Euphorbus dying, his foul passed into Hermotimus, who desiring to professe who he was, went to the Branchida, and comming into the Temple of Apollo, showed the shield which Menelaus had bung up there, [but " Par phyrius and. " Jamblichus affirm, it was dedicated (together with other Trojan spoils) to Argive Juno, in her Temple at Micenal for he said, That at his return from Troy, he had dedicated that shald to Apollo, it being then old, and nothing remaining but the Ivory stock. As soon as Hermotimus died, he became Pyrrhue, of files wan of Dolun; and unain remembered all things, how he had been first Æthalides, then Euphorbus, then Hermotimus, and and relatily Pyrihus. When Pyrihus died, he became Pythagoras, and remembered all that we have faid. Others relate, that he faid, he had been first Euphorbus; secondly, Ethalides; shirdly, Hermotimus; fourshly, Pyrrhus; and Agell. 4. 11. laftly, Pythagoras. P Clearchus and Diceanchus, that be had been first Euphorbus; then, Pyrander; then, Calliclea; then a beautifull Currezan, named Alces & For this reason, of all Homer's Verfes, he did ofpecially praise these. g Porph. Jamb. and (et them to the Harp, and often repeat them as his own Epicedium.

> As by some hand, a tender Olive set In a lone place, near a smooth Rivolet 1 Pair she shoots up, and fan'd on every side By amorous winds, displays her blooming pride; Untill some churlish unexpected gust: Ploughs up her root, and buries her in dust. So by Alcides flain Euphorbus laz, Stretch'd on the ground, his Arms the Victor's prey.

r lib. 15.

cap. 14.

Hence, in his person, * Ovid,

f Englished by my Uncle, Mr. Sandys.

O you, whom horrowrs of cold death affright, Why fear you Styn? vain names, and endlesse night The dreams of Poers, and feign'd miseries Of forged Hell? Whether last-flames surprize, Or age devours your bodies & they nor grieve, Nor suffer pains. Our souls for over live: Yes evermore their antient honfes leave To live in new, which thou, as guests receive. In Trojun Wars, I (I remember wall) Euphorbus was, Panchous son, and fell By Menelaus Limes: my fixeld again. At Argos late I fam in Juno's fame. All alter, nothing finally decaies; Hither and thither stall the spirit straies,

Gueft

100 6 1000

Guest to all bodies, out of beasts it flies To men, from men to beafts, and neder dies. As pliant wax each new impression takes. Fixt to no form, but fill the old for fakes, Tet is the same: so souls the same abide, Though various species their reception hide. Then least thy greedy belly should destroy (I prophesy) depressed piety, Forbear rexpulse thy kindreds Ghosts with food By death procured, nor nourish blood with blood.

Neither did he instance himself onely, but " put many others also in a Porph p. 19 mind of the accidents of their former life, how they had lived, before their souls Jamb.cap.14. were confined the second time to the body. This be did (adds " Porphyrius) to upag. 31. these, whose souls were rightly purist'd; such was Millias of Crotona, * Jamb. cap. whose souls were rightly purist a; such was - Milias of Ciolosia, -3-milias whom be caused to memory, that he had been Midas son of Gordias. 28. pag 132. See also Ali-Whereupon Milias went to Epire, to perferm some funerall rites, as he an var. hist. appointed.

CHAP. X.

The separate life of the Soul.

"He Soul hath a two-fold life, Separate, and, in the body; her faculties * Stob. phyl. L are otherwise in anima, otherwise in animali.

The Soul is incorruptible; for when it goes out of the body, it goes b Phaplaci4.7

to the Soul of the world, which is of the same kind.

e When the goeth out upon the earth, the walketh in the air like a body. c Lun. Mescury is the keeper of fouls, and for that reason is called Hounen's, and Multing, and Ktong, because he brings souls out of bodies in the earth and the feat of which, these that are pure, he leadeth into an high place; the impure come not to them, nor to one another, but are bound by the Furies in indiffoliable chains.

The Pythagoreans affirmed, that the fouls of the dead neither cast a feat d Plut, quast.

dow, nor wink; for that it is the Sun which causeth the shadow. But he grzc. who enters there, is by the law of the place deprived of the Sun's light,

which they signifie in that speech.

e Pythagoras held, that Earthquakes proceed from no other cause, but the e Alian. var: meeting of the dead. hist. 4. 26.

SECT. Medicine.

O Physick we shall annex, as its immediate consequent, Medicine. Apuleins affirms, that Pythagoras learnt the remedies and cures of difsafes of the Chaldeans. Lacrtins, that be neglected not Medicine. . Alian, a var hift, 9,22 that he findied it accuratly. Jamblichus, that the Pythagoreans esteem it not the least of the Sciences. Lastly, Dio genes relates of Pythagoras, that when . b Porthy. forver his friends fell into any indisposition of body, he cured them. "Health, Pychagoras defined, The confiftence of a form. Sicknesse, The vi- c Lam.

elation of it.

CHAP. I. Diametick.

a lamb.cap.29. pag. 147, 148.

Medicine, the Pythagoreans chiefly applied themselves to the Diatetick part, and were most exact in that; and endeavoured first to understand the proportion, not onely of tabour, but likewise of food and rest. Then concerning the dressing of such means, they were almost the first who endeavoured to comment and to define.

b.lamb.cap.24.

b Forasmuch as Diet doth much conduce to good Institution, being wholsome and regular. Let us examine what he decreed therein. Of meats, he absolutely disallowed such, as are statulent, and disorder the body; on the contrary, he approved and commanded those, which consirm and unite the constitution; whence he judged Milletto be a convenient food.

But he also wholly forbad such meats as are not used by the gods, because

they separate us from the correspondence which we have with them.

Likewise he advised to abstain from such means, as are esteemed sacred, which deserve a respect, and are nothing convenient for the ordinary use of man.

What soever meats obstructed Divination, or were prejudicial to the purity and fanctity of the mind, or to temperance, and habituall vertue, he advised to shun: As also those which are contrary to purity, and defile the imaginations which occur in steep, and the other purities of the soul, he rejected and an evoided.

c the Pythagorifts.
d the Pythagoricks.

These rules concerning Diet he prescribed generally to call persons, but more particularly to Philosophers d, who are most addited to contemplation of the sublimest things. He denyed at once all superfluous meats, as were unlawfull to be eaten, not permitting them at any time to feed on that which had life, or to drink wine, or to sacrifice to the gods any living creature, or hurt any of them; but commanded with all exactiness, to preserve the sustice which belongs even to them. In this manner he lived himself, abstaining from the sless of ving creatures, and wor hipping unbloody altars, and both taking care, that others should not put tame beasts to death, and himself making the savage tame, and moderating and instituting them both by words and actions; but by no means would punish or kill them.

He likewise commanded civill Law-givers, to abstain from the sless of living creatures, became it behoved them, who would make use of the heighth of suffice, no way to insure living creatures, which are of assinity with us. For how can they persuade other men to do just things, who themselves are transported by avarice to seed on living creatures, which are of assinity with us, allyed, in amanner, to us, through the community of life, consisting of the temperament and commission of the same elements.

c Pythagorifts.

But to e others, whose life was not extraordinary pure, and sacred, and philosophicall, he prescribed a cortain time for abstinence. To those he descord, I hat they should not eat the Heart. That they should not eat the Brain. And these are prohibited to all Pythagoreans; for they are leaders, and, as it were feats and honses of wisdom and life. But these were consecrated by the nature of the divine word.

In like manner he prohibited Mallowes, as being the first massenger and interpreter of celestiall affections, and (as I may say) compassions towards

men.

Likewise he commanded to abstain from the Melanure, [a fish so called, from the blackness of its tail] because it is peculiar to the terrestriall deities.

 H_{θ}

ŧ,

He forbad also the Erzihrine, for the like reasons.

Alfo to abstain from Beans, for many reasons devine and naturall referring

to the Soul.

f The Pythagoreans at dinner, used bread and honey. Wine they drank & Jank. cap. nor (berwixt Meals.) At supper, Wine and Maza, and bread, and broth, Ashem. deipn. and herbs, both raw, and boyled. They likewife fer before them the flesh of facrificed bealts. They seldome ear broths of fish, because some of them are in some respects very hurrfull; likewise, (seldome) the flesh of fuch Creatures as nie not to hurt mankind.

& As concerning the Diet of Pythagoras bimfelfe, his dismer confifed h of g Porth. pag. Honey-combs, or hone; , his Supper of bread made of Millet; and | his opto- 22. nium] of boild or raw sallade; very seldome of the flosh of sacrificed uittimes , also. and that not premisenously of every part, & [and seldome of Sea-Fish.]

. I when he designed to go into the private places of the Gods, and to stay there Lart. a while, he used for the most part such ments as expelled hunger and thirst. I Ports. pag. For the expelling of hunger, he made a composition of the seed of Poppy, and 23. Sefame and the skin of the Sea-on you well wand, till it be quite drain'd of the onsward wice; of the flowers of the Daffadill, and the leaves of Mallowes, of Palt of Barley and Pea: of all which taking an equal weight, and shopping them (mall, he made up into a Masse, with Hymettian boney. Against thirst, be took of the seeds of Cowcumbers, and the fullest dryed raising taking one the kernels, and the flower of Corianier, and the feeds of Mallowes, and Purfe-lain, and for aped Cheefe, Meale and Creame; thefe be made up with wild honey. This dies, be faid, was ranghe to Hercules, by Ceres, when he was funt into the Lybian deferss.

CHAP. II. Therepeutick.

He Therspentick part, Pythagoras practifed by Cataplasms, Charms I and Musick. . The Pythagoreans (faith Jamblichus) treated chiefly a cap. of Carapiafins; but Porious they leffe esterned. And of those they wied onely fuch as were proper against ulcerations , but Incision and Canterising they abfoliciely disallow'd.

Magicall berbs, faith Pliny, were first celebrated in our part of the World b lib. by Pythagoras , following the Magi. cHe first wrote a Treatise of their ver- cPlia. 29. 2. tues, afiguing the invention and original to Apollo, and Esculapius, immor-

tal Gods. d By Coriaceña, and Callicia, Pythagoras affirmes that water will be tur- & Plin. 24.17. med into ice; the mention whereof I find not, faith Pliny, in others, nor in him,

any more concerning them. He likewise speaks of Menais, which he also calls by another name Corin- e Plin. loc. cit. thas, the juice whereof boyled in water , be faith, immediately cures the biting of Serpents, fomenting the part therewith. The same juice being spilt upon the graffe, they who tread upon it, or are befprinkled therewith, die irrecoverably ; astrange nature of Poison, except against Poison.

Where is an herb called Aprexis, by the same Pythagoras, the root whereof & Plin. loc. cit. takes fire at distance, as Naptha, of which, laith Pliny, we have spoken in the wenders of the Earth. The same Pythagoras relates, that if any disease shall bappen to men, when the Aproxis is in its flower, although they be cured, yet shall they constantly have some grudging thereof, as often as it blowes; and Wheat, and Hemlock, and Violet, have the same quality. I am not ignorant, addes Pliny, that this book is by some ascribed to Cleemporus the Physician; but persinacions fame, and antiquety, vindicate it to Pythagoras. Pythagoras

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8 Plin. 19.5.

h lik.

8 Pythagoras the Philosopher wrote also one volume, concerning the Seaonjon, collecting the Medicinali properties thereof, which Pliny professeth to have taken from him, lib. 20. And again, he saith Pythagoras affirmes, that a Seasonyon, hung over the Threshold of the Gate, hinders all ill Medicaments from entring the bouse.

i lib. 20. c. .

Likewise, Coleworts (as i Pliny relates) were much commanded by Pythak lib. 22, c. 9. Boras. He adds k that concerning the white kind of the Eringo, (by the Romans call'd, Centum-capita) there are many vanities delivered, not onely by the Magi, but by the Pythagoreans.

1 cap.

Besides the Pharmaceutick, Pythagoras practised two other wayes of cure, one by Musick, the other by Charme. Of the first, we have already spoken. Of the second, thus I Jamblichus: There is also a way without the finging of birds, by which they expelled some passions, and sicknesses, as they fay) indeed by Incamation; whence it feems was derived the word smooth, The way of sure by Charmo, faith m the Greek Etymologist, was of ancient Mfs : Whence, Homer ;

And staid the black blood by a Charme,

n pag.

and Pindar, speaking of Esculapius, dupenwo with foft charmes, That Pythagoras made use of Epodes, is also affirmed by a Porphyrius. He allayed, faith he, the passions of the foul and body by Rythms, and Verses, and Epodes. And Diogenes, cited by the same Porphyrius, If his Friends fell into any indifposition of body, he healed them; if they were troubled in mind, he asswaged their griefe, as we said, partly by Charms, and Magick Verses, partly by Musick. For he had some verses proper to the cure of the indispositions of the body, by sing which; he restored the sick to their former health: he had other verses that procured forgetfullnesse of grief. asswaged anger, and suppressed interchase delires.

o lib. 23. C. 4.

Of these charmes we find an instance preserved by "Pliny; who prescribes, as an invention of Pychagoras, which seldome fails against Lamene for or Blindneffe, or the like accidents, to apply to the part, if on the right lide, an unoven number of wowells of impositive words; if on the left, an even.

The Doctrine of

PYTHAGORAS.

The Fourth Part.

CHAP. I.

Pythagoras bis Symbolicall way of Teaching.



YTHAGORAS had a two-fold manner of teach- 2 Porph, pag. ing; what sever he communicated to his Auditors, was delivered, either plainly, or symbolically. Hitherto of the plain way. We come now to the other, the symbolicall.

b He used by short sentences to varicinate an infi- b lamb.cap. 29 nite multiplicions signification to his disciples, after a pag. 146. symbolicall manner: no otherwise than Apollo by there

answers exhibits many imperceptible sentences; and Nature her self, by small Code, most difficult effects. Of shis kind is,

-half, is the whole's beginning.

an Apoplehogm of Bychagoras himself : Noisber in that homistick onely, one in others of the same kind, the most devine Pythagoras wrapped up sparks of trueb, for such as could enkindle them; in a short way of speech, treasuring up conchaled a most copions production of Theory: as in this;

- to Namber all have reference.

And again, phorus, inbrus, friendship, equality; and in the word Klosulan, c pag. 24. (World, or Heaven) and in the mora Philosophy, and in 500 noiston, and in shar celebrious merd Tettactys. All thefe, and many more, did Pythagoras ancourse for the bonefit and rollification of such as conversed with him.

Some things likewise (faith Porphyrine) be spoke in a mysticall way symbolically, most of which are collected by Aristotle; as when he calleth the Sea, d a sear of Saturn; the two Beats, the bands of Rhea; the Pleiades, d for, whe Sai she Lineas of the Muses; the Planets, the dogs of Proserpina; [those tyes, the testar inflan gates of the Sun.

Miss Aleguor: for to Clemens Alexandrinus, Strom, lib. 5, pag. 57 t.

f He had also another kind of Symbols, as, Gonot over a ballance; that is, f Porth, loce Shun avarice, &cc. Thus Porphyrins. These are variously recited and in-cit. terpreted by Teverall Authors; we shall begin with Jamblichu, as being herein of greatest credit.

Sante in the same of the

CHAP.

CHAP. II.

The Symbols of Pythagoras, according to Jamblichus.

-a Jemb. procrept. cap. ult.

"He last way of exhoration to Vertue, and dehortation from Vice, L is that by Symbols; one way being proper to the Sect, not communicable to other Inttitutions; another vulgar and common to them; the third is betwixt both, neither absolutely Publick, nor wholly Pythagoricall, nor quite different from either: fuch are those they tearm Symbols, of which, as many as deserve commemoration, in our opinion, of the adhorterory form, we shall communicate, and add a suitable interpretation; conceiving that hereby, the exhortation to Philosophy may be more prevalent on those that hear them, than if delivered more at large. And forasmuch as we shall insert some Exoterick solutions, common to all Philosophy, it is to be understood, as different from the meaning of the Pythagoreans. But inafmuch as we shall intermix some of the most particular opinions of the Pythagoreans, consonant to each: this is wholly proper to them, and diffonant from all other Philosophers, but most fit to be alledged. This will insensibly lead us from the Exoterick notions, bringing us to the others, and acquainting us with them. And to the exhortations framed according to this Sect, as a bridge or ladder, by which we ascend from a depth to a great heighth, guiding the minds of those, who addict themselves genuinely thereto. For to this end it was framed according to imitation of the things already mentioned. For the most antient, and such as were contemporary with, and disciples to Pythageras, did not compose their writings intelligible, in a common vulgar style, familiar to every one, as if they endeavoured to dictate things readily perceptible by the heater, but consonant to the stlence decreed by Pythagoras, concerning divine mytheries, which it was not lawfull to speak of before those, who were not initiated; and therefore clowded both their mutuall discourses and writings by Symbols; which, if not expounded by those that proposed them, by a regular inrespectation, appear to the hearers like old wives proverbs, triviall and foolish; [b but being rightly explained, and, instead of dark, rendred lucid and conspicuous to the vulgar, they discover an admirable sense, no lesse thn that divine Oracles of Pythian Apollo, and give a divine inspire ration to the Philologists that understand them. That therefore their benefit may be known, and their adhortative use manifest, we will give the folutions of every Symbol, both after the Exoterick and the Acroatick way, not omitting those things which were proserved in silence, not communicable to uninitiated persons. The Symbols are these;

b vit.cap. 23.

. . .

1 200 dot 2014.

1. When you go to the Temple, worship, weither do nor fay any thing concerning life.

2. If there be a Temple in your way, go not in, no not though you paffe by

2. Sacrifice and worthip bare-foot.

4. Decline bigh-waies, and take the foot-path. The Committee of

6. Above all things, govern your tongue, when you follow the gods.

7. When the winds blow, worship the noise.

8. Cut not fire with a sword.

9. Turn away from thy self every edge.

10. Help a man to take up a burthen, but not to lay it down.

11. Put on the shoo first on the right foot, but the left foot first into the bason.
12. Dis-

- 12. Discourse not of Pythagorean things without light.
- 13. Passe not over a pair of Scales.
- 14. Travelling from home, turn not back ; for the Furies go back with you.
- 15. Urmernot, being surned towards the Sun.
- 16. Wipe not a feat with a Torch.
- 17. A Cock keep, but not facrifice; for itis confect and to the Moon and the
- . 18. Sie not upon a Chanix.
- , 19. Breed nothing that hash crooked talons.
- : 201 CHENOK in the way.
- 21 . Receive not a Swallow into your bonfe.
- 162. West no a Ring.
 - 23. Grave not the image of God on a Ring.
 - 24. Look not in a glasse by candle-light.
- 25. Concerning the gods, defbolieve nothing wonderfall, nor concerning divine dollrines.
 - . 26. Be not taken Dith immederate laughter.
- 27. As a factifiee, pare not your nails.
 - 28. Lay not hold on every one readily with your right hand.
- 129. When pourife out of bed, diforder the coverlet, and deface the print.
- 30. Eas not the hears.
- 31. Eat not the brains.
- 32. Spit mpon the outsings of your hair, and the parings of your nails.
- 32. Receive not an Erythrine,
- 34. Deface the print of a pot in the ashes.
- 34. Take not a woman that hath gold, to get children of her.
- 36. First honour the figure and steps, a figure and a tribolus.
- 37. Abstain from Beans.
- 38. Set Mallowes, but cat it not.
- 39. Abstain from living creatures.

CHAP. III.

An explication of the Pythagorick Symbolls. by Jamblichus

LL these Symbols are in generall adhortative to all vertue; and every one of them in particular conduceth to some particular vertue, and part of Philosophy, and learning; as the first are adhortative to devotion, and divine knowledge.

SYMB. L

Tor this, When you go to the Temple, wership, neither do nor say any thing a concerning life, observes the Divinity after such manner, asit is in it self, pure and incommix. He joynes pure to the pure, and takes care, that no worldly businesse insinuate it self into the divine worship; for they are things wholly different and opposite to one another. Moreover, this conduceth much to Science; for we ought not to bring to the divine Science any such thing, as human consideration, or care of outward life. Thus nothing is hereby commanded, but that divine discourses, and sacred actions, ought not to be intermixt with the instable manners of men.

SYMB.

SYMB. 2.

To that is consonant the next, If a Temple lie in your war, growt in; not though you passe by the very doores. For if like is delightfull to its like, it is manifest that the Gods; having the chiefest essence of all things, ought to have the principall worship: but if any man doth it upon occasion of any other thing, he makes that the second, which is the first and chiefest of all; and by that meanes he subverts the whole order of worship, and science. The most excellent good, ought not to be ranked in the latter place, as inferiour to human good, neither ought our owners faires to have the place of the chief end and better things, a either in our words or thoughts.

SYMB. 3.

That which followes is an exhibitation to the same, for this; Survivice and worship bare foot, signification to the same, for this; Survivice Gods, and performe their knowledge decently and moderately, not exteeding the older in the earth. Another way that we ought to perform their service, and knowledge, being free without fetters. This the Symbol commands to be observed, not in the body onely; but in the action the soul, that they be not restrained by passions, nor by the infirmity of the body, nor by our externall generation, but all free and ready for communication with the Gods.

SY MB. 4.

Here is another Symbol of this kind, exhorting to the same virtue; Le Concerning the Gods, dis-believe nothing wonderfull, and concerning di-vine Doltrines. This rule is religious, and declareth the superlative excellence of the Gods; instructing us, And putting us in mind, that we ought not to estimate the Divine power by our owne Judgement. To us, who are corrected, and generated, and corruptible, and transitory, and obnoxious to several diseases, and to parrownesse of liabitation, and to aggravation of motion towards the Center ; and to sleepinesse, and to indigence, and to abundance, and to imprudence, and to infirmity, and to impediment of foul, and the like, some things will seem difficult, and impossible; yet have we many excellencies by Nature: but we are quite short of the Gods, neither have we the same power, or ability. This Symbol, therefore, chiefly adviceth to a knowledge of the Gods, as of those who are able to do all things; whence it admonisheth to dif-believe nothing, concerning the Gods. There is saded , nor concerning divine Doctrines, meaning those which are declared by the Pythagorick Philosophy: because they being sersed by Mathematicks, and Sciencifick speculation will show by demonstration, strengthned by necessity, that there are trud Beings existent, void of fallacioninesse.

These may also exhort to the Science concerning the Gods, and perswade that such a Science is to be acquired, as by which we shall not disbelieve any thing concerning the Gods: The same may advise to divine Doctrines, and to proceed by Mathematicks: for they onely clear the eyes, and are illuminative of all Beings, to him that will behold them; for by participation of Mathematicks, One thing is constituted before all; that we dis-believe not anything, either concerning the nature of the Gods, or their Essence, or their Power: nor of those Pythagoricals

Doctrines,

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• perhaps

Dockines, which weem who the most of persons, aberimizing dinto Mathe at matricks: Thus Hip between was, is equivalent to:, arguint and gossiff a those things, by meanes who seem you that most distributed the risk materials who seem so the seem of the control o

SYMB, 5, YZ

The next Symbol tends (as I conceive) to the same effect; Declining high-water, which partitioners. For it commanists in to leave the public popular course of life and to pursue that which is separate and diving; Likewise that we delighte the common opinions; and much esteem the private; which are not to be divulged; and to confidence the pleasure which tends rowards men; but to value exceedingly that felicity, which is injured with the divine will; And to leave human customers as vulgat; but to apply our lesves to the worthip of the Gods, which far excells the ordinary course of life. Allied to this, is that which followers,

SYMBOX &

A shall say more upon it, in our explication of the adnottance Symbols; It advises to make choice of the heavenly Journey, and to adhere to the Intellectual Gods, and to withdraw our selves from Materials nature, and to direct our course to that life, which is pure, void of matter, and to make use of the best way of Divine worthip, and that which is most suitable to the chief deiries. These Symbols are adhottative to the knowledge and worship of the Gods.

SYMB. 72

The following Symbols exhore to wisdome; Above all things govern.

your Tongue, following the Godr, for the first work of Wisdome is to
revert our speech into it selfe, and to accussom it not to passe forth, that,
it may be perfect within our selves, and in its conversion towards our
selves; Moreover in following the Gods: For nothing rendets the mind
so perfect, as when a man, being reverted into himselfe, followerh the
Cods.

SYMB. 8.

This Symbol likewise, when the winds bom, worship the noise, is an exhorrarion to Divine wisdome; For it implies that we ought to love
the similitude of divine natures, and powers: and when they make a
reason suitable to their efficacies, it ought exceedingly to be honoured
and reverenced.

SYMB. 9.

He next Symbol, Cut not fire with a sword, exhorts to wisdome; for it extires in us a convenient knowledge, that we ought not to give sharp language to a man full of fire and angen, nor to contest with him; for you may often by words exasperate and trouble a rude unlearned perfon. Of this Heraclitus witnesseth; To contest with anger (saith he) is hard, for what severe it would have done, it will purchase though at the extence of life.

And he said really; for many, gratifying their owne anger, have exchanged their

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their soids, and preferred death before them: but from continuous of the C tongue, and peacefulness, this happens, that out of contention ariserhment in the wright his being extinguished; and thou thy self wilt appear, not to be void of reason. This Symbol is configured by that which is followerh.

SYMB. 10.

be turned, it will hare him. This Symbol commander to use prudence, not anger; for that edge of the mind which we call anger, is void of reason and prudence a for anger boilerh like a por upon the fire, never dividing the mind to that which is past. You must therefore settle your mind in transpublicy, diverting it from anger, and often preventing your self; as a man maketh brasse sound, not without touching it. This Passion therefore sound be suppress by Reason.

S.Y M.B. AL

This, Help to lay on a burthen, but not to take it off, adviseth to fortitude; for, wholoever layeth on a butthen, fignifieth labour and
action; but he who taketh it off, rest and reminners. The meaning therefore of the Symbol is this. Be not the cause, either to thy self or any other, of remissies of mind, and soft life; for every usefull thing is acquired by labour. This Symbol Prehavorus called Herculean, as being seased
by his labours; for whilst he lived amongst men, he passed frequently
through fire, and many difficulties, shunning idleness. From actions and
labour proceeds a right office, but not from sloath.

SYMB. 12.

This, Pluck off your right shoo sirst, but put your lest foot sirst into the basen, exhorts to active prudence; that good actions, as right, are to be set round about us; but the ill, as lest, to be laid aside and rejected.

SYMB. 13.

This, Discourse not of Pythagorean things without light, is chiefly adhoratory, that the mind acquire prudence; for that resembles the light of the mind, which being indefinite, limits and reduceth it, as it were, out of darkness into light. It is therefore chiefly requisite to look upon the mind, as guide of all good actions in life; but in the Pythagorick doctrines, this is most particularly necessary; for it is not possible to understand what they are, without light.

SYMB. 14.

This, Passe not over a ballance, commands to do justly, and, above all things, to respect equality and mediocrity, and to know justice, the most perfect vertue, which compleats the rest, and without which, the rest profit nothing; neither must we know it superficially onely, but by Theorems, and sciencifick Demonstration. This knowledge is the work of no Art and Science, but onely of the Philosophy of Pythagoras, which preferrer Mathematicks before all things else.

SYMB. 15.

SYMB, 19.

"O the same purpose is this, Travelling from home, turn not back, for the Furies go back with you. This Symbol exhorteth to Philosophy, and free action about the mind. It likewise manifestly reacheth thus, When thou studiest Philosophy, separate thy self from all corporeall and sensible things, and truly make a meditation of death unso things intelligible, which are alwaies the fame, and after the fame manner: proceeding (withour turning back) by Mathematicks, conducing thereto. For travell is the change of place, death is the separation of the soul from the body. But we must so study Philosophy, as to make use of the pure mind sincerely, without the acts of corporeall senses, to the comprehension of the truth which is in things that are, which is acknowledged to be wifdom. But after you have once applied your self to study Philosophy, turn not back, nor be drawn back to the former corporeall things, in which you were bred up; for you will much repent hereof, being hindred from facted comprehensions, by the darknesse which is in corporeall things. Repentance they called Erimys, or Fury.

SYMB. 16.

His, Urine not, being turned towards the Sun, admonisheth, that we offer not to do any bestiall action, but to study and practise Philosophy, looking upon Heaven and the Sun; and remember, that in the study of Philosophy, you never bear a low mind, but by the concemplation of heavenly things, ascend to the gods, and to wisdom. And having applyed your self to study Philosophy, and to the light of truth that is in it, purifying your self, and converting your self wholly to that designe, to Theology, and Physiology, and Astronomy, and Eciologick, which is above all the rest, do nothing irrationall or bestials.

SYMB. 17.

The same meaning is of the next, Wipe not a feat with a Torch; for not onely because a Torch is parisicative, as partaking of much quick fire, like Sulphur, it adviseth, that this ought not to be defiled, its nature being such, as it dispelleth all things that defile; nor ought we to oppose meansall habitude, by defiling that, whose nature is repugnant to defiling. Much less ought we to joyne and mix things proper to wisdom, with those which are proper to animality. For, a Torch, in respect of its brightness, is compared to Philosophy; a Seat, in respect of its lowness, to Animality.

SYMB. 18,

His, Breed a Cock, but not facrifice it; for it is facred to the Moon and the Sun, admonisheth us, to nourish and cherish (and not to neglect, so as to suffer them to perish and corrupt) the great evidences of the union, and coagmentation, and sympathy, and conspiration of the world. It therefore adviseth, to address our selves to contemplation of the Universe, and to Philosophy; for the truth of all things being by nature conceased, and hard to be found out, yet requisite to be sought, and investigated by man, chiefly through Philosophy, (for to do it by any other study is impossible) which receiving some little sparks from nature,

nature, blowes them up, and makes them greater and more perspicuous by its doctrins. Philosophy therefore bague to be studied.

SYMB. 19.

His, Sit not upon a Chanix, may appear to be more Pythagoricall, from what was already faid; for became aliment is to be measured by corporeity and animality, not by the Chanix, rest not, not leadthy life unimitiated into Philosophy; but applying thy self thereto, take greatest care of that in thee which is most divine, the Soul, and in the soul, thiesely the mind, whose aliment is not measured by the Chanix, but by contemplation and discipline.

SYMB. 20.

His, Breednothing thus hath crooked talons, adviseth to a thing which is yet more Pythagoricall; Be free and communicative, and endeavour to make others fuch also, accustoming thy self to give and receive without grudging or envy; not to take all things infatiably, and to give nothing. For the naturall condition of those Fowls, which have crooked raions, is, to receive and march readily and quickly, but not eafily to let go, or impart to others, by reason of the tenacity of their talons, being crooked; as the nature of Shrimps is fuch, that they quickly lay hold of a thing, but very hardly part with it, unless they be rurned upon their backs. Now we having hands given us by nature, proper to communicate, and streight not crooked fingers, ought nowto imitate those which have crooked raions, unlike us; but rather mutually to communicate to, and participate from, one another, as being excited thereto by those, who first gave names to things, who named the more honousable hand Stewy, the right, not onely and To sixted as, from receiving; but likewise, and is senso, hadexan in the heradisloval, from being ready to receive in communicating. We must therefore do justly, and for that reason philosophise; for Justice is a securn and remuneration, exchanging and supplying excess and defect.

SYMB, 21.

His, Cut not in the way, that truth is one, falshood multiplicious: which is manifest from this, that what every thing is, speaking plain. ly, is expressed but one way; but what it is not, is expressed infinite waies. Philosophy seems to be a way; it therefore saith, Choose that Philosophy, and that way to Philosophy, in which thou shalt not cut (or divide) nor establish contrary doctrines, but those which are constituted and confirmed by scientifick demonstration, by Mathematicks and concemplation; which is, philosophise Pythagorically. It may be taken also in another sense, for asmuch as that Philosophy which proceeds by corporealls and sensibles, (with which Philosophy, the younger fort are farished, who conceive, that God and qualities, and the mind, and verenes, and, in a word, all the principall causes of things, are bodies) is easily subverted and consured, as appears by the great disagreement amongh them, who go about to lay any thing therein. But the Philosophy which is of incorporealls, and intelligible, and immarerialls, and eternalis, which are alwaies the same in themselves, and towards one another, never admitting corruption or alterarin, is firmly established, and the cause of irrefragable demonstration. Now this precept adviseth

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us, when we philosophise, and perfect the way which is manifelt, that we shun the sources and entertainments of corporealls and divisibles, and intimately apply our selves to the substance of incorporealls, which are never unlike themselves, by reason of the truth and stability which they naturally have.

SYMB, 42.

This, Receive not a Swallow into your house, adviseth, that you admit not afloathfull person (who is not a constant lover of labout, neither will persevere to be a disciple) unto your dostrines, which require continual labour and parience, by reason of the variety and intricated ness of the several disciplines. He makes use of the Swallow to represent sloath, and cutting off times, because this bird comes to us but in one season of the year, and then stayes but a short while with us; but is absent from us, and out of our sight, a much longer space.

SYMB. 23.

His, wear not a Ring, is likewise adhotrarory after the Pythagorick way, thus; Forasmuch as a Ring encompassent the singer of the wearer, in nature of a chain, but hath this property, that it pincheth not, nor paineth, but is so sit it naturally belonged to that part; and the body is such a kind of thain to the soul. Wear not a Ring, signifies, Philosophise cross, and separate your soul from the chain which goeth round about it. For Philosophy is the medication of death, and separation of the soul from the body. Seriously and earnessly therefore apply your self to the Pythagorick Philosophy, which separates the soul, by the mind, from all corporeals, and is conversant about intellectuals and immaterials; by Theoretick doctrins. But miny and sook your sins, and all things that pluck you back and hinder philosophising, diversions of the fiesh, excelling and continually breed infinite diseases.

SYMB., 24.

This, Grave not the image of Godin a Ring, adviseth thus, Philosophife, and, above all things, think, that the gods are in oppreasing this Symbol is, beyond all others, the Seminary of the Pythagorick doctrins; of it all things (almost) are firly adapted, and, by it, are established to the end. Think not that they use forms that are corporeasing, neither that they are received into materials substance, settered (as it were) to the body, like other living beeings. The figures engraved in Rings, in the very Ring expresse a chain, and corporeity, and sensible form, as it were the figure of some animal, perceptible by sight, from which we must absolutely separate the gods, as being external and intelligible, and always the same in themselves, and towards one another as is largely discoursed in the Treatise concerning God.

SYMB. 25.

This, Look not in a plasse by candle-light, adviseth more Pythagorically thus; Philosophile, pursuing, not the phantalies of sense (which give a kind of light to comprehensions, like a candle, neither naturals not true) but those which procure Science, and are conversant in the mind, by which

which a most bright purity is constituted in the eye of the soul; of all Notions, and Intelligibles, and the speculation of them, but not of Corporealls and Sensibles; for they are in continual fluxion and muration, (as hath often been shown) no way stable, no rexisting like themselves, whereby they might uphold a firme and Scientifick comprehension, as the others do.

SYMB. 26.

His, Be not seised with immoderate laughter, showeth that we should vanquish passions: Put thy selfe in mind of right reason; be neither blown up in good fortune, nor cast down in bad; admitting no thought of change in either. He named Laughter above all other passions, because that is most apparently shown in the face it selse; perhaps also, because this is proper to man onely of all living Creatures; whence some define man, A risible living Creature. This pracept shows that we ought to take humanity onely, as it were in our way, like guests; but to acquire the imitation of God, as far as we are able; by Philosophising, secretly withdrawing our selves from the property of men, and praferring the rationall before the risible, in distinction from other Creatures.

SYMB. 27.

This, At a Sacrifice pare not your nailes, is adhortative to friendship: for of Domesticks and Allies, some being nearly related to us, as Brothers, Children, Parents, are like our Limbs and Parts, which cannot be taken away without much pain and main: others who are allied to us at a great distance, as the Children of Uncles, or of Cosens, or their Children or such like, resemble those parts which may be cut off without pain, as Hair, Nailes, and the like. Intending therefore to significe those allies, whom, by reason of this distance, we at other times neglect, he useth the word nailes, saying, Cast not those quite away; but, in Sacrifices, though at other times neglected,) carry them along with you, and renew your Domestick samiliarity with them.

SYMB. 28.

This, Lay not hold on every one readily with your right hand, saith, Give not you right hand easily, that is, Draw not to you, nor endeavour to draw out improper and unitiated persons, by giving them your right hand: Moreover, to such as have not been long tried by Disciplines and Doctrines, nor are approved as worthy to participate of Temperance, and of the Quinquenniall silence and other Trialls, the right hand ought not to be given.

SYMB. 29.

This, When you rife out of bed, wrap the coverlets together, and confound the print of your body, adviseth, that having undertaken to Philosophile, you should acquaint your selfe with Intellectualls, and Incorporealls; Therefore as soon as you rise from the sleep of ignorance, and that darknesse which resembles night; draw not to your selfe any corporeall thing, to the light of Philosophy which resembles the day; but blot out of your remembrance all prints of that sleep.

S Y M B. 30.

SYMB. 36.

This, Eas not the heart, signifieth, that we ought not to tear a-sunder the unity and conspiration of the whole; Moreover it implies h, Be not envious, but obliging, and communicative: hereupon it exhorted to Philosophise. For of all Arts and Sciences, onely Philosophy envieth not the good of others, nor grieveth therear, nor rejoyceth in the ill of a neighbour; but declareth that all men are by nature allied to one another, and friends, and alike affected, and subjected alike to fortune, and alike ignorant of the future; and therefore commands them to commiserate and love one another, as becomes a Creature, sociable and rational.

SYMB. 31.

Ike that, is this, Eat not the brain, for that is the principall instrument of Wisdome; it signifies therefore that we ought not with reproaches to bite and teat in pieces, things well intended, and Doctrines. Those are well intended, which are exactly considered by the principall reason of mind, like to things comprehended by Science; for these are beheld not by the organs of the irrational soul, that is, by the heart and the liver, but by the pure rational part of the soul: wherefore it is a folly to oppose them. This Symbol rather advises to worship the fountain of Minds, and next instrument of Intellection, by whose meanes we acquire Speculation and Science, and (in a word) all Wisdome, and truly Philosophise; and not to consound and deface the Prints that are therein.

SYMB. 32.

His, Spit upon the cuttings of thy Hair, and parings of thy Nails, saids thus, Those things are easily contemned which are born with thee, but are more distant from the Mind; as, on the other side, those are more element, which are needer to the mind. So having addicted thy mind to Philosophy, above all reverence those things which are demonstrated by the soul and mind, without the organs of sense by speculative Science: But contemne and spit upon those things which are seen without the light of the mind, by the sensitive organs which are born with us; which are not capable of reaching the elements of the mind.

SYMB. 33.

His, Receive not an Erythrine, seems to respect the Etymology of the word; Butertain not an impudent blush delle person; not on the other side one over-bashfull, ready to fall back from the mind and firme intellection; whence is understood also, Be not such your self.

Problem Loselly M.B. 134 Such of 6

This, Deface the print of a pot in the albes, fignifieth, that he who applies his mind to Philosophy, must forget the Demonstrations of confusion and grossenesse. (that is, of corporealis and sensibles) and who hy make use of Demonstrations of intelligibles; By albes are meant the dust or sandin Mathematical tables, wherein the Demonstrations and figures are drawn.

SYMB. 351.

SYMB, 35.

Dut approach not her to get Children, who hath money, is not meant of a woman, but of a Sect and Philosophy, which hath in it much corporeity and gravity tending down-wards: for of all things in the Earth Gold is the most heavy, and aptetit to move rowards the Centre, which is the property of Corporeall weight: to approach meanes not onely contion, but to apply our selves, and to be affishent.

SYMB. 36.

This, In the first place benower, the figure and the degrees, the figure and the Triobolus, adviseth to Philosophile, and fludy Mathematicks not superficially, and by them as by degrees of ascention arrive at our proposed end; but despite those things which others preferre before these; and chiefly reverence the Italick Philosophy which considers incorporealls in themselves, before the Ionick which first looks upon bodies.

SY MB. 37.

His, Abstain from Beans, adviseth to beware of everything that may corrupt our discourse with the Gods, and prascience.

SYMB. 38.

With the Sun. Plant, that is; Insisting on its nature and application to the Sun, and Sympathy, neither abstain from it, nor wholly adhere to it; but transferre your mind and intellect, and transplant them as it were to plants and herbs of the same kind; and to Animals which are not of the same kind, and to Stones and Rivers, and in a word to all natures; for thou wilt find that which designesh the unity and conspiration of the World, to be fruitfull and full of variety, and admirably copious, as if it sprung from a Mallowes root: Therefore not onely eat not, nor deface such observations, but on the contrary encrease them, and multiply them, as it were by transplantation.

SYMB, 39.

His, Abst ain from living Cremmes, exhorts to Justice, and respect of

alliance by a like kind of life, and the like.

By these is explained the Symbolicall adhorative form; containing much, that is common with the customes of the Antients, and Pythagosicall. Thus Jamblichus.

CHAP. IIII. The same Symbols explained by others.

a in Plet. Pheden. b cap. MOst of these Symbols are mentioned also by others, with different explications. The first a Olympiodorus ascribes to Philolaus, delivering it thus, When you come into a Temple, turn not back. I Jamblichus, in the life of Pythagoras, cites it in the same words, adding this exposition, That we ought not to performe divine Rices, cursorily and negligently.

Upon

Upon the 2d Advenue the gods, as is were, in puffing by, "Plustreb Smith, e in Num. We on glot to go from home much shut expresse success. And for this roas on the Cryers used, upon Extinual daies, to go before the priests, and commanded the people to forbear working.

The same exposition & Jamblichus, in the life of Pythagoras, gives of the deep.

gd, Sacrifice and so to facred rites barefoot.

To the 4th Concorning the gods, difbelieve nothing wonderfull, and concorning divine distrines, may be applyed to what Jamblichus faith in the life of Pythageras: . Many precepts mere introduc'd into she practice of divine rices > e cap. 28. for asmuch as they gave firm cred't to these things, conceiving them not to be famiaftick, beafts, but to derive their beginning from fome god. All this the Pythagoreans believe to be true, as the fabulous reperts concerning Aristons she Proconnessan, and Abaris the Hyperborean, and the like. And they did not anely believe all thefe, but also endeavour themselves to frame many things, that feem fabulous, deragating from nothing which relates to the deity. In all fuch chings be concerved nut, that the per four themfolves were foolift, but thofe onely who gave no belief to it. For they are not of opinion, that the gods can do force things, others they cannot as the Soph fts imagine; but, that all things are possible. And the same is the beginning of the Verses which they ascribe to Limas, but perhaps were made by Pythagoras.

> Hope all things, for to none belongs dispair, All things to God calle and perfect are.

The yel Decline high-waies, is mentioned by many; onely Lacrius delivers it quite otherwise, Go not out of the high-way; but, in the exposition, differs not from the reft, that we ought not to follow the opinions of the valgar , which are without judgment , and not indifputable; but thefe of the few and learned.

The 6th Abstain from the Melanure, for it belongs to the terrestriall gods, I Plusa ch interprets, as forbidding to converse with persons, black in im- fde Educ. lib. piety. Tryphon, as forbidding falshood and lies, which are black in their close. The Melamure is a kind of fish, so named from the blacknesse of its

*ail. The 9th Cut not fire with a fword, is one of those Symbols which are afcribed to Andocides, the Pythagorean. & Porphyrius, h Plutarch, Laertine, g pag. and Athenem, interpret it, as advising, not to exasperate an angry person, h de Educ. Lin. but to give way to him. Fire is anger, the swordcontention. St. Bafil expounds i lib.

at of those, who attempt an impossibility.

The 10th Lagrons reads thus, Turn away ashurp fourd; it is generally

expounded, Decline all things dangerous.

The 11th Help to lay on a burshin, but not to take it off, is expounded by Porphyrius, that we ought to further others, not in fluggifme ffe, but in vertue pag. and labour. Or, as Jamblichus, that we ought not to be the canfe of another's vic. Pyth. being idle. Laertins and Olympiodorus cite it thus, Lay not burthens down rogether, but take them up together; expounding it, that we must work together in the course of life, and co-operate with others in alliens, whiling not to odlene fe, but to vertue.

The 12th which is cited by Suhlas out of Arifophanes, in verse, thus:

Into the shoo first the right foot, The left first in the bason put.

He expounds it not as a Symbol, but a Proverb, of these who performablings dextron [1]. The

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k de educ. 11b. 1 Strom. 5.

The tash Passe not over a ballance, is generally interpreted by Plutarch, Lacrums, 1 Clemens Alexandrinus, Porphyrius, and others, that we onght to esteem Justice, and not to exceed it. Athenam and Porphyrius expound it, as dehorting from avarice, and advising to pursue equality.

m de Educ.lib.

The 15th Laertius delivers thus, When you go to iravell, look not back upon the bounds. In Plutarch thus, When you come to the borders, return not back. They both interpret it, that when we are dying, and arived at the bound or and of our life, we should bear it with an equal mind without grief, not to defire a continuance of the pleasures of this life. So also I perphyrius.

n pag. ?:

The 16th Laertins reads thus, Wipe not a feat with oyle.

The 17th Lacrtins and Suidas deliver thus, Touch not a white Cock, for

it is facred to the Moon, and a monitor of the hours.

The 19th Sit not upon a Chanix, Plutarch and Porphyrius incerpret, that me ought not to live idly, but to provide necessaries for the future. For, a Chanix, according to Laertius and Suidas, is the same which Clearchus calls Hemerotrophen, a proportion of food daily spent. But Clemens Aulex and rinus interprets it, as advising to consider not the present day, but what the surure will bring forth; To be solicitous, not of food, but prepard for death.

The 20th Breed nothing that hath crooked talons, is ascisbed to Andocydes.

the Pythagorean.

The 2 1th Olympiodorus delivers thus, Cleave not wood in the war; whereby, saith he, the Pythagoreans advised, not to disquiet life with excessive cares,

and vain folicitude.

o Sympol. quæft. p Strom. 5. The 22d Entertain not a swallow under your roof, Plutarch interprets, Take not unto you an angratefull and unconstant friend and companion; for onely this bird, of all the lesser kind, is reported to proy upon sless. P Clement Alexandrious and Porphyrius interpret it, as forbidding to admit into our society a talkative person, intemperate of speech, who cannot contain what is communicated to him.

qdc Edik. Lb.

The 23d APlutarch alledgeth thus, Wear not a strait Ring; that is, saith he, Follow a free course of life, and fetter not your self. Or, as St. Hierom; That we live not anxiously, nor put our selves into servitude, or into such a condition of life, as we cannot free our selves from, when we should have a mind to do it.

r pag. Leapy 18. The 24th Wear met the pictures of the gods in Rings, * Porphyrius expoundeth, Discourse not of the gods inconsiderately, or in publick. I Jamblichus, in the life of Pythagoras, delivers it thus, Wear not the image of God in a Ring, lest it be defiled; for it is the image of God. * Clemens Alexandrinus affirms the meaning to be, that we ought not to mind Sensibles, but to passe on to Intelligibles.

t Strom. 5.

In the 28th Lay not hold on every one readily with your right hand, Pluearch omits fadius, Suidas nours. It is generally expounded thus, Be not hafty and precipitate, in contracting friendship with any.

u Strom. 5.

The 29th When you rise out of bed, wrap the coverlet together, and confound the print of your body; Plutarch referrethit to the modesty and respect due to the bed. "Clemens Alexandrinus saithfut signifies, that we ought not in the day-time to call to mind any pleasures, even of dreams which we had in the night. Perhaps also, saith he is means, that we ought to confound dark phantasy with the light of truth.

cap. 24.

The 30th and 31th, Eat not the Heart, and the Brain, & Jamblichus, in the life of Pythagoras, saith, he enjoyned; for asmuch as the set we are the seats of life and knowledge. Porphyrius to the first, and Plutarch to the second, give one interpretation, Longume not your self with grief, Nor afflist your mind with cares.

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. The 324 Larrius delivers contrary to Jamblichus; Upon the pairing of your mails or cuttings of your hair, neither wrine nor tread.

The 34th, Deface the print of a por in the ales, Platarch and Clemens Alexandrinus expound, as advising, that upon reconcilement of enmity, we utterly abolish, and leave not the least print or remembrance of anger.

The 36th concerning the figure and three aboli, seems to have reference.

to the story, related in the 6th chapter of his life.

Of the 37th Abstain from Beans, there are alledged many different rea-Sons: I Ariffothe Sath, He forbad them , for that they resemble did love , or the y Latt. gates of the Inferi; or, for that they breed worms ; [a little for of Maggots, called Mide] ar, for that they resemble the nature of the Universe; or, for that, they are Olygarchick, being used in Suffrages. This last reason is confirmed. by Plutarch, who explains this Symbol, Abstain from Suffrages; which of bld were given by Beans. Porphyrius saith, He interdicted Beans, because, the first beginning and generation being confused, and many things being commixed, and concrescent together, and computrified in the earth by little and Lettle, the generation and discretion broke forth together; and living creatures being produced together with plants, then out of the same putrefaction arose bothmen and beans; whereof he alled ged manifest arguments. For, if any one should chew a beau, and, having minced it small with his teeth, lay it abroad in the warm Sun, and so leaving it for a little time, return to it, he shall perceive the scent of human blood. Moreover, if any one author time, when beans shoot forth the flower, shall take a little of the flower which then is black, and put it Suco an earthen vessell, and cover it close, and bury it in the ground ninery daies; and at the end thereof take it up, and take off the cover; instead of the Bean, be shall find either the bead of an Infant, or you canos dichoior. The same reason 2 Origen ascribes to Zaratas; from whom perhaps Pythagoras, being z in Philos. his schollar, received them. Hence it is that Pliny saith, He condemned Beans, because the souls of the dead are in them. And Porphyrius else-where, Because they mest partake of the nature of a living creature. Some, of whom is Cicero, Tay, It was, because they disturb the tranquillity of the mind. Wherefore to abstain from them, Taich Porphyrius, makes our dreams sorene and uneroubled. • Agellius faith, he meant, from venereall delighes. And a lib. Plurarch Taith, He forbad beans, because they conduce therero. On the contrary, Clemens Alexandrinus affirms, they were prohibited out of no b Strom. S. other reason, then that women feeding on them, become barren.

For the 39th Abstain from the stell of living creatures; the most genel rall reason is, because they are of the same pature and temperament with us, and, in a manner, allyed unto us. But of this, formerly.

CHAP. V. Other Symbols.

10 the foregoing Symbols collected by Jamblichia, may be added

Take not up what falls from the table; meaning, that men should not accustom themselves to ear intemperately. Or, alluding to some religious rice; for, Aristophanes saith, That which falls so, belongs to the Heroes; saying in his Heroes:

Tafte not what from the Table falls.

(Laert.)

Break nos bread; Divide not friends. Others refer it to the judgment in the infernall places. Others, that it implyeth fear in War. (Lacre,)

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PTTHAGORAS:

See down fals, in remembrance of justice; for Salt preserves all things, and is brought out of the purest thing, Water. (Laert.)

Pluck not a Crown; that is, Offend not the Lawes, for Lawes are the

Crown of Cities. (Porph.)

Offer libation to the gods, just to the ears of the cup; fignifying, that we ought to worthip and celebrate the gods with mulick, for that patieth in at the ears. (Porph.) And drink not of that libation. (Jamb. cap. 18.

pag. 87.)

Earnos (which are unlawfull) generation, angmentation, beginning, end, nor that of which the first basis of all things consists. Meaning, we must abstain from the loins, substant disolow, marrow, feer, and head of Victims. He called the loins, Basis, because living creatures are setled upon them as their foundation; substants is engendered. Marrow he called Increase, it being the cause of augmentation in living creatures. The beginning, the seet; the head, the end; which have most power in government of the body. (Porph.)

Ent not fisher. (Lacre.) Some apply this to silence, (Athen. Deign. sib. 7.) Others say, he disapproved them, because not used in sacrifice to the

gods.

Put not meat in a chamber-pot; meaning, communicate nothing that is

wife to a rude and foolish person. (Plm. de educ. lib.error.)

Sleep nor at noon. For at that time the Sun sheweth its greatest force, (O'ympiad. in Plat. Phadon.) We ought not to shut our eyes against the

light, when it is most manifest.

Quit not your station, without the command of your Generall: Our souls ought to be kept in the body, neither may we for sake this life without speciall leave from him, who gave it us, lest we seem to despise the gift of God. (Civer. in Cat. and de Repub.)

Roast not what is boyled; that is, change not meeknesse to anger, (Jambs.) Heap not up Cypress; Of this wood they conceived the Scepter of Jupiter

to be made, (Laert.)

Sacrifice even things to the celeftiall deities, odd to the terrestriall. Of this,

already in his Arithmerick.

When it shunders, touch the earth, Calling to mind our own mortality, (Jambl.) or When a King is angry, the offender ought to humble himself.

Eat not sitting in a Charioi. (Plat.) Some expound it, that we ought to eat in quiet; or, that we ought not to give our selves to luxury in a time of businesse.

Go into the Temple on the right hand, go out swithe left. Right and left seem

to refer to the ceremonial numbers; of which, already.

Where blood hath been shed, cover the very place with stones; that is, abolish the very remembrance of any war or dissention. (Jamb.)

Hurt not a mild plant. (Laort. Porph.) Some expound it, Harm not the

harmlefs.

Pray alond; implying, not that God cannot hear such as pray softly, but that our prayers should be just, (Clem. Alex. Strom. 4.) such as we need not care who hears.

Sail not on the ground; fignifying, that we ought to forbear raising taxes, and such revenues as are troublesome and unstable. ((lem. Strom. 5.))

Beget children; For it is our duty to leave behind us such, as may serve the gods in our room. (Jamb. vit. cap. 18.)

Neither dip in a bason, nor wash in a bath. (Imb. ibid.)

Tut not away thy wife, for the is a suppliant. (Jamb. ibid.)

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PYTHAGORAS.

Counsell nothing but what is bost, for Counsell is a facted thing: (Jamb. ibid.)

Plant not a Palme; (Plus. in Iside and Osir.)

Lastly, Hither may be referred the Symbolicall Letter Y, They said that the course of human life is like that Letter, for every one arrowing as the first state of youth, where the may divides it selfe into two, stands at a gaze, nor knowing which to take; if he necess with a guide that leads to the better, that is, if he learn Philosophy, Oracory, or some honest Art which may prove beneficially but cannot be attain I without much labour; they affirme that he shall lead an Honourable and plantiful Life. But if not lighting upon such a Master, he takes the left hand way, which seemes at first to be the better, and to lead to virtue, that is, if he give himselfe over to sloth and Luxury; which seem pleasant at first to him who is ignorant of true good, he shall ere long lose both his Credit and Estate, and live thence orward, ignominiously, and miserably.

Thus & Lastantius perhaps alluding to the old Verses.

a de vero cultu, lib, 6. cap.

The Pythagorick letter two wayes spreadd,
Showes the two paths in which Mans life is lead.
The right hand track to sacred Vertue tends,
Though steep and rough at first, in rest it ends;
The other broad and smooth, but from its Crown,
On rocks the Travellour is tumbled down.
He who we Vertue by harsh toyls aspires,
Subduing paines, worth and renown acquires t
But who seeks sloathfull Luxury, and slies,
The labour of great acts, dishonour d dies.

THE GOLDEN VERSES OF PTTHAGORAS.

A Summary of the Pythagorick Doctrine is extant in Verle, entituled, the Golden Verles of Pythagoras, or as others, of the Pythagoreans, For that, faith Hierocles, as God is the best and purest of Metalls, so these are the best and most Divine of Verses: They are these.

First, in their ranks, the immortall Gods adore,

Thy Outhkeep; next, great Heroes; then implore Terrestriall Demons with due facrisice, Thy Parents reverenes and neer Allies: Him that it first in Versue make thy Friend. And with observance his kind speech attend: Nor (to the power) for leight faults cast him by. Thy pow'r is neighbour to Necessity. These know, and with intentive care parsue : But anger, flouth, and Luxury subdue. In fight of others or thy selfe forbear, What's ill; but of thy selfest and most in foara Let Justice all thy words and actions sway: Nor from the even course of reason stray: For know that all men are to dre ordained. And riches are as quickly loss as gain'd. Crosses that happen by divine decree. (If such thy lot) bear not impatiently. Tes seek so remedy with all thy care,

ada vero cul-

tu, ib. 6. cap

PTTHAGORAS.

And think the Just have not the greatest share.
Mongst men, discourses good and bad are spred,
Despise not those, nor be by these musted. If any some now ious fallbood say,

Thou he report with equall Judgement weigh. Let not mens smoother promises invite, Nor rougher threats from just resolves thee fright. If ought thou wouldst attempt, first ponder it, Fools onely sucon sider are alls commit. Nor do what afterwards thou maist repent, First learn to know the thing on which th' art bent. Thus thou a life shalt lead with joy repleat. Nor must show care of outward health forget. Such temp ance use in exercise and dyet, As may preferve thee in a fetled quiet. Meats unprobibited, not curious chufe, Decline what any other may accuse. The rash expence of vanity detest, And fordidnesse: A mean in all is best. Hurt not thy felf : Before thou alt, advise; Nor fuffer fleep at night to close thine eyes, Till thrice thy alts that day thou hast ore-run, How slipt? what deeds? what duty left undone? Thus thy account summ'd up from first to last, Grieve for the ill, joy for what good hath past. These study, practise these and these affect, To sacred virtue these thy steps direct. Eternall Nature's fountain, I astell, TILE G . And Indian land in one training the state of the Before thy mindshow within fludy bend, Invoke the Gods to grant it a good end. These if thy labour vanquish, thou shalt then Know the connexure both of Gods and men; How every thing proceeds, or by what staid, And know (as far as fit to be survay'd) Nature alike throughout: that thou maist learn Not to hope hopelesse things, but all discern. And know those Wretches whose perverser wills Draw down upon their head spontaneous Ills: Unto the good that's nigh them deaf and blind: Some few the cure of these misfortunes find. This onely as the Face that harms, and rolls Through miferies successive, human souls. Within is a continual bidden fight, Which we to shun must study, not excite. Great Jove! how little trouble should we know, If thou to all men wouldst their Genius show? But fear not thou; Men come of heav'nly race, Taught by diviner Nature what i' embrace: Which if par sud, thou all I nam'd shalt gain, And keep thy Soul clear from thy bodie's stain.

In time of Pray'r and cleanfing, meats deny'd.
Abstain from 's thy mind's rains let reason guide:
Then strip'd of stell up to free Ather soar,
A death-lesse God, Divine, mortall no more.

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TIMÆUS

THE

LOCRIAN.

Of the Soul of the World, and of Nature.



I.M. E. U.S., the Locrian, faid these things: There are two Principles of all things; the Mind, of things effected according to Reason; Necessity, of those which are by Violence, according to the powers of bodies. Of these, one is of the nature of good, and is called God, and is principle of the best things; the consequent and concausalls are For all things are the offreduced to Necessay. spring of these, Idza, Matter, Sensibles.

first is ungenerated, immovable, permanent, of the nature of Identity, intellectuall, the exemplar of things that are made, and immutable. This is Idza. Matter, is the print, mother, nurse, and productrix of the third essence; for, receiving likeness into it self, and being, as it were, chara-Eterised by them, it perfects all productions. This matter he afferted to be eternall, but not immovable, in-form of it felf, and without figure; but receiving all-forms. In bodies it is divisible, and of the nature of Alterity: They call Matter, Place and Region. These two principles are contrary. Form, harh the nature of male and father; Matter, of female and mother; the Third is their off-spring. These being three, are known three waies; Idza, by intellect, according to science; Matter, by spurious ratiocination, not being understood by direct comprehension, but by analogy; their Off-spring, by sense and opinion. Before Heaven was made, we must conceive, that there was Idza, and Matter, and God, the maker of the better, [viz. Idza.] Now forasmuch as the elder is better then the younger, and the orderly then the diforderly; God, being good, and feeing Matter receive Idza, and become totally changed, yet diforderly, faw alfo it was needfull to bring it into Order, and, from indefinite transmutations, to fix it determinately, that bodies might have proportionate distinctions, and not receive promiscuous variations.

Of all this Matter he framed the World, (making it the bound of the The World, nature of beeing, fince it comprehends all other things) one, opely-begotten, perfect, animate, and rationall, (forthese are better then inanimate and irrationall) and a sphericall body, that being more perfect then other figures. Deligning therefore to make the best production, he made this god, generate, not corruptible by any other cause, but by the same God onely which compositie, if it should please him at any time to dissolve it. · But he who is good, will not be carried on to the destruction of the fairest Wherefore it is permanent, and, being such, incorruptible, production. unperishable, and blessed. It is the best of productions, being made by the belt canse, who looked not upon patterns made by hands, but upon the Idza. the intellectuall effence: after which, this being exactly made, is the fairest of all, and not to be demolish'd. It is perfect, as to sensible things,

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for the exemplar comprehending in it selfall intelligible creatures, left nothing our, it being the perfect bound of Intelligibles, as the world is of Sensibles; which being solld, ractile, and visible, is divided into Earth, Fire, and (betwire there) Aire, and Water. It consists of persect bodies, which exist entirely in it, so a no part remains beyond it, that the body of the Universe might be self-sufficient, and not liable to dissolution by any externall accidents; for there are no other things belides thele, and what are contained in them a they being, after the most excellent analogy, connected in equall power, neither predominating over the other in any part, nor being predominated, that whereby some might encrease, others decrease; but it resteth in an indissoluble harmonious concord, according to the best proposologic For where being three bounds, and the intervalls distant from each other in the same proportion, the middle is that to the his which the third is to it, and so reciprocally, according to disposure of place and order. But to number these without the help of another whing equall to them, is absolutely impossible. It is well ordered both for figure and motion: As to the first, being round, it is every way like it felf. and able to contain all other figures. As to its circular motion, it keepeth a perpetual Tenor: for, a sphear onely, whether in rest or immotion, is fo adapted to the same place, as that it never ceaseth nor removes, all its parts being equidifiant from the center. Now its outward superficies being exactly importh, it needs not the weak organs, which are bestow'd on other living creatures, for their accommodation.

The Soul of the World,

The Soul of the World God enkindled in the midft, but diffused beyond it, covering the Universe withit, and tempering it with a temperament of indivisible Form, and divisible Substance, so as these two make due temperament; with which he mingled two powers, principles of the two motions of identity and Akerity; which (Soul) being not easily

miscible, was not without difficulty contemperated.

All these proportions are mixed according to harmonicall numbers which proportions he cunningly divided, that it might be known of what, and by what, the Soul consistent. This Soul God did not ordain (as we affirm) after corporeals substance, (for that which is not honoutable, is first both in power and time) but made it before the body, removing one; the first of four Monads, into eight Decads, and three Ceneuries. Of this, the duple and triple is easily collected, the first being settled. All these, with their complements, and sesquiocaves, will amount to thirty six. The whole sum will be one hundred and sourceen thousand, six hundred, ninety sive. After this manner he divided the Soul of the Universe.

The Parts of the World:

The Mind onely seeth the Eternall God, the Ruler and Father of all things. That which is generated we behold with our eyes, this World, and ics pares; the Ætheriall are two-fold, some of the nature of Identity; others, of Alterity. Of these, some extrinsecally carry about all that is within them, from East to West, by an universall motion. The rest, being of the motion of Alterity, intrinsecally turn about from the West to the East, moved by themselves. They are carried round by accident, with the motion of Identity, having the greatest force in the World. The motion of Alterity, divided according to harmonicall proportions, is disposed into seven Circles; the Moon being nearest the earth, persormeth her course in a month; next her, the Sun persects his course in a year. There are two of equal course with the Sun, Mercury, and the Star Juno, which many call Peniu, and Lucifer. All persons not being skillfull in the rules of facred Altronomy, and the observations of Rising and Setting. ئا بار

Secting the same State is sometimes Hepper, when it so followeth the Sun, that it is conspicuous to us when the Sun is set; sometimes Fine, when it goeth before the Sun, and rifeth before him. Lucafer, therefore, many times is the Star, Venus, when the runs along with the Sun: And likewise is many of the fixed Stars and Planets; for any Star of visible magnitude, uthering the Sun above the horizon, fore-tells day. The other elices, Mars, Impior, and Sainrn, have peculiar velocities and unequali years; but they compleat their courfe in certain and comprehensible regularicies, and appearances, and occultations, and Eclipses, and Risings, and Sectings. They have, befides their phases, Rising and Secting in regard of the Sun: who makerh day in performing his Course from Buft to Weth; night, by Merion from West to East: whilst he is carried about with the Motion of Identity, a year, by his owne proper Motion. By these two Motions, the Sun performes a double course, one, as being carried about with the generall Motion of Heaven, the other by an oblique Motion: One dittinguisherh the times of the day and the seasons; The other 4 by which he is carried about after the rapid Motion of the fixed Start, at every tevolution maketh night day, Thefe are parts of Time called Periods, ordained by God together with the World; for before the Worldthere were no Stars, and consequently neither year nor seasons, by which this generable World is commensurated. This Time is the image of that which is ingenerace, called Evernity: for as this Universe was formed after the evernal exemplar of the Ideal World, so was this Time

ordained together with the World after its pattern, Eternity.

The Earth being established in the mids, the feat of the Gods is the bound of night and day, of rising and setting, according to the Section of Horisons, as they are tircumscribed by the such a and by Section of the Earth. It is the most ancient of all bodies in the Universe; for Water way

mor produced without Earth, nor Aire without hantidity; and Fire cansee fablist without humidiry and master, which it kindles. So that the Earth is feeled upon its owne weight, as the root and basis of all things. The principle therefore of generated things, as to the fubject, is Mattera as to form. Idea. The productions of these are Bodies; Barth, Water, Arice, and Fire, whose generation is thus. Beery body consider of super-ficies s; a superficies; of Triangles; of which this is a rectangle equi-crutaff semionadrangle the other unequilaterally having the greater Angle in power, Triple so the lesser. The least Angle in it is one third of a right Angle: double to this is the middle Angle, confilling of two thirds, the greatest is a right Angle, sesquialter to the middle, Triple to the least. Nowthis Triangle is a felquiquadrangle to an equilaterall Triangle, the perpendicular from the Top to the bottom, being divided into two equals parce; there are therefore in each two rectangled Triangles, but in one the two fides which include the right Angle are equall; in the other, all the three sides are unequall. This figure is called Scholion. This semiquadrangle is the principle of which the earth was confirmted; for the readrangle is compounded of these four semiquidiangles. Of the chear desirgle is generated the Cube, the firmest and most seried of all bodies; having six sides, eight angles. For this reason Earth is the most heavy body, and unapt for motion, and not transmutable into any other, as being incommunicable with any kind of Triangle, for the Earth only harb a stable principle, which is the semiguadrangle, the element of the other bodies, Pire, Aire, and Water: for the semiquadrangle being six times

compounded, there arifoth an equilaterall Trimgle, of which a Pyramis, which four bates and four equal Angles is compounded, the form of fire, most specification, and of farelt parts. Next these Othershon, with

eight bases and six angles; the element of Aire. The third, Icosiedron, oftwenty bales, and twelve angles, the element of Water, being fullett of parts, and heaviest. These being compounded of the same Element, are transmutated into one another. The Dodecaedron, he made the image of the Universe, as neerest to a Globe. Fire, by reason of the rarity of its pares, penetrates all things; Aire, all things but Fire; Water, Earth. All things therefore arefull, and admit no vacuity. They are carried about by the circumvolution of the Universe, and by reason of their solidity, grate one another, rendring an unintermitted alteration to generation and corruption. These God used in framing the world, tactile by reason of Earth; visible, by reason of Fire, the two extreams. By Aire and Water, he connected it in a most firm band, proportion, capable to contain both it felf, and the things that are comprised in it. It then that which is connected be a Superficies, one Medium is sufficient; if a solid, it requires two. To the two Mediums, he adapted the two Extreams, Fire to Aire, Aire to Water, Water to Earth; and again, Fire to Aire, Aire to Water, and Water to earth; and again, as Earth to Water, Water to Aire, and Aire to Earth; and reciprocally, as Earth to Aire, Water to Fire. And forasmuch as all these are equal in power; their proportions are equall likewise. Thus is the world one, and by a happy connexure proportionable. Each of these sour bodies have diverse species; the Fire, flame, light, splendour, by reason of the inequality of the Triangles in each of these. The Aire is partly clear and dry, partly humid and clowdy. The Water, fluid and concrete, as Snow, Frost, Hail, and Ice. Of Humid. one fort is fluid, as Honey, Oyle; another compact, as Pitch, Wax. Of the compact aretwo kinds, one fusile, as Gold, Silver, Brass, Tin, Lead the other frangible, as Sulphur, Bitumen, Nitre, Salt, Allom, and Stones of that kind.

Animals.

After he had made the world, he proceeded to the production of more call creatures, that it might be perfect and compleatly wrought according to its pattern. Having contemperated and distributed the Soul of Many by the same proportions and powers, he delivered it over to that nature which had the power of changing. She succeeding him in the producing mortall transitory creatures, instilled their souls, some from the Moon, some from the Sun, some from the other Stars which wander in the Region of Alterity, excepting one foul in the power of Identity, which he mingled in the rationall part, an image of wisdom, to those who make use of good Fate. For of the human foul, one part is rationall and intellectuall, the other irrationall and foolish; of the irrationall, the better is of the nature of Identity; the worse, of that of Alterity. Each of these is resident about the Head, that all the other parts of the foul and body may be subservient to it, according to the analogy of the body of the Universe, Of the irrationall part, one is irascible, placed about the heart; the other , desiderative, about the liver.

As for the Body, the principle and root of Marrow is in the Brain, wherein is the Hegemonick of the Soul. From the brainissues a defluxion along the spondyles of the back, from whence it is distributed into Seed and generative substance. The bones are the case of the marrow; the sless is the tegument of the bones, the joynts he connected by nerves for motion. Of the inward parts, some were made for nourishment, others so conversation. Of the Motions, those which come from without, and slow into the apprehensive part, are sensible; those which fall not under comprehension, are insensible, whether by reason that the affected bodies are more earthy, or that the motions are weaker. What soever motions change nature, are painfull; what soever comply with her, are named pleasures.

PTTHAGORAS.

Of the Senses, God enlightned our Sight for contemplation of Cele-Rialls, and apprehension of Science. Hearing, he framed perceptive of Discourse and of Musick. Or this, if any be destitute from his birth, he with also be uncapable of Speaking. Whence we say, This Sense is nearest ally'd to Reason. All that are tearmed affections of bodies, are denominared with reference to the Touch, and their inclination to a place; for, the Touch disudicates vitall faculties; warm, cold; dry, moit; smooth, rough; yielding, relitting; fost, hard: but heavy and leight the Touch prejudicates, Reason defines by inclination to move to the middle and from the middle; below, and the middle, they affirm to be the same thing, for the center of a Globe is below, what soever is betwixt that and the circumference is above. Heat, seems to consist of rare parts, and difgregares bodies; Cold, of more dense parts, and binderhine pores. The Taite resembles the Touch in concretion and discretion, and in penetration of the pores, and in its objects, which are either harsh or smooth. Those which have an abstersive faculty, stupesying the congue, are bitter; *those which are moderately abstersive, falt; those which instame and pierce further into the flesh, acid. Contrary to these, are smooth and sweet. The tinds of Odor are not diffinct, for they infinuate through narrow pores, which are too solid to be contracted and dilated by purrefaction, and toncoction of earth and earthly things. They are sweet or slinking. Voice is a percussion in the aire, passing to the soul through the ears, whose pores extend to the liver. In the ears is a spirit, whose motion is Hearing. Of voice and hearing, some are swift, the sharp; some slow, the flat: the mean, are incommensurable. Again, one is much and diffused, the flord; another small and contracted, the tow: one is ordered according to proportions, the harmonious; another disorderly and unproportionate, the inharmonious. The fourth kind of Sensibles is most various and multiform, termed Visibles, comprising all colours, and innumerable coloured things. The primary colours are tour, Whire, Black, Bright, Purple : the rest are made by commixtion of these. White disperseth the sight, Black contracts it; as Hot diffuseth the touch, Cold contracts it; Bitter contracterby he rafte, and Sweet dissipates it.

The bodies of creatures that breathe aire, are nourished by aliment, distributed by the veines through the whole frame defluxively, as by channels, and irrigated by the spirit which distruses it to the utmost bounds. Respiration is made (there being no valuity in nature) by in-Muxion, and accraction of the aire in the room of that which iffued for h at invisible vents, out of which also sweat evaporates. Now something . of it being walted by the naturall hear, it is necessary something be in toduced to supply that which was consumed; otherwise there would be a vacuity, which wimpossible. For a living creature could not be restored ·by perperuali fluxion, and entire, if the body were disjoyn'd by vacuity. The like composition of Organs is likewise in inanimate things, with an -analogicall respiration; a Cupping-glass and Amberare resemblances of -respiration, for the spirits evaporate through the body, and enter again at the mouth and notivilts by respiration; then again, like Euripus, it is brought round into the body, which by these essurious is extended. The Cupping-glass, the aire being consumed by fire, artracts moystu e; the Amber, by emission of spirits, attracts the body that is like to it. All aliment is taken into the body from the root of the heart, and the fourtain of the ventricle; if the accession be more then the defluxion, it is -tearmed Grouth; if the contrary, Decay. The Acm: confifts in the confine betwixt these two, and is conceived to be the equality of accession and defluxion. When the ligaments of the constitution are dissolved, so as there Mm

is no passage for the breath, or distribution of Aliment, the Animal dies. There are many things which are permitious to life, and cause death; whereof one is termed, Sicknesse. The origines of sicknesse are the disproportions
of the primary faculties: if the simple faculties, Heat, Cold, simility,
Siccity, abound, or are Deficient, then follow Mutations, and alterations
of the blood, by corruption, and depravations of the Consumptive sless,
If according to the changes into Sharp, or Salt. or Acid (humours) the
turnings of the Blood, or Consumptions of the sless be caused; for hence
are generated Choler and Flegme. Unwholesome Chyles, and putrofaction of Humours, are inconsiderable except they be deep; but those
whose causes lie in the bones are not easily cur'd; those which arise out
of the marrow are painfull. The extremities of diseases are Wind, Choler, Flegme, increasing, and flowing, into places not proper to them,
or into the vitall parts, for then obtaining a better place, they expell their
neighbours, and settle there, and afflicting the bodies, they resolve them

into themselves. These are the diseases of the body. Out of these arise many sicknesses of the soul, severall of severall faculties: of the sensitive, stupidity; of the reminiscent, forgetfullnesse; of the desiderative, loathing, and excessive apperite; of the Pathetick, wild passions and furious frenses; of the rationall, indocitity and indifferetion. The forces of Vice, are pleafures and griefs, defires and fears, raifed our of the body, mingled with the soul, and expressed by various names, Loves, Desires, dissolute affections, impetuous Angers, deep Malices, various Longings, inordinate Delights. In a word, to behave our selves amisse as to passions, or to subdue them, is the bound betwixt virtue and vice; for to be excessive inthem, or too hard for them, put us in a good or bad condition. To these inclinations the temper of the body may contribute much: if vehement, fervent, or any way extraordinary. it transports us to Melancholy and extravagant luits. For the parts being overflown by these defluxions, make the conditution of the body rather hydropicall then found, whence arise sadnesse, forgetfullnesse, folly, and consternation. The customes also, whereunto a man hath conformed himselfe in the City, or family, where he was born and bred, conduce much; as also the daily course of life, whether fostning or corrobotating the soul; for, living abroad, Diet, Exercise, and the manners of those with whom we converse, greatly availe to virtue or vice: and these occasions are derived rather from our Parents. and Elements than from our selves: for they are not inesteduall, we

 woSuniolar perhaps is tot injurational.
 Derice.

bur selves so easily receding from those * actions which are good. To the well-being of an Animal, it is requisite that the body have the Vertues competent to it, Health, perfect Sense, Strength, and Beauty. The principles of beauty are a symmetry of the parts amongst themselves, and with the foul; for nature made the body as an instrument, obedient, and accommodate to all the businesses of Life. In like manner, the soul must be ordered to vertues answerable to those; to Temperance, as the body to health; to Wisdome, as the body to perfect sense; to Forticude, as the body to strength; to Justice, as the body to beauty. The principles of these are from Nature, their Means and ends from industry; those of the body are attained by exercise and Medicine; those of the Soul by Institution and Philosophy. For these faculties nourish and strengthen both the foul and body, by Labour, Exercise, and purenesse of Diet; these by Medicaments; those instituting the soul by chastisements and seprehensions, for they strengthen it, by exhortation, by exciting the inclination, and enjoyning those things which are expedient for action. The Aleiptick art, and, its necrest ally, Medicine, are delign'd for the cure

of bodies, reducing the faculties to the best harmony; they purifie the blood and make the spirits flow freely; so as if any thing unwholesome settle, the vigours of the blood and spirits; being thus confirmed, overmafter, it. Musick, and, its directour, Philosophy; ordained by the Gods. and by the Lawes, ifor reformation of the four mire compell and per-swade the irrational part to obey the rational; and in the irrational mollifie anger, and quiet defire; so as they neither move nor rest without reason, the mind sunimoning than either to action or fruition. The bound of Temperance is obedience and fortitude. Now science and venerable Philosophy, purifying the mind from false opinions, bring her to knowledge, and, reducing her from great ignorance, raise her to contemplation of Diving things; wherein if a manbe convertant with contenrednesse as to human things, and endeavour in a moderare way of living, he is happy. For he to whom Codding a storted this Estate; is undoubtedly guided to a most happy life. But if a man be stiffe and refractory; he shall be pursued by punishment according to the Lawes, and those difcourses which declare things celestiall and infernall. For irremissible punishments are prepar'd for the unhappy dead, and many other things, for which I commend the Jonick Poet, who makes men religious by ancient fabulous traditions. For as we cure bodies with things unwhole-Tome, when the wholesome agree nor with them; so we reftrain souls with fabulous relations, when they will not be led by the true. Let them then, fince there is a necessary for it, talk of these strange punishments, as if souls did transmigrate, those of the esseminate into the bodies of Women, given up to ignominy; of Murtherers, into those of beasts, for punishment; of the Lascivious, into the formes of swine; of the leight, and Temerarious into birds; of the shouthfull, and idle, unlearned, and ignorant, into severall kinds of fishes. All these in the second period, Nemelis decrees rogether with the vindidive and recrestrials Damons. the over-feers of human affaires, to whom God the disposer of all things. bach committed the administration of the World, replenish'd with Gods, Men, and all other living Creacures; all which are formed after the belt image, of the ungenerate and eternal Idea.

An Explication of the

PYTHAGORICK DOCTRIN

* è Cabala libro z.

By * 7 obn Reuchlin.

CHAP I.

Of Pythagoras his way of Teaching, by Silence and Symbols.

a pag. 664.b. out of which . Paulus Schaliching collects his firft Canons de Myfleriis Pythagoricis: Myft. Philof. cap. 7. b Florid.



HE indocible and abstruce tradition of My. steries and Symbals, is not to be investigated by .acurenels of human Wit, (which rather affects us with a doubtfull fear, than an adherent firmnesse) it requires ample strength of thinking and believing, and, above all things, faith and tacitu-nity. Whence Pythagoras caught nathing (as b Apulcius faith) to his diffip es before silence; is being the fift in siment of contem-

plative wisdom to learn to medicate, and to unsearn to task. As if the Pythagorick sublimity were of greater worth, than to be comprehended by the talk of boyes. This kind of learning (as other things) P thagor to brought into Greece f: om the Hebrewes, that the disciple, being to ask some sublime question, should hold his peace; and being questioned, should onely answer dutos epa, He said. Thus the Cabalists answer Than 1200

The wife faid; and Christians, nigevow, Believe.

c Pag, 685.

Moreover, all the Pythagorick Philosophy (especially that which concerns divine things) is mysticall, expressed by Anigms and Symbols. The reasons, these: Furst, The Antients used to deliver wildom by Allegories; all their Philosophers and Poets are full of Riddles, avoiding, by obscurity, contempt of the vulgar; for the most apt interpreter of things, not perceptible by human infirmity, is Fable. That be its Philipsphers, which is declared under the pious veil of Filtions, hedden in honest things, and attired in honest words, for, what is easily found, is but too negligently pursu'd. Secondly, it some-times happens, that we cannot express abstruse things without much circumlocution, unlesse by some short Ænigm. Thirdly, as Generalls nie Watch-words to distinguish their own Souldiers from others; so it is not improper to communicate to friends some peculiar Symbols, as distinctive marks of a Society. These, among the Pythagoreans, were a chain of indiffoluble love. d Pythago as was itudions of friendship; and if he heard of any that used his Symbols, he prefently admitted him into his Society. Hereupon all became defirous of them, as well thereby to be acceptable to their Matter, as to be known Pyrhagoreans. Leftly, As memoriall notes; for, in treating of all things divine and human, the vattnesse of the subject requires short Symbols, as conducing much to Memory.

d Lan.

CHAP.

CHAP. II. The Triple World,

He Pythagoreans reduce all Boeings, substitent or substant, imme-a pag. 664.g. diately to Iden's which truly are; and those to the Idea of Ideas. Scalibboan A. Hereupon they afferted three worlds, whereof the third is infinite, or rather not-finite; and that all things consist of Three. The Pythagoreans (saith Aristale) affirm, that the whole and all things are terminated by Three: Some are bodies and magnitudes, others keep and inhabit bodies and magnitudes, others are the rulers and origines of the Inhabitants. This we understand of the three Worlds, the Inferiour, the Superiour, and the Supream. The Inferiour containeth bodies and magnitudes; and their appropriate Intelligences, movers of the Sphears, overseers and guardians of things generable and corruptible, who are said to take tare of bodies, each according to the particular task affign'd him; by the Antients named sometimes Angels, sometimes gods, and (in respect of the anxious sollicitude of things whereto they are consin'd) Damons.

Next over it immediately shineth the Superiour world; this containeth the superiour Powers, incorporeall essences, divine exemplars, the seals of the inferiour world, after whole likenesse, the faces of all inferiour things are formed. These b Pythagoras calls, Immortall gods, as being the baur, carm. principles of things produc'd out of the divine Mind, essentiall again, casses of those forms which dwell in bodies, and inform the compounded fubstances of the lower world." There are also other gods, incorporeall beeings, individuall, differing (not by materiall, but) by formall number; spirits void of matter, simple, unmixt, seated bevond the sensible Heaven, confin'd neither to time norplace, neither suffering age nor transmutation, much less any alteration; In a word, not being affected with any passion, they lead a self-sufficient excellent life, and inhabit eternity, which is draw det dv, almaies being, because it alwaies was, is, and shall be intemporally in the divine Mind; yet by the energy of God, it was created and placed beyond the convex of the visible Heaven, as being the lucid mansion of the blessed spirits, [whom the Pythagoreans believe gods] placed in the highest region of Æther, aviternall, invested in the immortall Ævum.

The third World, Supream, containing all other worlds, is that of the Deity, confishing of one divine essence, existent before £vum, for it is the age of ages, the præexistent entity and unity of existence, substance, essence, nature.

These three worlds are called Receptacles, in different respects; the first, of Quantity, the second, of Intelligences; the third, of Principles. The first, circumscriptively; the second, definitively; the third is not received, but receiveth, because it is every where, and is called a receptacle replatively.

Through the Superiour world is communicated from the Tetrattrs to the inferiour, life, and the being (not accidentall, but substantiall) of every species; to some, clearly; to others, obscurely. This the Pythagoreans collect from those words of their Master:

The fountain of eternall nature—

c carm.

The Tetractys; is the divine mind communicating, the fountain is the N n exemplar

PTTHAGORAS:

exemplar Idea communicated, and eternall nature is the effential Idea of things received. Idza, considered as to God, (say they) is his knowledge:

as to the sensible world, exemplar; as to it selfe, Effence.

Now as in the Sensible world, the Superiour sphear hath an influence on all the sphears beneath it; so in the Intelligible world, not onely every fuperiour Chorus of Angells, bath an influence upon all the inferiour; but the whole superiour world hath an influence upon the whole inferiour, whereby all things are reduced according to their capacities. as far as possible, momentary to eternall, inferiour to superiour. But to the third World, nothing that is meetly a Creature can be reduced. incapable in its owne nature of that fublimity, which is proper onely to

CHAP. III. The Supreme World.

"He Supreme World, being (as we faid) that of the Deicy, is one di-I vine, continual constant essence of Sempiternity, poized, (as is were) with immoveable weight; not unfitly termed, multiplestree with EACH, the all-governing I brone. It is not confined to Genus, Place. Time or Reason. but is the free unlimited President over all these; insinitely Supreame in Place, Power, Possession, Excellence, above all Essence.

Nature, Evum, Age.

This divine Mind, the receptacle of principles, Pythageras symbolically termes Number, Saying, Number is the Principle of all things. (For none can believe so meanly of so wise a Person, as that he should conceive the ordinary Numbers by which we call account, to be the Principles of all things, which are far from being ancecedent to things, for they are confequentiall accidents.) So Plutarch, by Number Pythagoras under francis the Mind; a Symbol not improper; in Incorporealls nothing more divine then the Mind, in Abstractions nothing more simple then Number.

The divine Essence therefore, existent before Ævum and Age, (for it is the age of ages) the præexistent entity and unity of existence, substance. essence, nature, was by Pythagoras called wone, by Parmenides or being, both upon a like ground; because it is the super-essentials Unite and Being, from which, and by which, and through which, and in which, and to which all things are, and are ordered and perfift, and are contained, and

are filled, and are converted.

Of this first one, and first ens, Aristotle thus; Plate and the Pythagereans (faith he) hold no other concerning Ens or One, but that this is their mature. their essence is the same, to be One and a Being. Xenophanes declared this One to be God, herein agreeing with Pythagoras, c who afferted infinite, and one, and number to be the first Principles of things, by infinite fignifying the power; for nothing can be imagined before power, which in God is infinite, or rather it is infinite God: in him effe and posse are not distinct, who containeth the effences vertues and operations of all producibles. With Pythagaras agreeth d Anaxageras, saying, for all things were together; Democritus, for all things were in power. This also is the committeen of things mentioned by Empedocles, and Anaximander; not confusedly in Chaos, Erebus, or Night, but distinctly and orderly in full light, in the most perfect splendor of the divine light in intuitive knowledge, that is the Idaa, (from Edu, yudhuw) whose power is being; including all, whether Mentall, Rationall, Intelligible, Sensible, Vitall, Substantiall, Adhalible or Adhalive; and is not onely all things that are, but those that

b plac, phil.

c Scalich. Canon, 2.

d Laert.

are not: This is no other then the divine Essence, within which (before all things) one produced two. Two is the first number, one is the principle of Number: One is God; and the production of two being within the di-Time effence, (for number is constituted of it selfe, and next one is nature rally onely the number 1000) this 1000 must necessarily be God also, for within God is nothing but God. Thus these three, (Ow and Two) being the Principle and first, and not exceeding the essence of God, are indeed one God: for his essence is not divided by the production of two out of ene. In like manner, it often happens in corporealls, that one being moved to swe, proceeds to three, the substance of things continuing; as, in a Tree. of boughs and branches; in Man, the body armes and fingers. Of one therefore in the Divinity producing, and two produced, arifeth a Trinity, to which if there be added an effence formally diffinet from them, there will be a formall quaternity, which is the infinite one and two, the Substance, Perfection, and end of all Number. One, two, three, four, by a collective progression make ien; beyond ten there is not any thing. This Pythagoras meant, when he afferted the Principle of all things I strattys; he understood God by it; for he swore by it, and seems to have transferred the Hebrew Tetragrammaton, into a Greek Symbol.

Thus the most apt Symbol, of the Principles of things, is one and two ; e peg. 686. d. for when we make enquiry into the canses and origine of all things, what sooner occurs then one and two? That which we first behold with our eyes, is the same and not another; that which we first conceive in our mind is Identity and Atterity, One and Two. Atomson, (contemporary with Pythagoras) affirmed two to be many, which he faid were contrarietyes, (perhaps the same with Empedocles's ies) yet unconfin'd and indefinite, as White and Black, Sweet and Bitter, Good and Evill, Great and Small. These multiplicious diversities the Pythagoreans designed by the number Ten, as finite and infinite, even and odd, one and many, right and left, male and female, stedfast and moved, straight and crooked, light and darkmefle, good and ill, square and oblong. These pairs are two, and therefore contrary; they are reduced all into ten, that being the most perfect number, as concaining more kinds of numeration then the rest, eeven, odd: square, cube; long, plain; the first uncompounded, and first compounded, then which nothing is more absolute, since in ten proportions, four cubick numbers are confurmated, of which, (according to the Pythagoreans) all things confist. By this all Nations reckon, (not exceeding it) as by the naturall account of ten fingers; Heaven it felfe, confifts of ten sphears. Archivas includeth all that is, in the number ten; in initiation of whom Aristoile nameth ten kinds of Ens. Categories, reducible to two. Substance and Accident, both springing from one Essence; for sen so loves two, that from one it proceeds to two, and by two it reverts into one. The first Ternary is of one and two, not compounded, but consistent, one having no position makes no composition, an unite whilst an unite hath no position, nor a point whilst a point. There being nothing before One, we rightly fay, one is first; emo is not compounded of numbers, but a co-ordia nation of unites onely. It is therefore the first number, being the first multitude; not commensurable by any number, but by unite the common measure of all number; for one two is nothing but two; so that the multitude which is called Triad, Arithmeticians, tearm the first number ancompounded, the Duad being not an uncompounded number, but rather not-compounded.

Now the Triad, through its propensity to multiply, and communicate f Scalithits goodness to all creatures, proceeds from power to operation, behol- can, s. ding with a perpetual intuition that facundity of multitude which is in

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+ Iliad. 14.

it, productive (as it were) of number from number; and that effentiality which is one in it, the fountain of all production, the beginning of all progression, the permanence of all immurable substance; it reverts it self. into it felf, multiplying it felf (as it were) by unity and duity, saying, Once twice two, are four. * This is the Tetractys, the Idea of all created * Scalich, can. things; for all progression is perfected in sour. Hence ariseth the Decad. the ten most generall kinds of all things; one, two, three, four, going out of Omniporency to Energy, (out of power to act) produce ten, the half whereof is five; now in the midst put five, on the right hand the next superiour number fix, on the left hand, the next inferiour four; these added, make ten. Again, the next superious seven, and the next inserious three, make ten. Again, the next superiour eight, and the next inseriour two, make ton. Lastly, one and nine make ten. This ten being carryed up to ementy, comes again to one; and so on, in all the cardinal numbers to a hundred: For, as twice one make two, thrice one three, four-times one four, and so forward; so twice ten makes twenty, thrice ten thirty, fourtimes tenforty, and so on; the like in a hundred, a thousand, and forward. And because the Decad ariseth out of, and ends in, a Monad, the Greeks: express ten by i, the Hebrewes by a Point, which marks (as well amongst, Scalleb. cale: the Barbarians, as in Latin) denote one. * Hitherto alludes the Pythagerick Symbol, One, Two, by Zarasas (the Master of Pythageras) used as the. names of propagation; one, the father; eme, the mother; one and two (in the divine essence) producing four, the Tetractys, the Idza of all things, which are confummated in the number Ten. This Pythagoras styles ::

· Eternall Nature's fountain.

no other then the knowledge of things in the divine mind, intellettually operating. From this fountain of eternall Nature, floweth down the Pythagorick number, One and Two, which from eternity, in the fountain of the immense Ocean, was, shall be, or rathe alwaies is, plentiously streaming. This one was by the Antients tearmed Zeus, Jupiter; two, ice, Juno, wife and sister to Jupiter, of whom † Homer:

Golden-thron'd Juno, with eyes full of love, Beheld her spouse and brother, sacred Jove, Sitting on th' top of sount-abounding Ide.

In Ida (etad TE ideiv, from pra-science) Jupier and June sat as one and two, in the streaming Idæa of the Tetrastys, whence flow the principles of all things, Form and Matter.

CHAP. IV. The Intelligible World.

The Intelligible world proceeds out of the Divine mind, after this manner; The Tetractys reflecting upon its owne essence, (the first Unite, productrix of all things) and on its owne beginning, (the first product) saith thus, Once one, twice two, immediately ariseth a Tetral, having on its rop the highest unite, and becomes a Pyramis, whose Base is aplain Tetrad, answerable to a Superficies, upon which the radiant light of the divine unity produceth the form of incorporeall fire, by reason of the descent of Jino, (Matter) to inferiour things. Hence ariseth essential light, not burning, but illuminating. This is the creation of the world.

world, (which the Hebrewes call the Supream, the world of the Deity, admittingno comparison.) It is tearmed Olympu, ololounes, wholly lucid and repleat with separace forms, where is the seat of the immortal gods,

⇔Deúm domus alta

whose top is Unity, wall Trinity, superficies Quaternity.

Number emanating from the divinity by degrees, declineth to the figure of creatures; inflead of the Tetractys a Tetragone, in each of its angles a point, for so many unites, the unite at the top, which now begins to have position, elevated as much as is possible. Thus the former gins to have position, elevated as much as is possible. lides elevated will be four triangles, built upon their quadrangular latitude, and carried on to one high point. This is the Pyramis it felf, the Times, de Aspecies of fire, of which a Pyramia, having four bases, and equal angles, is aima Mundi. compounded, the most immovable and penetrant form, without matter essentiall separate light, next to God sempiternall life. The work of the Mind is life, the work of God is immortality, eternall life. God himself is not this created light, but the Author of all light, whereof in the divine Trinity, he containeth a most absolute Pyramid, which implyeth the vigour of fire. Whence the Chaldeans and Hebrewes affirm, that God is fire. But the Pyramid which this divine Tetractys produceth, is the fiery light of the immaterial world, of separate intelligences, beyond the visible Heaven, tearmed die, age, eternity, ather. Having overcome an cami these things (saith Pythagoras), then shalt know outsusu, the cohabitation of the immerial gods, and mortall men. In which words are imply'd three properties of this middle world, (which he tearms the free Liber; free, as being separated from the power of matter; Liber, as receiving ardor from God, and heating all inferiours by an insensible motion) Condition, Cherry, Order.

Condition, it is replenished with forms simple, immareriall, separate, both universall and individuall, containing all ideated Idea's of genus's and species, the exemplars imitated in lesser copies, their originals being Thus the world of the Deity is the absolute exemin the divine mind. plar, in the intelligible world; the abstract example; and in the sensible world, not example, but contraction of exemplars, as seal, figure, and fealed wax.

Cherm, theinfinite joy of the bleffed spirits, their immurable delight, Ayl'd by Homer do Bes @ yellos, inextinguishable laughter. For what greater pleasure, then to behold the serene aspect of God; and, next Him, the ideas and forms of all things, more purely and transparently, than secondarily in created beeings? and to communicate these visions to inferiours, the office of the gods called beof and This beas, from speculation and wifien; Angells, from communicating their visions to others; not that we imagine them equall to the supream God, who is inestable. No Damons, how good soever, are admitted into this Chorus; so Plotinus, (the most exact follower of the Pythagorick mysteries, as Porphyrius and Longinas attest.) b Thekind of gods we conceive to be woid of passion; but to Damons we b De amore des adjoyne passions, saying, They are sempiternall in the next decree after the gods. It is better to call none in the intelligible world Damon; rather, if a Damon be placed there, to esteem him a god.

Order, thus explained by Pythagoras: If then live according to right rea- can.cam. son, grieving for what is ill done, and rejoycing in what is well done, and prayest she gods to perfect thy work :

Frankly (1965) Simologica (1965)

Then strips of flesh, up to free Liber soar, A deathless god, divine, mortaline more,

This is the order in the acquisition of man's beatiends. The incorporeall Heaven of the middle world, the invisible Olympus of the blessed, admits nothing impute; therefore vices are to be thun'd, and vertues to be embrac'd, The preservation of men is by the mercies of God; therefore the Divinity is to be worshipped, and the superiour powers to be invocable ted, that they would perfect our work. Lastly, nothing materiall, corporeall, mixe, is received there. Therefore we must dye, and holily put off the body, before we can be admitted to the fociety of the gods.

CHAP. V. The Senfible World.

TTE now come down to the sensible World. Its exemplar is the world of the Deity, its example the intelligible world of Idan's, the duton of arov, subsistence of exemplars in it self. As One is the beginning of the intelligible world; so is Two of the corporeall, which were not corporeall, if it did not confilt of these four, point, line, super fixies, solidity, after the pattern of the Cube, made by one, two, three, four. One, fixed by polition, creates a point; a line, being protracted from one point so andther, is made of the number swo, a superficies ariseth from three lines; a folid, from four politions, before, behind, upwards, downwards. I we mule tiplyed in it self produceth four; retorted into it self (by saying twice two twice) makes the first Cabe. Next five (the tetragonical Pyramie principle of the Intelligible world) is the cube of eight with fix sides att chitect of the Sensible world, Amongst principles, the Heptad hath no place, being a virgin, producing nothing, and therefore named Pallac. This first cube is a fertile number, the ground of multitude and variety, constituted of Two and of Four. Zurais termed two, the Mother; we the cube that proceederh from it, Manier, the bottom and foundation of all naturall beeings, the feat of substantial forms. b Timeus, Of the Tetragone b de Anima Mundi. is generated the Cube, the most setted body, stedfast every way, having six fides, eight angles. The form immers'd in this solid receptacle, is not received loosely, but fixtly, and singly it becomes individuall and incommunicable, confin'd to time and place, losing its liberty in the servitude of Matter. Thus the two principles of temporal things, the Pyra-

Now there is requisite some third thing to unite these two, Matter and Form, for they flow not into one another spontaneously, or casually; the matter of one thing doth not contingently receive the form of another. When the foul departs out of man, the body becomes not brass or iron, neither is wool made of a stone. There must then be a third thing to unite them, (not privation; privation and poweract nothing substantively; nor motion, an accident cannot be the principle of a substance; but) God, Scalieb. can. 3. as Socraces and Plato acknowledge, faying, There are three principles of things; God, Idas, and Matter; fymbolized before by Pythagoras in these three secret marks, Infinite, One, and Two; by Infinite, designing God; by Unity, Form; by Alterity, Matter. Infinite, in the Suprease world; One, or Identity, in the Intellectuall; Two, or Alterity, in the Sensible; for Matter

mis and Cube, Form and Matter, flow from one fountain, the Tetrague,

whose Idaa is the Terrallys, the divine exemplar.

is the mother of Alteration.

The

Theretragonall bases of these figures joyned rogerher, make a Dateemetre, the lymbol of the Universe. † Alcinous, one Podechedre God used † doct. Plan in making the Universe, this world. It upon an octangle Cube we creek a a Pyrantis, by four equi-crurali criangles, at makes a Dodechedre, wherein the Cube is, as it were, mother, and the Pyramis father. Thus + Timens, + de Anima Porm bach the nature of male and futhe ; Marter, of femate and mother ; the Mundi, compositions are their off-spring.

Of these are produced all things in this world, by their seminall faculties, which things appear in a wonderfull variety, by reason of the various commensuration of forms to their marter, and the admixtion of in-Immerable accidents, by excess and defect, dircord and amicy, moriou and rest, imperuosity and tranquillity, rarity and density. Hence affe the Sphears, the Stars, the four Elements, out of which evaporate hor. moift, cold, dry, and all the objects of fense, the transmutation of

forms, and variery of colours in severall things.

The gods are naturall, the gods of gods supernaturall; those inhabit the infetiour world, thefe the superiour. The gods of gods are most simple and pure, as being no where; they are super-celestial, as being every where they are with as; here thrangers, there natives; never in our world but when sent, Ameli, messengers from heaven; appearing in what form they please, kind and beneficiall to us. The inferiour spirits never ascend to the super-celestiali, but are sent sometimes on embility to us, whence termed Angels, as the others. God himself inhabits the lowest, the higheft, and the middlemost, intimately to that there is no beeing without God. Moreover, the gods of this world are more excellent then the fouls of men, though those assists, these inform bodies. Betwixt them, are placed Demons and Heroes; Damons next the gods, Heroes next souls; mentioned by Pythagoras in his Golden Verses, who assignes to each a peculiar worthip.

CHAP. VI. The state of the Soul after Deuth.

Actional man is more noble then other creatures, as more chvine; pag. 679; nor content folely with one operation, (as all other things drawn along by nature, which alwaies acts after the same manner) but endu'd with various gifts, which he userh according to his free will, in respect of which liberty,

--- DATER are of bravenly race, Taught by diviner Nature what t'embrace.

aut. cerm.

By diviner Nature is meant the Intellectuall foul; as to intellect, man approaches nigh to God; as to inferiour lenses, he recedeth from God a Reason reaching us what, so embrace, when it converts it self to the mind, renders us bleifed; when perverted by the senses, wretched. For men often straying from the rule of right reason, precipitate themselves into misery, avaupela minact exores, in Pythagoras's word, incurring ills weluntary.

Thus is Man placed between Vertue and Vice, like the stalk berwixt the two branches in the Pythagoricall Y; or young Herentes, described kenoph, moby Prodicus. As therefore none can be called happy before their death, mor lib. (25 Solon faid to Crafus) so none is to be esteemed unhappy whils he is Hered lib. in this life : We mast expelt the last day of a man. If when he hath put off Ouid. Met.

his body, he remaineth burdened with vices, then begins he to be truly miterable. This mifery after death, Pythagoras divides into two kinds; The unhappy are either near Beatirude, which though at the present they enjoy not, yet are they not oppressed with extream misery, being hereafter to be delivered from their punshment: Or, wholly distant from Beatitude, in endlets infinite pains. Thus there are two mansions in the Inseri, Elizium, posses'd by those that are to ascend into blessedness; and Tartarus, by those who endure infinite torments, over known in the well, (as Piaco, imitating Pythagoras, saith) whence they never come ont, But when a man, who hath lived justly, dyeth, his soul ascends to the pure Ather, and lives in the happy Evum with the blessed, as a god with the gods.

pag. 697. £

Man is the image of the world; he, in many things, meraphorically, receives the name of the world. The mind of man (as the supream mind) is tearmed God, by participation; the rational soil, it, directed by the mind, it encline the will to vertue, is tearmed the good Damon or Geniu; if, by phantase and ill affections, it draweth the will to vices, the evil Damon. When a Pythagoras desires of God, to keep m from ill, and to show every one the Damon be ought to use. Leaving the body, the soul, if defiled with vices, becomes an evill Damon Its lie, duadaquona, infelicity; but is, having so saken vice, it retain a sollicitous affection to the good exercites and vertues which it practifed in this life, it shall become a good Damon, and in the amanity of that world live happily, reslecting with joy upon the good actions it hath done, and retaining the same willingness to the right doing of them. This life is sudaquona, selecity, of which Virgil?

Enid 4.

which heretofore, breathing this vitals aire,
Of Chariots, Arms, and fleekt-ski. Asceeds they had,
Pursues them now in our. h's cold besom laid.

These soules the Antients tearmed Loweres; of these, that which lives in, and takes care of, any particular House, is Lar-samiliaris; that, which for its demerits in this life, wanders up and down in the aire, a terrour, vain to good men, but to the bad hurtfull, is Larva; those which are not certainly known to be Larva or I ares, are called Dis manes; Dis, out of reverence, who, having personned the course of their lives prudently and justly, dyed holily.

CHAP. VII. Of the Pythagoricall Transmigration.

pag. 676.

Tis commonly averred Pythagoras was of opinion, that the fouls of men after death inform'd the bodies of beafts. We cannot imagine this Of so knowing a person. This suspicion of this Transanimation, seems rather to have been raised by such, as were partly ignorant, partly envious, of the Pythagorick mysteries, as Timon, Xenophanes, Cratinus, Aristophan, Hermippus, and others, who have ascribed many things to Pythagoras which he neversaid nor wrote, and have pervented what he did say. He holds, that the substantive unity of one number, is not the unity of another number. That the Monads in the Duad are inconnexive to those in the Triad. That the participate essence of every thing is One, which will not occupate the essence of another thing. No Animal (then)

can transmigrate into the life of a different animal; but must continue under the Low of its own nacure in its proper officeses et for eller entre oure prefions upon several pieces of way, but one pieces was carend bear the form of many seals. The seal of human form the image of God) is not per- scalich can s mitted to set an impression upon inferiour nature, implyed by Pythagoras in this Symbol, We must wear the image of Godin a Seal-ring. The image of God (man's foul) cannot feal or form the other natures that are neer it. So Hermes Trismegistus, Of mangane part is simple, which we cal, I he form of divine si militude. And again, There are two images of God, the World and Man.

This is the meaning of Pythagoras concerning the transmigration of fouls after death, and their descention into life. Others thought the soul educed out of the power of Matter; Pythagoras afferted it infused by Godinto the body, and therefore before it, not in time, but in purity and dignity! This infution he rearmed, The descent of the foul, not understood de its chuation, or its motion from the intellectual world thorough the foveral sphears to the elementary, as Proclus and others; bur of the natural lenes or form, the rationall foul being the ultimate perfection, or an analy.

* That Pyibagoras faid, he was in times palt Euphorbus, the meaning scalid can. is this; The Antients called the inclinations and wills of men their Minds, whence such as are of one study, intention, inclination, motion, and sense, are rearmed Unanimous. Thus the antient Philosophers call the motive and sensitive faculty, The Soul. An animate differs from an inanimate (saith Aristotle) chiefly in two things, Motion, and Senfe. Who over therefore are alike affected, and moved by the same object, are said to have the same foul, The Metempfychosis then is nothing else, but equal care, motion, and fludy of some dead person, appearing in some living person. Thus Pythagoras might arrogate the foul of Emphorbus, Callicles, Hermotimus, Pyrrhus, Pyrander, Caiidona, Alces as having an inclination to the severall excellencies that were in those persons.

Again, in saying he was Euphorhus, Pythagoras anigmatically taught (not the transmigration of souls, but) the transmutation of bodies out of first matter; which is not onely susceptible, but coverous of all forms, continually defiring, never fatiated with any; as, If a Comedy (to use the comparison of Aristotle) should say, I was first a Tragedy, because both Iragedy and Comedy are form'd of the same Letters and Elements. Thus Apollonius, demanding of the Indian Brachmanes, what their opinion was concerning Philofir. vit. the Soul, larchus answered, "According as Pythagoras delivered to you, we Apollon. ec to the Egyptians. Apollonius replies, "Will you then affirm you were one of ce the Trojan Captains, as Pythagoras faid he mas Euphorbus. The spasion warily asks, " Whom he thought the most worthy of them? Achilles (faith Apolcolonius) if we believe Homer. Then I archus, co Look on bim as my Progeniter, or προγονον σώμα, progeniting body; for such Pythagotas esteemed

Euphorbus. Or if he meant Historically, παλιγγετεσία, that is, The soul, separate from the body, may, by the power of God, be brought again, the same into the The body in which Pythagoras was so often revived; though called by severall names, was one and the same, not in quantity, but substance, as the Sea is one and homogenious in it self, yet is here called Ægeansthere, Ionian; elle-where, Myrican and Coifean; so one man often renate is named Ethalides, Euphorbus, Hermotimus, Pyrrhus, and lastly Pythagora. Thele generations he ascribes not to the power of Nature, but to Mer-Gory, God onely; none can revive but by the divine power of God, whom he acknowledgeth, Juxous Tou blow, Animation of all things. He infuseth foul into all men, and being infused, taketh it away; and being taken away, restores it, when, and as often as, he pleaseth.

to R .: Ros

LYSETA

pag. 681.

EMPEDOCLES.

CHAP. I.

His Country, Parents.

Thucyd,

Nothe Catalogue of the Prihagorrans, we find Empedocles, not the least-eminent amongst them. He was of Agricentum, the most considerable City, next Syracuse, of Sicily; built by a Colony of Gelams, 108, years after their ownt foundation. Gela was built 45; years after Syracuse; Syracuse in the 11th. Olympiad, Gelatherefore in the 22d. Agricentum in the 48th. It had its name from the river, and by grew-

in a thort while to to valt an increase, that in the time of Empedocles it contained 800000 Inhabitants. Emittent it was for many things, but for none to much as the birth of Empedocles: Whence Lucreits;

c by Mr. Eve-

d Leert. lib: 6.

> c'An Agrigentine Citizen' mong ft thefe Is thief and principall; Empedocles: Born on the hore of Sicil's triple bounds Which the low an in wide buyes surrounds. Laving its of ffs with aziete waves, whose force Andrapid current Italy divorse By a small strait; Here's vast Charybdis scat, And bere the murm'ring Ætna's flames do threat Fore-inforce once more their dreadfull ire, And somit ver again devouring fire; Relching it forth out of his footy jawes, Which he as Heaven in lightning flashes thrower. Although this I ste for sundry things may seem Famous, and many Nations it esteem; Renovered for we alch, and many gallant men; Tet never had it on oht more glorious, then This Personage, now ohe more miraculous, More holy, or which was more precious. His Verse divine, and his Inventions rare; The fruits of that rich breaft do so declare An universaliknowledge, that some doubs Whether or no be sprung from human root.

Of his parentage, Laertins gives this account. Empedocles, as Hippobonno saith, was an Agrigentine, son of Meto, son of Empedocles, which Timano confirms in his 20th. Book of Histories, saying, that there was one Empedocles an eminent Person, Grand-sather to the Poet. He mipput saith the same. Likewise Heraclides, in his Treatise concerning Islands, affirms that his Grand-sather was of a noble samily, and kept Chariot-Horses. And Exatosthenes, in his Olympionica, saith, that the Father of Meto was Victor in the 7th. Olympiad, upon the testimony of Aristotle. But Apollodorus the Grammarian saith, it was that Empedocles who was son of Meto. Glaucon Writes.



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writes, that he came to the Thurians, at such time as they had newly built their City; and not long after addes. They, who telate that he was banished his Country, and came to Syracuse, and sought with the Syracusians against the Athenians, seem to me, to be quite mistaken. For either Empedocles at that time was dead, or very old: the latter is not likely, for Aristotle saith, that he and Heraclium dy'd in the 60th, year, of their age. But he who won the race in the 71. Olympiad, was of the same name, as Apollodurus hath set down the time. Sayrus, in his Lives, saith, that Empedocles was son of Examena, and that he himselfe had a son named Examenus, and that, in the same Olympiad; Empedocles won the Horse-race, and the son was Vistor at wraiting, or, as Heraclides, won the Foot-race. But I find in the Commentaries of Phavarinas, that in the Olympick Games, Empedocles sacrificed an Organisation happey and flower, and that he had a Brother named Callicratides. But I clauses son of Pythagorus, in his Episte to Phileson taith, that Empedocles was son of Archimenus, That he was of Agricumum in Sicily, he himselfe professethin his Lustrations, beginning thes.

Friends, who in Specious Agrigonium Amella 869.

Thus much ((sigh Lazzeins) of his descente

CHAP, IL. His Masters.

I mans, in she oth, book of his History, affirms, he heard Pythagaras; Lane adding, that he was taken shealing a differention of his, (as Plain also was), and the reupon expelled out of their Society, and that he mentions Pythagaras in his vertex, saying.

Mongst these was one in things sublimest skill'd.

But some there are who say, he meant this of Parmenides. Neambes relates, that until! Philosaus and Empedocles, the Pythagoreans communicated their discourses; but, after-that Empedocles divulged them in his Poems, they made an order not to communicate any thing to an Epick Poet. They say likewise, that Plate was prohibited in the like manner.

They say likewise, that Plate was prohibited in the like manner.

But which of the Pythagoreans Empedocles heard, he tells not; the Epifile which goes abroad under the name of Telanges, affirming, Empedocles

was Disciple to Hippasus and Brontinus, deserves no credit.

Theophrastus (airly, he was an amularor and imitator of Parmenides in his Poetry; for he among other things write a discourse, concerning Nature.

Hermippus, faith he, was not an amulator of Parmenides, but of Xenaphanes, with whom he fived and imitated his Poetry, and afterwards applied himselfe to the Pythagoreans. But Atcidamas, in his Physick relates, that Zeno and Empedocles heard Parmenides at the same time; at last both left him. Zeno went and studied Philosophy by himselfe; Empedocles went and heard Amazagoras and Pubagoras: and imitated the one in his gravity of life and deportment; the other, in his Physiology.

Empedacles, faith Philostrans, repeated by Smide, is reported to have followed the Pythagorean Philosophy, which is confirmed by many vertes

of his, as this.

Fare-

research so spice in persons And this a second of the secon not enter the state of the stat Belides the Oke which he made of meal, and lacilliced in Olympia shewes, that he approved the way of Pythagoras. In the work with the the state of the new of the AP the control to not the state of the sta How be lived amongst the Agrigentines; his power General with Liver of the Country and authority of the annual of the country and the country a Drangamie Establich TEanthes relates, that, Meto dying, there began a Tyranny: Buf Emil Planthes relates, that, Meto dying, there began a 1 yranny: pur Empedocles perswaded the Agrigentines to give over sediction,, and to endeavour a civill parity; and that he himself being very rich, bestowed

a Laert

Dowries upon many Virgins that had none, and thereupon cloathed himselfin Purple, and wore a golden Girdle, as Phaverinus affirms, and a Delphick Crown, and had servants accending on him; his took severe and constant. After this manner he went. And the Civizens that met him paid fuch respect to him, as if those had been she warks of Regall Authority.

Neverthelesse, he was, as Aristothe affirms, very free, and averse from taking any Government upon him; for he refused a kingdom which was offered him, (as Xapthus faith in his Book concerning him) preferring a moderate condition. Timaus relates the same, adding the reason of his being Democratically affected; for being invited by one of the Governours, and the company falling to drink, he commanded, that supper should be brought in. He who had invited him, said, That he staid for the chief Magistrate. As soon as he came, he was made Symposiarch, Master of the Feast, for so it was ordered by him who invited them. He began to discover a tyrannicall kind of humour, commanding, either that he should drink, or that it should be poured on his head, Empedocles for the present held his peace. But the next day citing them to the Court, he condemned, them both to death, the Inviter, and the Sympoliarch. Of so great authority was he in the Common-wealth.

Again, when Acrothe Physitian petition'd for a place, to build'a Monument for his father. Empedocles stood up and opposed it, and discour fed very largely of Parity; and withall asked, What Epitaph should be inscribed on the Tomb? This:

ALLON INTETON THE WALL OF THE POST OF THE STATE OF THE ST Keunternomuros dues nate dos dues tatus.

playing ppon his name Acro. Others recite the second Verse thus. Angotatus nopudins tumbos due os nottenen.

This, some ascribe to Simonides.

Afterwards Empedocles dissolved the Councill of 1000 Senators, and constituted it Trienniall; so that it consisted, not onely of the rich, but of the ordinary fore-

But Timens, in his first and second Books, (for he often mentions him) faith, that he feems to be of an opinion contrary to the Democracy; sometimes proud and self-conceited in his Poetry, as when he saith;

A deathle se god am I, mortall no more.

CHAP.

CHAP. 1V. Wonders related of him.

E was so excellent, not onely in Naturall Philosophy, but in Medicine also, that by his skill in both these, he performed many admira-

ble things.

* Timens relates, that, the Etchan winds blowing very strongly, insomuch that they destroy'd the fruits, he gave order, that many Asses should be flead, and bottles made of their skins, and placed on the tops of the hills to receive the blasts; by which means the winds gave over: And upon him was conferred the attribute of Colusanemos, or Alexanemos, The chaser away of the winds.

Not unlike to this is that which Plutarch reports of him, that by Hopping up a cleft in a mountain, out of which there came an unwholsome southern blast to the plains, it is conceived, that he drove away the

plague out of that Country.

The same cure he wrought among the Selinuntians, by a different means; for they being, as Diodorus the Ephesian saith, insested by a plague, caused by the noysomnesse of the River, whereof the men dyed, neither could the women be, without much difficulty, delivered; Empedocles contrived, and at his own charge convey'd two other Rivers that ran neer, into this Channell; by which mixtion, the water became sweet, and the plague ceased.

d Another time, a young man drawing a fword upon Anchitus his d tamb. Vix, Pyth Hoste, (for that he had in publick judgment condemned his father to death) and being about to have killed him, Empedocles prevented it, and

immediately changing his Tune, and finging out of Homer,

Nepenthe valming anger, easing grief.

freed Auchitus his Host from death, and the young man from the crime of murder; who from thence-forward became one of his disciples, eminent amongst them.

e Hermippus saith, that he cured Panthea, a woman of Agrigentum, gi- e Lett.

ven over by all the Physicians.

But the most memorable cure was that which he performed upon a woman, that had layn seven daies dead, as Pliny tearms it; but, as Galen more exactly, out of Heraclides, describes it, breathlesse, and without pulse, differing in nothing from a dead body, saving that she had a little warmth about the middle parts of her body. The Book of Heraclides was entituled, The breath-lesse woman. And it was a controversie amongst the Physicians that were present, whether she were dead or alive. B Heraclides adds, that Empedecles acquainted Pausanias with the whole businesse, and that the breath-lesse woman could preserve her self thirty daies, without breathing or eating. Whence he tearms Empedecles both a Physician and a Prophet, construed even by his own verses.

Friends, who in spacious Agrigentum dwell, Busted in noble high designes, farewell.

A death-lesse god I am, mortall no more;
Honour'd by all, with Garlands cover'd o're;
Which, soon as e're I come to any Town,
Both men and women pay to me renown.

Thousands

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 \cap a

EMPEDOCLES.

Thou fands of men enquire the way to wealth, Some would divine, others restore to health.

Some there were who ascribed these to Goetick-Magick. Satyrus in his Lives relates, that Gorgias the Leontine, who had been disciple to Empedocles, used to say, that he himselfe had been present with him, when he practised Goetick; and that Empedocles, makes a profession thereof in his Poems, when he saith;

Medicines to strengthen age and cure disease,
Thou shalt be taught, for I am skill din these;
The wrath of restless winds thou shalt assuage,
Which blast the corn in their pernicious rage.
And when thou call st they shall come back again,
Rain thou shalt change to drought, and drought to rain,
By whose kind Moisture trees may sprout and thrive,
And make the dead quit Pluto and revive.

In fine, he was so much admired for these things, that when he went to the Olympick games, the eyes of all men were fixed on him; neither was their discourse of any thing so much as of Empedocles.

CHAP. V. His Death.

Is death, (faith Laertius) is variously reported. Heraclides, having related the story of the breath-lesse Woman, how much Empedocles was admired for raising a dead woman to life, addes, that he appointed a Sacrifice in the field of *Pisianax*, and invited thither many of his friends, amongst whom was Pausanias. After the feast was done, the company withdrew themselves to rest, but he stir'd not out of the place where he lay at supper. The next morning when they arose, he alone was missing, which giving them occasion to enquire after him of the servants, they said they knew not what was become of him, onely one of them faid, that about Mid-night he heard a great voice, calling Empedocles, whereupon rising up he saw a heavenly light, and a splendor of Torches, but norhing else. They were all amazed at this accident, and Pausanias going down, fent forth others to enquire more strictly, but was at last perswaded not to trouble himselse any further, saying that the thing that had fallen out deferved prayer, and that facrifice should be made to him as to a god. Hermippus faith, that he made the Sacrifice upon the cure he wrought on Panthea, and that the Persons invited were 80.

Hippobous affirms, that he rose up from his place and went to Lina, where he leaped into the fire, that he might leave behind him an opinion that he was a god; and that afterwards, it was discovered by one of his Sandalls, which the fire cast up again, for his sandalls were of brasse. But

this report Pansanias contradicts.

Diodorns the Ephesian, having told how se cured the Selinuntians of the plague, addes, that, the Selinuntians upon a time feasing by this river, Empedocles appeared to them, and they rising up worshipped him, and prayed to him as a god: which opinion he desiring to continue, cast himselfe into the fire.

This relation Timeus contradicts, affirming, that he departed into Peloponnesus, and never return'd; whereby it came to passe, that the manner

· of

EMPEDOCLES.

of his death is not known. He likewise in his fourth book expressely confutes Heraclides, for he proveth that Pissanax was a Syracusian, and had not any estate or field at Agrigentum; that Paus Junias, upon that report, erected, in memory of his friend, either a little Image or Chappell, as to a god, for he was rich. And how, sairth he, could be east himselfe into the stames of £ina, of which, being so far distant, he never makes any mention? Indeed he died in Pelopunnisus, and it is no wonder that his Tomb is not known, for it stath happened so to many others besides. Thus Timeus; adding, that Heraclides tells extraordinary things, as among the rest, the story of a man that fell out of the Moon.

Hippobosus affirms, that a statue of Empedocles cover'd, which stood first at Agrigensum, was afterwards plac'd before the Senate-house at Rome uncover'd, being brought thither by the Romans, of which, saith Lacrius,

there are yet some pictures.

Neanthes relates, that going in his Charior to a great solemnity at Messeum, he fell and broke his thigh; of which he died being 77. years old. His sepulchre is at Megara; but in the accompt of his years Aristotle differs, who saith he died at 60. Yet others affirm, he lived to 409. years of age. He flourished in the 84th. Olympiad.

But Democritus the Trozenian relates, in Homer's words, that,

About his need he knit a rope; and felt From a high cliffe; his foul went down to hell.

In the fore-mentioned Episse of Telanges, it is said, that being exceeding old he fell into the sea, and so died. Thus much for his death.

CHAP. VI. His Writings:

A Riftoile in his Sophist affirms, that Empedocles first found our Rheto-Laws.

A rick, Zeno Dialectick; and in his book concerning the Poets, that Empedocles's style was Homericall, and that he was weighty in his expressions, using Metaphors much, and other poeticall figures, and that having written, among other Poems, the passage of Xernes over the Hellespont, and a hymne to Apollo, they were both burnt; by a fister, or, as Hieronymus, a daughter of his: the hymne, upon mistake; the Persian Poem wintingly, for that it was impersect. He addes, that he wrote Tragedies also and Politicks: but Heraclides, son of Serapion, ascribes the Tragedies to another. Hieronymus saith, he lighted upon 43. of them; Neambes, that he wrote Tragedies when he was young, and that he had a fight of them.

Moreover he wrote books concerning Nature and Luftrations, which extended to 5000. verses, and a Medicinal difference containing 600. verses. His Lustrations, Clemens the Rhapsodist collected, and sung at the O-

lympick games, as Phavorinus faith in his Commentaries.

CHAP. VII. His Opinions.

TE held that there are four Blements, Fire, Aire, Water, Earth; and a Place two principall powers; Amity and Discord; one unitive, the other phil, 1. 3. discretive: for thus he writes;

g Plut. 2. 10.

I ibid.

m Leert.

EMPEDOCLES.

To the four roots of all, attention give;
The £.her Jove; Juno, by whom we live;
Next these w Pluto; Nettis last, whose eyes
Afford the mortall fountain fresh supplies.

He calls the Heat and Ether, Jupiter; the Aire, vitall Juno; the earth, Pluto; the Water, Nestis, and the Mortall Fountain. Lacrius cites it thus:

White Jove, and vitall Juno, Pluto then, And Neltis giving tears to the yes of men.

The Fire, saith he, he calls Jupiter; the Earth, Juno; the Aire, Pluto; the Water, Nestis. These are in an incessant mutation, whereby there is such an eternal production of things; whence he adds.

Sometimes by Friendship all are knit in one, Sometimes by Discord sever'd and undone.

b Before the four Elements, there are certain least fragments, eas it e Stob. Ecl. were elements of elements, of similar parts, and round.

d The World is one; the World is not the Universe, but a little part of

Phys. 1. 17. d 1 ne World is one; the volume a Plus, pl. 1.5, the Universe; the rest is sluggish matter.

e Plus. i. 30. Nature is nothing but the mixture and separation of the Elements; for so be saith in the first of his Physicks:

We otherwise; there's no such thing at all As that which Mortalls Death or Nature call. To Mixtion and Discretion all we one, On which the names of Nature men bestow.

f Plut. 2. 1. f The world is circumscribed by the circulation of the Sun, and that is the bound of it.

8 The right side of the world is that which is towards the Summer Tro-

pick, the left that which is towards the Winter Tropick.

h Plut. 1.24.

h He, as all those who held the world to be made of little bodies, introduced Concretions and Discretions, but deny'd Generation and Corruption, saying, That compounds are not made by quality and alteration, but by quantity and coagmentation.

i Flat. 2. 11. Heaven is solid, being made of aire condens'd by fire, like Crystall; it containeth a fiery and aeriall nature in both Hemisphears.

* The Stars are fiery, consisting of that fire which the Æther containing

k Plat. 2. 13. in it self, struck forth in its first secretion.

¹ The fixed Stars are fast ned to the Crystall of the Heavens, the Planets are loose.

The Sun is a great heap of fire, bigger than the Moon.

of the world, filling this Hemisphear, which is continually opposite to its splendor. As for that which we see, it is the light in that other Hemisphear, replenished with aire, mixed with heat; and the same is occasion'd by refraction from the earth, that is more round, entring into the Sun, which is of a Crystalline nature, and yet is trained and carried away together with the motion of that fire. But to speak more plainly and diffinctly, this is as much as to say, Tho Sun is nothing else, but the restection of that light of the fire which is about the earth.

• Ho

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He ascribed the reasons of the Solstices, or Tropicks of the Sun, to o Plut. 2. 23. the Sphear, that containeth him, and hindreth him from passing further; as also to the two Tropicks.

P The Moon is in form like a dish.

P Plut. 2. 27.

I The Moon is twice as far from the Sun, as the is from the Earth.

Laert.

Winter commeth when the aire is predominant in thicknesse, and is 9 Plut. 2. 3 to forced upward; Summer, when the fire is in like manner predominant, and r Plut. 3. 8. is driven downward.

The Sea is the sweat of the earth, burnt by the Sun, which squeezeth splan 3. 16.

that swear out of it.

The foul puts on the severall forms of all living creatures, and plants; Leen. whence he said of himself:

A Boy I was, then did a Maidbecome;
A Plant, Bird, Fish, and in the vast Sea swom.

The particular senses are affected according to the proportion of their u Plut. 4.9. pores and passages, namely, as the proper object of each sense is well disposed and fitted.

* Resemblances in Mirrours come by the means of certain destuxions x Plat, 4.14. gathered together, upon the superficies of the Mirrour, and accomplished by the fire that ariseth from the said Mirrour; and withall, transmuteth the aire that is before it, into which those fluxions are carried.

7 Plutarch faith, he mingled the visuall images and beams together, y Plut. 4. 12.

palling that which is made thereof, The rayes of a compound image.

² Hearing is perform'd by means of a wind within the hollow of the 2 Pluz 4. 16. ear, turned in manner of a forew, fitted and framed of purpose within the ear, hanging up, and bearen upon in manner of a bell.

* The Hegemonick is the confidence of the blood.

a Plut. 4. 5.

EPICHARMUS.

PICHARMUS also heard Pythagoras. He was of Cos, son of He'o- Lart. thales. At three months old, he was carried from Sicily to Megara, and from thence to Syracuse, as he himself saith in his Commentaries. On his image was this inscription:

As ftars exceeded by the radiant Sun, Streams by the Ocean, into which they run; So all by Epicharmus are surpast, On whose head Syracuse this Garland placed.

He wrote Commentaries, in which he discoursed Physiologically, and Sententiously, and Medicinally, and added little Notes to his Commentaries, by which they are known to be his. He died 90 years old.

Rr

ARCHI-

ARCHYTAS.

Lart.

RCHTTAS was of Tarentum, son of Mnesagoras, or (as Aristoxenus) of Hest yam. He also heard Pythagoras. This was he, by
whose means Plato, when Dionysim had a mind to put him to death,
was delivered. He was generally admired for all sorts of wertue.
He was seven times Generall of his own Country-men, whereas all
others were but once, the Law prohibiting, that they should not be oftner. There is extant an Epistle of his to Plato, to this effect.

Archytas to Pleto, Health.

T is well that you are recovered of your sicknesse; for, besides what you wrote, Damiscus hash informed us so. We took care of the Commentaries, and went to the Lucanians, where we discoursed with the sons of Ocellus. Part, concerning Laws, and a Kingdom, and Piety, and the Generation of all things, we have; and part, we have sent; the rest are not to be found at present: As soon as we find them, you shall have them.

Plate returned this Answer.

Plato to Archytas, Eunedista.

He Commentaries which you fent, we received with much joy, and exceedingly admire the Author, who seems to us to be a person worthy his Ancestors, who mere Myraans, some of those Trojans who went with Laomedon, good men, as the story speaks them. As for my Commentaries, concerning which you wrote, they are not polified, but as they are I have sent them; as for the enstody of them, we are both agreed, so that I shall need to enquire nothing of you. Farewell.

Aristoremus faith. He was never worsted in the Field; but once, through the envy of others, refign'd his charge, and then all his Souldiers *Lib.1.Od.28: were taken. It appears by * Horace, that he perished by shipwrack, who brings in a Marriner exposulating with him upon it, thus.

Thee the surveyor of the Sea and Land,
And the innumerous sand,
A little share of these small dusty grains,
Archytas now contains,
Hard by the Matine shore: It nought availed,
Since dye than must, thave scaled
The aerial Oxbs, or that thy soaring soul
Ore-run the wheeling Pole.

ARCHYTAS answers.

And so dy'd Pelop's father, at whose Feast's The gods themselves were guests;

And

And Tithon, who Aurora entertain'd: Minos, whom Jove designed Admission to his counsells; and again Dark Tartara desain,

Panchous fon, who, by his Target known, And from the (brine ta'ne down, Assested, that in Trojan Wars be breash'd,

And to black death bequeath'd

Nothing but skin and nerves, whom thos wilt yield In truth and nature skild.

But all mon to one endle se night are led, And once death's part must tread.

Some are stern Mars's Tropbies: Seas become The greedy Sailor's Temb.

The faces of young and old to gether crowd, No bead is difallowed

By mercilesse Proferpina; and me Imo th Illyrian Sea

The wind, which doth Orion's Star purfue, Unruly Auster threw.

But grudge not thou, kind Mariner, to spread On my unburied head

And bones, some few of the se loose sands; so may Furce Eurus turn away

Whatever threatens the Hesperian floods, On the Apulian woods,

Securing thee from harm a swelling tyde Of wealth on every finde

Flow on thee by great Jove and Neptune fent. Tarentum's President

If thou neglect, thou maist in future age

Thy guilt lesse sons engage In this offence, perhaps fate may recurn What's due unto thy scoru.

Vengeance may on my poor petition wait, And the: non ght expiate.

The stop is small, as thou failst on, thou maist Dust thrice upon me cast.

He invented Cranes and Screws, and made a Pidgeon of wood that flew; but when the once retted, could not rife. Of the duplication of a Cube, I have spoken formerly in the life of Plato.

Being angry with a Country-man, he said, What would I have done to cit de Amic.

thee, if I had not been angry?

He was very modelt, and abhained from obscene expressions; and if Al var hist.

there were a necessity of any, he wrote it upon the wall.

He faid, that if a man should go to heaven, and behold the nature of the world, and beauty of the stars, he would find, that the admiration of them, otherwise the most pleasing thing in the world, would be very unpleasant to him, if he had not one to communicate it unto.

He said, that it is as hard to find a man without deceit, as a Fish with-

out bones.

He said, That the Judge and Sanctuary is one; for he who hath received wrong flies to both.

He said, That every Common-wealth consists of three things, the Ru-

ALCM ÆON.

ler, the Ruled, and the Laws: whereof, the best ought to command; the worst, to be commanded.

de Senect.

Cicero, in the person of Caro, gives an account of an Oration of Archytau to this effect; That there is no pestilence more capitall given by nature to men, than corporeall pleasure, by which they are incited to run headstrong and unbridled on, to enjoy the lust of that greedy pleasure. Hence proceed betrayings of our Country; hence, subversions of Commonwealths; hence, private Treaties with enemies. In fine, there is no wickednesse, no mischief: to the undertaking whereof, this lusting after pleasure will not impell us: Rapes, Adulteries, and all fuch leudnesse, are provoked by no other allurements, than those of pleasure. And whereas Nature, or some god, hath not bestowed on man any thing more excellent than a mind, there is nothing so contrary to this divine gift, as pleasure; for, as long as pleasure rules, there is no place for Temperance, nor can vertue sublist under the jurisdiction of pleasure. Which, to understand the better, he advised to fancy to our selves some man, provoked by corporeals pleasure the greatest imaginable; and he conceived, that no man will doubt, but that as long as he took joy therein, he could fix his reason, his mind, his thoughts, upon nothing else. Wherefore there is nothing so detestable, nothing so pestilent, as pleasure; for, if it be great and long, it extinguisheth all the light of the mind.

There were four of this name; the first, this Philosopher; the second, of Myilene, a Musician; the third, wrote concerning Agriculture; the fourth, an Epigrammatick Poet. Some add the fifth, an Architect.

ALCMÆON.

Laert.

Laert.

chiefly addicted to Medicine, but studied Phisiology also, saying, There are many causes of human things. Phavorinus thinks him the first that wrote a Physicall Differentiation. He asserted, that the Moon hath an eternal nature. He was son of Perithus, as appeareth by the beginning of his Book; Alcmaon a Crotoman, son of Perithus, saith thus to Brontinus, and Leon, and Bathyllus, Of invisible and immortal things, the gods have a certain knowledge; men, conjecture, &c. He afferred the soul to be immortall, and that it moveth perpetually like the Sun.

Plut. pl.phil.

He afferted, that the Planets hold an opposite course to the fixed Stars, from West to East.

Plut. 4. 16.

We hear by the hollow of the ear; that resoundeth when the wind entereth into it, because all empty things make a sound.

Plut. 4. 18.

By moysture and warmth in the tongue, together with the softnesse thereof, all objects of taste are distinguished.

Plut. pl. 4, 17.

Reason, the principall part of the soul, is within the brain, and that by it we smell, drawing in scents and smells by respirations.

Why Mules are barren, see Plut. plac. phil. lib. 5. cap. 14.
The infant in the womb feeds by the whole body a for it such

Plnt. 5. 16.

The infant in the womb feeds by the whole body; for it sucketh and and draweth to it, like a spunge, of all the food, that which is good for nourishment.

Plut. 5. 17. Plut. 5. 24. The head is first made, as being the seat of reason.

Sleep is made by the return of blood into the confluent veins; Waking, is the diffusion of the said blood; Death, the utter departure thereof.

The

The equall distribution of the faculties of the body, moisture, hear, Plut. 5. 30. drinesse, cold, bitter, sweet, and the rest, is that which maintaineth. health; the predominance of any of them causeth sicknesse, for the predominance of one is the corruption of all the other, and is the cause of indisposition; the efficient, in respect of excessive heat or cold; the materiall in respect of abundance, or desect of humours; as in some there is, want of blood or brain; whereas health is a proportionable contemperation of all these qualities. STATE OF STATE OF STATE OF

HIPPASUS.

Ippasus was a Metapontine, (or as some affirm a Sybarire) a Py-Laert.
thagorean also. * Jamblichus saith he was drown'd in the Sea, a * de vit; Py just reward for his impiety, for that he had published the do-thag. ctrine of Pythagoras.

He afferted that fire is the principle of all things, of which all things are Larr. made, and into which all things refolve. All things are made by extinction of this fire; first, the grosser part of it, being contracted becometh earth, then the earth being loosened by the nature of the fire, becomes water; the water exhaled becomes aire. Again the world and all bodies that be dissolved in a constagration; fire therefore is the principle, for all things were made of it; and the end, because all things are resolved into it.

Likewise he held that there is a determinate time of the mutation of the world, and that the Universe is bounded and alwayes moved.

Demetrius faith, he left nothing extant in writing.

There was another of this name, a Lacedemonian, who wrote five books of the Lacedemonian Common-wealth.

PHILOLAUS.

Hilolans was of Crotona, a Pythagorean; of him it was that Plato wrote to Dion, to purchase some Pythagorean books; he was put to death upon suspicion, that he aimed at the Tyranny.

He afterred, that all things are made by Necessity and Harmony; and was the first that said the earth moveth circularly; which some ascribe

to Hiceras of Syracuse.

He wrote one book; which Hermippus (citing some other Author) affirms that Plato, when he went to Sicily to Diony sins, purchased of the kinsmen of Philolaus, paying for it 40 Alexandrian Minæ; and out of it took his Timeus. Others say that Dionysius gave it him, having taken it from a young man, Disciple to Philolaus, whom he freed out of Prison.

Demerrius saith, that Philolaus first published a Pythagorick discourse concerning nature, beginning thus, Nuture, and the whole world, and all

things in it, are aptly connected of infinites and finites.

Plut arch relates, that after the Pythagorean affociations were expelled the Cities, those who kept still together, being assembled in a house at Metapon: um, the * Cylonians set the house on fire, and burne them all except * So read heres Philolaus and Lyfis, who being young men, strong and active, escaped and through the fire. Philolans fled to the Lucanians, where some other friends

came

came to him, who gathering themselves together, over-master'd the Cylo-

nians. But of this formerly, in the life of Pythagoras,

He affirmed, that there is a two-fold corruption: one while, by fire falling from Heaven; another, by water out of the Moon, poured forth by the circumgyration of the Aire; the exhalations whereof become the food of the world.

Phat. 2, 20.

The substance of the Sun is, as it were of glasso, receiving the reverberation of all the fire in the world, and transmitting the light thereof to us, as it were through a strainer, as that fiery light in Heaven resembleth the Sun; then, that which proceedeth from it, is in form of a mirrour; and thirdly there is a splendor, which by way of resection from that mirrour, is spread upon its; and this we call the Sun, as it were the image of an Image.

Plut. 3. 13. The earth moveth round about the fire in an oblique Circle, as the Sun

and Moon do.

EUDOXUS.

Laert.

Udokus was of Guidns, son of Æschines; he was an Astrologer, Geometrician, Physician, and Law-giver; He learnt Geometry of Archysm; Medicine, of Philistro, the Sicilian, as Calimachus affirms.

Socion saith; he heard Plato also; for being 23. years old, and in a very mean condition, he was invited by the same of the Socratick Philosophers to go to Ashers; with Theomedon a Physician that maintained, and much affected him. He lived in the Pyrant; and went up every day to Ashers; where he heard the Sophists, and return'd. Thus he lived two months, and then went home; where his friends making a collection of money for him, he travelled to Agypt with Chrysoppus a Physician, carrying along with him Letters of recommendation from Agestant to Netrans, who recommended him to the Priests. There he lived a year and four months, shaving his eye-brows; and wrote, as some think, his history of eight years. Thence he went to Chaicus, and to Proponte, teaching Philosophy; and to Munsolus. At last, having gotten together many Disciples, he return dto Athens, to vex Plato, as some conceive, for having formerly rejected him. Some say, that Plato making a seast, he taught him the way of placing his guests, in the sigure of a semicircle.

Nicomachus son of Aristotle saith, he asserted pleasure to be the chief

good.

He was much honoured in his owne Country, as appears by the Decree made concerning him. He was very eminent also among the Greeks, for he gave lawes to some Cities, and taught them (as Hermippus affirms) Astrology and Geometry; and many other excellent things.

He had three Daughters, Alia, Philius, and Dolphis. Eratosthenes affirms, he wrote words suchows; but others, that the Egyptians wrote them in their owne Language, and that Aristoxenus translated them into

Greek.

From him Chrysippus the Gnidian, son of Erineus, received all that he wrote concerning the Gods, and the World, and Meteors.

He lest many excellent Writings.

He had a fon, Aristagoras, father to Chrysippus, the disciple of Aethlius.

EUDOXUS.

He flourished in the 103. Olympiad; died 53. years old. When he lived in Egyp: with Johnniphus, a Heliopolicane, an Oxe licked his garment; whereupon the Priests fore-told that he should be very eminent, but not long liv'd. Thus Laertins.

If therefore he lived about the 103. Olympiad, and in the 23d, year of his age, heard Plato, Eufebius seems to be mistaken, who assirms, he stourished in the beginning of the 97. Olympiad, which was seven years after the death of Socrates, at what time Eudoxus could not have attained any eminence, if he were Disciple to Plato, as Cicero also affirms he was; Strabo, that he went with Plato into Ægypt; Suidas, that he was contemporary with him.

Or his writings are mentioned Ochaeteris; see Censorinus, de Die natali.

Cap. 18.

This περιοδος, cited by Athenaus and others; perhaps the same Strabe calls

The περιτον Ευδοξον 150ρ λαν; It consisted of many books, the 7th. cited

by Stephanus, and Porphyrius.

Phanomena; mentioned by the anonymous Writer of the life of Ara-

SHS.

There were others of this name; * one of Rhodes, a Historian; ano-Leve. ther, of Sicily, a Comick Poet; another of Gnidus, a Physician; * ano- * Strabo. 2. ther, of Cyzicus. Hitherto, of the Pythagorean Philosophers. Plin. 2.6,7.

FINIS.

RUDOX W

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HISTORY OF PHILOSOPHY

The Second Part:

Containing the Heraclitian Sect.



LONDON,
Printed for Humpbrey Moseley and Thomas Dring.
Anno 1659.

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est the spinor of foly and interest which



HERACLITVS.



native expedities Country, Purents ; Masters.



S the Ismirk Sect, which was so named from the place of its institution, communicated that denomination Vin generall to all the Sects that were descended from it, though founded in other places; So the Pythaguseas Sea, being from the Country where it was planted termed Italick, all the Sects that sprung out of it, though some of them had their beginning farre from traly; were included under the generall notion

of Italick. Of these there were four the Heraelitian, the Eleanick, the Scoprick (or Pyrrhonian), and the Epiconean.

The Author of the fiest was Hernelieus, an " Ephelian; his Father, by " Cie, Laert, Lacreines called Ptofo, by Clomens Banfo, by Snidas Bloffo, or Planco, or Claich dec. he) mother of Heranion: He had also an uncle, Heraeleodorns, whom he men- Strom, 1. tions in his : Epittles.

Aristonymus saith, that whilst he was yet young he was the wisest of : Smb. Serm. all men, because the knew that he knew nothing; Lacrius, that he was 21. admirable from his Childhood; for, whilst he was young he nied to fay that he knew nothing, and when he was grown up, that he knew all

Lucroins adds; that he heard noman, bus profess dihar he himself made inquiry, and fought out all things of himself. But the learned Casaubon justly doubts, that Isan mistakes the meaning of those words, and that they rather referre to a strict inquiry, which he used to make into himself, according to the Delphian morto, Know the felf; to which effect .: Plutarch "adv. Color. commends as a memorable faying of his, I have been feeking our my felf. And Laerthas himself acknowledgeth, upon the testimony of Sotion, that some affirmed, be heard Xenophanes ; to whom Suidas adds, Hippafus the Tythaoorean.

.. He flourissied about the 69th Olympiad, in the time of Daring .. Larr. ANT Wis.

Tt 2

CHAP.

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CAAP. 11. How he lived at Ephesus.

* Strom. 1.
Where perhaps read
monutadin
viewalisto
Sansi.

* Leert.
. ibid.

Aertius saith he was of a high spirit, contemning others, as appears by a book of his [perhaps the fifth book of Politick; out of which Clemens seems to cite the same sentence] wherein he saith, " Much Dearning in"spraits not the mind, for then it would have instructed Hesiod and Pythagoras,
as also Xenophanes and Hecatzus, for there is but one wise thing; which is to know when to govern all by all: He also said that Homer deserved to be thrown out of the Schools and beaten; as also Architechus.

As a further * argument of the greatness of his spirit, Amilbenes relates that he gave the Kingdome to his brother; Laertius, that being desired to take upon him the supream power, he sleighted it, because the City was preposses d with an ill way of Government; and retiring to the Temple of Diana, played at Dice there with the boyes, saying to the Ephesians that shood about him, "Worst of men, what do you wonder at! Is it not better to do thus, than to govern you?

Much offended was he with the Ephelians for that they had banished his friend Hermoderus, in whose behalf he reproved them sharply, writing thus; The Ephelians deserve to dye all Children, and to leave their City to Children, for that they cast out Hermodorus the most excellent among st them, saying. Let not one of us be more excellent than the rest y and if there be any such let him go to another place, and live among st other people.

": Epist. Grec.

Darius King of Persia wrote to the Ephelians to repeal the banishmens of Hermodorus, and to restore him to his Patrimony. He wrote also to Heraclaus, inviting him to come and live with him; the Letter was to this estect.

: Epifl. Grac. & Lacre. : I King Darius salute Heraclius, the Ephesian a wise person.

YOu have put forth a Book concerning Nature, hard to be understood and interpreted; but by so much as I under stand of it, it seems to promise the Theory of the whole World, and of the things that depend hereon, which consist in divine motion, and by many questions and doctrines, as well to those who are skilfull in the Greek learning, as to others very'd in Meteorologie and other Learning, to doubt what is the true meaning of what you have written. King Datius therefore, Son of Hystaspes, desires to participate of your Learning, and of the Greek Institution. Come as soon as you canto my presence and royall Relace; for the Greeks, for the most part, are not obsequious to wise men, but despise the good things which they deliver. With me you shall have the first place, and dayly honour and titles; your way of living shall be as noble as your Instructions.

But Heraclicus, refused his offer, returning him this Answer.

Heraclitus to Darius the King, Son of Hystaspes; Health.

A LL men living refrain from truth and instice, and pursue unsatiablenesse and vain-glory, by reason of their folly; but I, having forgot all evill, and shunning the society of imbred envy and pride, will never come to the Kingdome of Persia, being contented with a little, according to my own mind.

Demetrius affirms he sleighted the Athenians also, who had a great respect for him.

Lacrt.

He

He continually bewaited the wicked lives of men, and at often as he came abroad among ft them fell a weeping, considering that all things which are done are misery.

CHAP. III.

His Retirement.

A Tibe last, saith Laertins, growing into a great hatred of mankind, be retired to the mountains and lived there, feeding upon grasse and herbis, the dislike which he had of the Ephelians being much exasperated by a distrespect they shewed to him; whence, .: Demetrins assirms, that, the Ephelians seing him, he betook himself to a private life; the occasion is related by himself in :: two Epistles to Hermodorus; the first, is this.

Heraclius to Hermodorus.

Dee not angry any longer in your own Cause, Hermodorm; Enthycles. BSon of that Nycophon who committed facriledge, bath endicted me of impiery (overcomming me by his ignorance who am excellent in wisdome) for that upon the Altar by which I stood I wrote my name, making my self, of a man, a god. Thus I shall be condemned of impiety by the impious. What think you & I shall seem impious to them for dissenting from them in opinion concerning the Gods. If blind men were to judge of fight, they would say that blindnesse were fight: but, O ye ignorant men, teach us first what God is, that when you declare us to be impious you may be believed. Where is God, shut up in Temples? O pious men, who place God in the dark. It is a reproach to a man to tell him he is a stone. but of God you professe, as a truth and in his commendations, he is born You ignorant people! you know not, that God is not made with hands, neither hath he any basis from the beginning, nor hath one circumference; but the whole world, adorned with living Creatures, Planes, and Starres, is his mantion. But if you your felves are unlearned, let not my learning be construed impiety. Learn wildome and understand; but you will not neither do I force you. You grow old with ignorance and rejoyce in your own wickedness. Hercules was not, as Homer bely'd him to be, a murtherer of Strangers. What was it that deified him 🔰 his own integrity, and fortitude, by which he perform'd so many Labours. Am not I then. O ye men, good also? I was mistaken, when I asked you; for though you should say the contrary, yet I am good, and have performed many difficult Labours. I have overcome pleasures; I have overcome riches: I have overcome ambirion; I have malter'd cowardice; I have master'd flartery: fear hath nothing to object against me, drunkennesse hath nothing to object against messorrow is afraid of me; anger is afraid of me; I have won the Garland in fighting against these adversaries, a task which was imposed on me by my self, not by Euristheus. Will you not give over to flander Wildome, and to press your own sinns and crimes upon your selves ? If you could return to life 500, years hence, you would find Heraclitas still alive but not the least print of your names. I shall equalize, by reason of my Learning, the lives of Cities and Nations I shall never be silenc'd. If the City of the Ephesians were razed to the ground, and all their alters delitoy'd, yet will the Souls of men be the places to preserve my memory. I will also marry Hebe, not the Hebe of Hercules, he will alwayes be with her himself; mine is another. Vertue hath brought forth many and bestow'd one upon Home, another upon U a Hefiod

Hessia, and to every good man one, which is the renown of his Learning. Am not I wifer than Embycles, who alone know God? But thou being bold and impious thy self think's him God who is not God: If the Altar of God be not erected, there is not God; but if the Altar of one that is not God be erected, then he is God, as if stones, were witnesses of the Gods. His works should bear witnesse of him, as those of the Sun, night and day, bear witnesse; the four seasons of the year artishis witnesses; the whole fruitfull earth is his witnesse; the Moon is his work, a heavenly testimony.

The other Epistle is this.

To Hermedoius.

I Understand that the Ephesians are about to make a law against me, most illegally; for it is not a Law which is made for a fingle person, but judgment: the Ephesians know not that a judge is different from a Lawgiver, and this is so much the better, for shat it is uncertain who shall transgresse it : But the Judge seeth before his eyes the person that is to fuffers. They know, Hermoderm, that I affifted you in the framing of Laws, and therefore will banish me, but not before they have confuted themselves. They decree, that he who laughs not and hates mankind shall depart the City before the Sun rise; this is the law they would make. There is no man, Hermodonus, but laughs, except Heraclinis cand fo they banish me. O ye men! Will yo not learn, why I never laugh? It is not that I have men, but their wickednesse; write your Law thus. Whofoever bareth wickednesse, let him depart the City, and I will be the first that shall go, willing to forsake, not my Country, but the malice of my Country-men. Write your decree over again. But if you grant there is wickednesse and vice amongst the Ephesians, and that I have you for it, why should not I make a juster Law, Than they, who through their wickednesse are the occasion that Heraclius never laughs, should depart this life:Ortather let them be fined great sums, for the losse of Wealth will more affired your this is death to you. You have done me wrong in taking away that which God gave me, and banishing me unjustly. Shall I therefore love you? first, for that you have taken all joy away from me, and not ceating there, oppresse me with lavvs and exile; for whill I live In the City, I am banished from you? With whom do I commit adultery With what company do I commit murther? With whom am I drunk ? With whom do I joyn in wickednesse? I corrupt none; I in jure none; I am alone in the City. You have made it a defart by your wickednesse. Harh Heraclines made your Forum honest? No: but Heraclines would have made you and the whole City good; but you would not. I would do it; and am a lawro others; I am the only person that ought not to be punished by the City. Do you wonder that I never laugh? I wonder at You, that you can rejoyce and do wrong; for those that do unjustly ought to have a fowre look. If you would give me an opportunity of laughter, live in peace a and contest not unjustly: you carry swords in your tongues, plunder wealth, ravish women, poyson friends, commit sacriledge, betray the thult the people repose in you, take away mens lives by corcure every man is full of a severall wickednesse. Shall I laugh when I fee men do thefe things? Their garments, beards, and heads ordered with unnecessary care a Mother desented by a wicked Son, or young men confurning their partimony, or a Citizen whose wife is taken from him, or a Virgin ravish'd, or a Concubine entertained as a wife, or one impudent young

HERACLITUS.

young man courted by the whole City, or deadly poisons by unguents, or some at featts, filling their bellies more with poison then with dainties, or the people treating of publick affairs in the Theatre? Vertue more rigid then vice, would strike me blind, if I should laugh at your Wars. By Musick; Pipes, and stripes you are excited to things contrary to all Harmony. Iton, a metrall more proper for ploughs and tillage, is fitted for flaughrer and death. You injure the Gods, warlike Minerva, and Mars, sirnamed Engalius: Men raising armies against men, cover to kill one another, punish them who forfake the field, for not being murdetous; and honour, as valiant, such as are drunk with blood; but Lyons arme not themselves against one another; Horses betake not themselves to swords; the Eagle buckles not on a breast-plate against an eagle. No other Creatures use instruments of War, their limbs are their weapons. Hornes are the arms of those, beaks of these, wings of others, Swiftnesse to some; bignesse, smallnesse, swimming, to others; to many their breath; no irrationalt Creature useth a sword, but keeps it self within the lawes, to which it is design'd by Nature; but mandoth not so, more blameable, because more understanding. You must wish for an end of your Warres, if you would take me off from this severity. Not worse then these internall dissentions, is, your depopulations of Cities, tor, menting aged perfons, ravishing wives, taking away children from their Mothers and Nurses, defiling beds, vicining Virgins, abuling boyes, calling free persons into bonds, demolishing the Temples of the gods, digging up the Monuments of the Heroes, triumphing in wickednesse, and offering granulatory sacrifices to the gods, for these unjust actions. About these, without laughing, you contest in peace by Argument, and in War with Steel. You force away Justice by your Swords. Hermadarus, is banished for writing Laws, Heraclius is banished for impiety; the Cities are deferred of Justice, the Desarts of Injustice. The people have built walls, as testimonies of the wickednesse of the inhabitants, shutting up your own lives. You are all fenced with houses; there are other walls of wickednesse, enemies within you, your own Country-men; enemies without you, strangers: All enemies, no friends. Can I laugh, seeing for many enemies? You think the wealth of other men is your own; you think the wives of other men are your own. You lay the yoke of ferrirude upon free persons; you devour the living; you violate the Laws; you ratifie wickednesse by Law; you do violence to all such as consent nor to your justice. Your Laws themselves convince you of injustices for if they were not, you would go wholly unpunished; whereas now you are a little restrained, and, by sear of posishment, with-held from the utmost injustice.

There is a third Epissie of his to the same person, expressing no lesse disastection to the Ephesians.

on the state of th

HERA-

Heraclitus to Hermodorns.

Ive me notice, Hermodorus, when you intend to go to Italy; may the Gods and Demons of that place receive you kindly. I dreamt, that I beheld all the Diadems of the whole world, make their addresse to your Lawes, and, shutting their mouths after the Persian manner, adore them, they being seated above all the rest. The Ephesians will adore thee, when thou art dead, when thy lawes shall bear a generall sway; then necessity will force them to use them, for God hath taken away the power from them, and they have acknowledg'd themselves worthy of servitude. This I learnt from the more ancient. All Asia is reduced by the King [of Persia] and the Ephesians are spoiled. They are not accustomed to true liberty and dominion, and now it is very likely will be obedient, if they are commanded to lament and accuse the gods for not giving them riches. It is the part of blind men, not of a good man, to value the goods of Fortune. The Sibyll frequently hinted this, that from Greece there should come a wife man into Italy. The Sybill knew thee so many ages since, Hermodorus; even then thou wert in being: but the Ephesians will not yet see him, whom Truth acknowledged, by the mouth of a Woman, divinely inspir'd. A testimony is given of your wisdome; but the Ephesians disallow the re-Rimony of a god: they shall smart for their insolence, and even now do fmart for it, having an ill opinion of us also. God punisheth not by taking away riches, he rather allowes them to the wicked, as an aggravation of their crimes, that, abounding in wealth, their offences may be more notorious to all men; for poverty is a veile. I wish fortune may not forsake you, that all men may see your wickednesse. But farewell they; as for you, acquaint me with the time of your departure, for I would by all means meet you, and discourse with you a little, amongst other things, concerning Lawes. I had committed it to writing, but that I thought it fit rather to be conceal'd: nothing is more conceal'd then when one man fpeaks to another alone, and especially when Heraclitus to Hermoderus. The ordinary fore of men differ not from broken pitchers which can hold nothing, but let it run out by babling. The Athenians being Autochthones, knew the nature of men, that, being made of earth, they have crasse minds, and therefore instituted them in a secrecy and silence of Mysteries, that they might hold their peace through sear, not out of judgement, and that it might be no longer hard for them to practife silence.

CHAP. IIII. His sicknesse and Death.

Leers.

The diet which he used in the mountains, being nothing but grasse and herbs brought him into a dropsie, whereupon he was constrained to returne to the City. The account of his sicknesse receive from himselse, * Epist, Grac. in * two Epistles to Amphidamas. The first is this.

HERA-

Heraclitus to Amphidamas.

Am fallen fick, Amphidamas, of a Dropsie. Whatsoever is in us, if it ger the dominion, it becomes a disease. Excesse of hear is a feaver ; excesse of cold, a palsey; excesse of wind, Collick. My disease comes from excesse of moisture. The soul is something divine, that keeps all these in due proportion; the first thing is health, nature her selfe is health; we cannot fore-see what is contrary to nature, but after that it happens. I know the nature of the world, Iknow that of man; Iknow diseases, I know health; I will cure my selfe, I will imitate God, who makes equals the inequalities of the world, committing it to the Sun. Heraclitus shall not dye of this disease; the disease of Heraclius shall dye by good direction. In the Universe moist things are dried up, hot things are made cold. My wisdome knoweth the wayes of nature; it knowes the cure of sicknesse: but if my body be over-press'd, it must descend to the destin'd place; neverthelesse my soul shall not descend, but being a thing immorrall shall flye up on high to Heaven. The atheriall Mansions shall receive me, and I will accuse the Ephesians. I shall converse, not with men, but with Gods; I shall not build alters to others, but others to me. Enthycles shall not charge me with impiery; but I, him, of malice. They wonder that Heracliens look'd alwayes sad; they wonder not that men are alwayes wicked. Withhold from your wickedness, and perhaps I shall smile. My sickness is the more gentle to me, for that I am not amongst men, but alone; and perhaps for that my Soul presageth she shall shortly be freed out of this prison, and looking through her shatter'd body, calls to mind her own Country, from whence she came to encompass this transitory mortall body, which to others feems built up of flegme, choler, purulent matter, blood, nerves, bones and flesh; for unless passions did contrive pains, we should never go out of it.

The second Epistle was to this effect.

To the same,

HE Physicians, Amphidamas, met together, and were very diligent I about the cure of my sicknesse, but knew neither art nor nature; they would have it to be this, and to be that, but knew neither. They did nothing but fosten my belly with feeling it, as if it had been a leather-bottle; yet some of them would have undertaken the cure, but I would not allow it before I had required an account of the disease, which they could not give me; neither were they roo hard for me, but I for them. faid I, can you be masters of piping, when one that is not a piper hath over-match'd you. I shall cure my self sooner than you can, if you will but teach me how a drought may be made of a thower; but they not understanding my question held their peace, and were much at a losse in their own Science. I have known others cured, not by them, but by chance. These men, Amphidamas, do wickedly, professing Arts which they have nor, and undertaking the cure of that which they understand not, bringing death to men under the pretext and name of Art, doing wrong both to Art and Nature. It is abhominable to professe ignorance, but more abhominable to profess an Art of which we are ignorant. What delight take they in lying, but that by deceit they grow rich? It were better for them to begge, for then they would be pirtied, but now they are hated for doing wrong and lying. Other Arts are more fortunate; these are eafily confuted, the better more hardly. These were the men that took compation of me in the City; not a Physician amongs them, but all Couieners and Impoltors, who fell cheats of Art for mony. They kill'd Heracleodorus my Uncle, and took mony for it, and were not able to tell me the cause of my distemper, and how a drought might be made out of an excelle of moyllure. They are ignorant that God cures the great bodyes in the World, reducing their inequality to an eeven temper, that he makes whole those that are broken, stops such as are falling, gathers the dispersed together into one body, polisheth the deformed, those which are taken he puts into Custody, those which slye he pursues, illuminates the dark with his light, terminates the infinite with certain bounds, gives form to those which have none, gives sight to things void of sense, perme-ates through all substance, striking, composing, dissolving, condensing, diffusing: he dissolves the dry into moist, he condenseth the loose air, and continually moveth the things above, setleth those beneath. This is the cure of the fickly world; This I will imitate in my felf; to all the rest I bid farewell.

bid farewell

Liert.

Thus having demanded of the Physicians anigmatically, Whether they could of a shower make a drought, they not understanding him, he shut himself up in an Oxe-stall, hoping that the hydropicall humours would be extracted by the warmth of the dung; but that doing him no good, he

dyed, having lived 60. years.

Harmippus relates, that he demanded of the Physicians, Whether they could squeeze the water out of the inward parts of his body; which they acknowledging they could not do, he say'd himself in the Sun, and commanded his Servants to playster him all over with Cow-dung, in which posture he dyed the next day, and was buried in the Forum. Nearthes of Cyzicum saith, that they could not get off the Cow-dung, and not being known in that condition by the Dogs, they tore him to pieces.

But Aristo saith, he was cur'd of this dropsie, and dyed afterwards of

some other disease, which Hippobotus confirms.

Laertius reckons five of this Name. This Philosopher the first.

The fecond, a Lyrick Poet, who writ an encomium of the twelve gods.

The third an Elegiack Poet, of Halicarnassus; uponwhom Callimachus

hath an Epigram.

The fourth of Lesbus, who writ the Macedonick.

The fifth a Jester. To whom adde, mentioned by Athaness, another, of Mitplene, a Jugler; and lastly, one of Tarenum, a Lutenist, who play'd at the marriage of Alexander.

Clem.Ales. Strom. 1. It is reported of Heraclieus the Philosopher, that he perswaded Melancomas a Tyrant, to lay down his Crown.

CHAP.

CHAP, V. His Apothegms.

OF his Apothegms and morall Sentences, are remembred these:
He said, that we ought to take more care to extinguish contumely,
then the hornest fire, and that a people ought to sight for their Laws, as
well as for their Walls.

Deriding the facrifices, whereby they thought that the Gods were El. Cret. in pacified, These, saith he, cleanse themselves by polluting themselves Nazienz. Orat with blood, as if a man should go into the dirt to wash himself.

He faid that he wholly contemped his body, and esteemed it more vile suid. than dross; yet would take care for the cure of it, as long as God should

command him to use it as an Instrument.

Of all the discourses that ever I heard, none came so far as to prove that Sub. Ser. 32 wildome is something separate from all other things; A solitary man is either a God or a Beast.

Even the Eyes and Eares of fools that have rude minds are tainted Ser. 40

with ill.

It concerneth every man to know himselfe and to govern himselfe Ser. S.

prudently.

Being defired by the Citizens, to make some discourse concerning Plus de Garconcord, he went up into the chaire, and taking a cupfull of water, sprink-rol.

led some meal and penny-royall into it, and having drunk it off went away; giving them to understand, that Cities might be preserved in peace
and concord, if the Inhabitants would be content with a little, and not
affect coldy superfluities.

It is hard to conceale rudenesse at any time, but especially in Sub. Ser, 18.

Winc.

A Drunken man reels and is led by a Child; his soul is wet, and knows Ser. 17: not whither she goeth; a dry soul is the wifest and best.

He said that the wit of a man is his Genius.

Being asked by one, Why he held his peace; he answer'd, That you may Lant.

He said that the King to whom the Delphian Oracle belongs, neither Plat de Pyth.

speaks, nor conceals, but gives signs.

It is all one to be living and dead, waking and fleeping, young and old; Confilad Apolfor each of these alternately changeth into the other.

Hee feemed to blame Generation, faying, that those who are borne clem. Strom. 4. will live and dye, or rather rest, and leave behind them Children to dye

Unlesse a man hoperhetat which is not to be hoped for, he shall not Strom, 2. find that which is inscrutable, and hath no passage whereby he may come at it. This, Clemens calls a kind of paraphrase upon that of the Propher, (Esay. 6.) Unlesse you believe you hall not understand.

Reproving some incredulous persons, he said, They can neither hear nor Smm.6.

ſpeak.

How can that light which never fers, be hidden or obscured, (meaning Smon. 2)

Justice shall seize upon the framers and witnesses of false things.

CHAP.

CHAP. VI.

His Writings.

The Treatise (saith Laering) which goeth abroad under his name, is a continued discourse of Nature. It is divided into three Books; one, concerning the Universe; the second, Politick; the third, Theologick. This Book he deposited in the Temple of Diana, and, as some affirm, he affected to write obscurely, (whence called our terrors, dark) that he might be read onely by the more learned, and not become contemptible, by being read by the Vulgar; which Timon implies, saying:

'Mong st these the great Confounder did arise, Dark Heraclitus, he that doth despise The Multitude

And perhaps it conduced not a little to the obscurity of his writings, that, through excesse of melancholly, as Theophrassaith, he began many things, and left them unfinish'd, and many times wrote contrary

things.

Aristo relates, that Europides brought this Book of Heraclitus to Socrates to be read; and asking his opinion of it: "The things, saith Socrates, which I understand in it, are excellent, and so, I suppose, are those which I understand not; But they require a Delian Diver, (one that is able to explain Oracles). But Seleucus the Grammarian, citing one Croso, saith, That a certain person named Croses, brought this Book first among the Grecians, and said, It required a Delian Diver; for onely such a one could escape drowning it it. Some entitle it, The Muses; others, Concerning Nature; Diodotus, An exast rule to steer life by; others, The Judgment of Manners, the Ornament of one Institution above all.

Yet Laertins gives this judgment of that Treatife, that sometimes he writes so clearly and plainly, that any man may understand it, and discern the heighth of his mind; adding, that his style was very short and

sound.

There were many that explain'd and commented upon his Book: of whom were Antisthenes, and Heraclides of Fontus, and Cleanthes of Pontus, and Spharus the Stoick; as also Pausanias, who was sirnamed the Heraclisist, and Nicomedes, and Dionysius; and, of Grammarians, Diodotus, who denies the Book concerning Nature to be his; but admits that of Politick, alledging, that what he saith of Nature, is onely brought in by way of example.

Hieronymus Taith, that Scythimus, an Iambick Poet, wrote against him in

Verse.

CHAP.

CHAP. VII. His Doctrine.

Acreins saith, that his Writings gained so great a reputation, that the followers of his Sect were, from him, called Heraclitians. His assertions were these.

SECT. 1.

That Fire is the principle of all things.

E held that * Fire is the principle of all things; for of fire all things a Plat, place are made, and into fire all things shall resolve; or, as Laertius, that 1.3. fire is the element, and the vicissitude of fire generates all things by rarefaction and condensation, (but he delivers nothing plainly.) That all things are made by Contrariety, and the whole flowes like a River. That the Universe is bounded, and that there is one world, which was made of Fire; and shall again be set on fire, by certain periods for ever, and that this is done by face. That, of the contraries, that which conduceth to generation is named, War and Contention; that which to conflagration, Concord, and Peace. That mutation is a way up and down, and that the World is made by it, for the fire being condensed growerh humid and settles into water, the water condensed turns into Earth; this is the way down. Again, the earth is diffused, of which is made water; of the water, almost all things else, meaning the exhalation out of the Sea; this is the way up. That there are made exhalations from the earth and from the sea, some whereof are bright and pure, others dark: the fire is augmented by the bright, the water by the rest; but what that is which includes all, he declares not. Hitherto Laertinu.

b Plutarch delivers it thus. That all things are made by extinction of bloccied this fire; first the grosser part of it being contracted, becometh earth; then the earth being loosened by the nature of the fire, becomes water; the water exhaled, becomes aire. Again, the World and all bodies shall be diffolved in a constagration: fire therefore is the principle, for all things were made of it; and the end, because all things are resolved into it.

This is further explain'd by c Clemens Alexandrinus, out of the words e Strom, of Heraclieus. That he held, (faith Clemens) the Universe to be eternall, is manifest, for that he saich, the Universe was not made by any, either God or Man, but was, is, and shall he an ever living fire, kindling measures, and quenching measures.

That he held this world was generated, and shall perish, is manifest also stom his saying, The conversions of fire, first sea, then the halfe of sea, earth, the half prester, meaning that by the power of that fire, the word and God, who governeth all things, turneth by aire into moisture, the seed as it were of the disposure of the World, which he calleth sea. Of this again is generated heaven and earth, and all things that are in them.

Lastly, how it returns to its first condition, and becomes fire again, he showes thus. The sea is diffused, and measured according to the same proportion as it was first, before it was earth, the like bappens to the other Elements. Thus Clemens.

Moreover he held, d that the foul of the world is an exhalation of the d Plut. humid parts thereof, and that the effence of fate is a reason (or propor - 4.3. tion) permeating through the Universe, which fate is an athereal bo- e Plus. plas.

Yy

dy, 1.28.

f Laert.

dy, the feed of the generation of all things; for fall things are done by

This opinion, (that fire is the principle of all things) was afferted also by Hippafus the Pythagorean; whom Plutarch, in the accompt which he gives of it, joynes with Heraclius; and it is probable, that Heraclius being his Disciple, received it from him.

g Plutarch addes, that he introduced Juyudtia' τινα ελαχισα, certain shag plac. 1, 13.

rings, the least of things, and not divisible.

SECT. 2.

Of the Stars, San, Moon, day, night, &c.

a Laert.

*IN the world there are certain Scaphæ, things in the fashion of boats, I the hollow sides whereof are turned towards us, in which certain shining exhalations are crowded, which cause flames. These flames are the starres, nourished by exhalations, arising out of the earth. Of these, the flame of the Sun is the brightest and hottest, by reason, that the other starres are more distant from the earth, and therefore shine, and heat lesse.

b Laert. 2. 22. d Laert. c Stob. f Plut. plac. 3. 24 Laert.

b The Sun is just as big as he seems to be, chis figure like that of a boat, c Piut. plac. the hollow part turned downwards, d He is in a transparent and unmixt place, (ethat is in the purer aire,) and keeps a proportionable distance from us, by which means he heateth and shineth more then the Moon. He happens to be eclipsed by reason of his boat-like figure, when the hollow thereof is turned upwards, and the convexe part downwards to-

g lut. plac. 2. 25. h Plut.

only in the street

2. 27.

i Laert.

k Plut, p. 1 Laert.

g The Moon is a kind of earth encompassed with a mist, h in form like a boat; I she is nighest the earth, and moved in a place that is not pure, the groffer aire. k She is eclipfed, when the hollow part is turned upwards; and the variety of appearances, which she hath in a month, are caused by the

turning of her hollow part upwards by degrees.

Day, night, months, hours, years, showers, winds, and the like, are caused by different exhalations: for a splendid exhalation flaming in the circle of the Sun, makes it day; the contrary being predominant, makes it night; the hear of the splendid increasing maketh Summer; the moiflure of the dark abounding maketh winter. Suitably to these he explained the causes of other things; but of the Earth he said nothing, nor of the

Scaphæ.

SECT. 3. Of the ebbing and flowing of the Sea.

Plut. plac. 3. He ebbing and flowing of the sea is cansed by the Sun, which stirreth, raiseth, and carrieth about with him the most part of the winds, which coming to blow upon the Ocean, cause the Atlantick sea to swell, and so make the fluxe or high water; but when the same are allay'd, the . sea falleth low, and so causeth a refluxe and ebbe.

SECT.

SECT. 4.

Of living Creatures.

F the nature of the Soul he said, It is so prosound as that it cannot a Eaert.

by any means be found out: he onely afferted b that it is, as all b Plut. plac.

other things are, an exhalation; that which is without, and that which is 4.3.

within, being all of one nature: it is incorporeall and alwayes in fluxion.

Aristot. de an.

That it is moved, is evident from its being moved; c Of souls, the dry is c Stob. se. 17.

the wisest and best.

d Man beginneth to be perfect about his second seventh year, at what d Plut. place time the generative vigour beginneth to move: for then Trees begin to be 5.23. perfect, when they begin to bring forth; for as long as they bear no fruit, they are immature, and imperfect. Moreover, at that time a man comes to the knowledge of good and ill, and is capable of being instructed there-

FINIS.

THE

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XENOPHANES.



XENOPHANES.

CHAP. L. His Life.



of Magna Gracia, founded in the time of Crrus by a Colomy of Magna Gracia, founded in the time of Crrus by a Colomy of Magna Gracia, founded in the time of Crrus by a Colomy of Magna Gracia, founded in the time of Larpagus, some made their escape by night and came into this part of Itali, where they built a City which they named Elea, Helea, or Hyela, either from Elea the River of that place, or as: fome conceive, in allusion: Diens, Halle to the Marshes round about it.

Of this City were Parmenides, Zeno, and Leucippus; who being eminent persons of one Sect., from them the Sect it selfe was termed E-leatick.

But its first Institutor was Zenophanes. The Eleatick Sect, saith * Clemens, * Street, was begun by Zenophanes the Colophanian, who (as Timans affirms) lived in the time of Hieron King of Sicily and of Epicharmus the Poet; But Apollodorus, that he was born in the fourth Olympiad, and his life extended to the times of Darius and Cyrus. Parmenides was Disciple to Xenophanes; Zeno to him; then Lengippus; then Democratus. The Auditors of Democratus were Protagora the Abderite, Metrodorus the Chian, and Diogenes the Smyrnaan; whose Disciple was Anaxarchus.

*Xenophanes was (48 Wo(aid) a Colophonian, Son of Dexius, or (as Apollodo- * Lucis. rus) of Orthomenes, praised by Timen who saith of him,

Kenophanes, not wholly free from pride, The fiftions of old Homer did derede.

Bring banished his Country be lived at Zaucle and Catana in Sicily. Some affirm he had no master; others that he heard Botho the Athenian, others Archelans, which is least prabable, for he was (as Socion relates) comemporary with Anaximander. He wrote in verse, Elegies and Iambicks against Hester and Homer, reprehending what they deliver'd concerning the Gods. He also wrote the building of Colophon, and the bringing of the Colony into Elea in Italy, which consisted of two thousand verses. But "Sorabs, who affirms Lib.14. he write the Silli in verse, seems to have ascribed to him what was indeed written by Timon the Sceptick: his mistake perhaps arises from hence, that " the second and third books of that Poem were written by way of Learning A22 a Dialogue more.

2 1

Dialogue, wherein Timon questions Xenophanes about every thing, who

gives answers to all.

Xenophanes sung his own works. It is farther said that he affersed doltrines contrary to Thales and Pythagoras, and somewhat against Epimonides. He slowessow to the south Olympiad. Demotring Phalereus, and Panatime the Stoick relate, that like Anaxagoras he buried his Sons with his own hands. He lived to a great age, for he saich of himselfe;

Sixty seven years in Greece I now have told. And when I came was twenty five years old.

e de die nat,

* Lacric

Lucian therefore reckons amisse affirming he lived ninety one years, for this account of sixty seven and twenty sive amounts to ninety two, : Censorinas sath, he lived above a hundred years.

* Empedocles saying to him that he could not find a wife man; That may very well be saith he for you are not sapable to know a wife man.

Ho was redeemed by Parmen feus and Orefrades, Pythagoreans, as Phavori-

There was another Xenophanes of Lefbus, un Jambick-Poet.

CHAP. II. His Opinions.

a Lunt.

Enophanes, as Socion affirms, held all things to be incomprehenfible, and preproved the arrogance of those persons who not capable of knowing any thing darft say, they know: Nevertheless he did maintain many dogmatical assertions, affirming;

c Sub.

Not all at first the Gods to men reveal'd, But by long search they find out things conceal'd.

Whence it is that Timor the Sceptick calls him fratupor, not wholly free from pride, or dogmaticall self-conceit.

d Laert;

He held, that God is one and incorporeall, eternall, & in substance and figure round, no way resembling man, that he is all sight and a'l hearing, but breathes not; that he is all things, the mind and wisdome, not generate, but ever-wall, impassible, immutable, and rationall,

g Clem. Mete.

• Greatest of Gods and men, one God, we find Like mortalls nor in body nor in mind.

Moreover, the reproved and confused the fabulous narrations of Momer and clem. He field concerning the Gods; and the descriptions which the Gree ans made of them, as that they are of humane form, and subject to humane affections; every one fancying them after their own likenesse, the Æthopians black and starness'd, the Thracians ruddy and grey-ey'd; and so for their minds or dispositions, the Barbarians believed them sierce and cruell, the Grecians more mild, yet obnoxious to passions.

Men think the Gods like them begotten were, And that like them their form, shape, garments, are.

h Cic. Aced.

apefi. 4.

That this fined, or) One, is all things; the Universe consists of this ei Ariflet.de Zon ternall One. i What soever is, is eternall; for it is impossible that something
imph.

should be made of nothing. The world is eternall without beginning or end, [as being ingenerate, for] k he first afferted that whatsoever is gene- k Larte rated is correspondent.

1 This description worlds, and shole immedable.

That the flars are made of certain clouds let on fire, which are extin-n Plut. plac. guished every day, & kindled again at night: for the rising & setting of the stab. stars is nothing else, but their enkindling and extinguishing. As for those Plut. plac. lights which appear about ships (commonly termed Castor and Pollux) a.18. these are little clouds set on fire, and thining by reason of some motion; and that all Comets, falling-starres, and the like are clouds kindled by

exhalation, or that it is a 4 fiery cloud. That the eclipse of the Sun is a 5 seb. phys. caused by extinction, and that there riseth a new Sun in the East. He is \$ 55. further avers, that the Sun hath been eclipsed for a whole month toge- r Plan. plac. 20 ther.

f That the Moon is a close compacted cloud; * Cicero faith, he held that faith, he held that for the shahitable, commissing many Cities and Mountains.

That the Sun is requisite for the generation of the World and living 4. creatures, but the Moon of no me thereunto.

That there are many Suns and many Moone according to the severall a sweeth, and that when she son goeth sometimes to some part of the earth unknown to us, he seemeth to be eclipsed; That the Sun goeth soward so infinite, but so no seemeth to move circularly by reason of the great distance.

y That the clouds are a vapour drawn up by the Sun to the Heavens.

2 That the earth was first founded and rooted as it were in an infinite 2 Phu. plac. 3. depth.

That the foul is a spirit, and that there are many things beneath the mind.

b Chero saith, that he was the only Philosopher, that believed there e Plac. phil. were Gods, and yet denied Divination; tent e Placarch joyns Episarus 3.1. with him in this affertion.

PARME-

income and the second control of the second

PARMENIDES.

CHAP. I. His Life.

a Lust.



Armenides was of Elea, son of Pyrethu; he heard Xenophanes: Theophraftus, in his Epitome, saith, it has he heard Anaximander. But though he heard Xenophanes, yet he did not follow him. He conversed also with Aminias and with Diochates the Pythagorean; (as Socion saith) a Person indigent, but good and hospitally whom he chiefly follow'd stand, when he died, built a Temple to him as to a Heros; Parmenides be?

ing of a noble family and rich; he was teduced to privaty of life by

in the fourished in the 69th. Olympiad.

b Deipnof. 11. Athenans therefore, not without reason, blames Plans, for supposing

He is also said to have given lawes to his Country-men, as Spen sippus saith in his Book of Philosophers.

He wrote Philosophy in verse, as did also Hesiod, Xenophanes, and Empe-

But Callinachus faith, that he wrote not any Poem.

There was another Parmenides, an Oratour, who wrote concerning that Art.

CHAP. II. His Opinions.

a Leert.

He afferted, that Philosophy is two-fold, one according to truth, the other according to opinion; wherefore he somewhere saith,

All things I would that thou enquire, As well the heart that doth sweet truth pursue, As mens opinions, whose boliefe's untrue.

That Reason is the criterie, and that the Senses are not certain, whence he saith so so that the senses are not certain, whence

Thrust not thy selfe into the various way, Nor thy rash eye, or eare or tongue obey; But poise with reason every argument.

Arif. phys. That the principle of all things is one, and that it is immoveable; that a, a, 3. One is all, that Ens is infinite, whatfoever is besides Ens is Non-ens, and consequently nothing; but Ens is One, therefore, whatfoever is besides One is nothing: therefore all is one.

e That hot and cold are the principles, or Elements of things; these he called

plac.

e Plut.

called fire and earth; one hath the office of Maker, the other of Matter. That no things are generated and corrupted, but onely feem so to us.

d That the Moon is of equall brightnesse with the Sun, yet borroweth d plat. her light from him.

That the Galaxie is a mixture of dense and rare.

He first asserted, that the earth is round and seated in the midst; and 3.1. s first set out and limited the habitable parts of the earth, betwixt the cold f Lam. g Plut. plac. Zones and the Tropicks.

in That the earth is every way equidifiant, and evenly poised; so that h Plus. place there is no reason, she should incline more to one side then to another; 3. 150

yet is she shaken but not removed.

That men were generated of k flime, and confift of hot and cold, where i Laire. k fo read.

of all things are compounded. That (contrary to Enspedocles) 1 men were first produced in the Nor- 1 Plut. plac. 50 thern parts of the World, those being most dense; the first women in the 7. Southern, those being most rare. That m Males now are generated on the m Plut. plac. right side of the Mother; Females, on the lest. "That the Hegemonick is seated in the breatt.

• Phavorinus ascribes to his invention, the observation, that Vesper and o Larre.

Lucifer are the same starre; others attribute this to Pythagoras

Phavorinus also saith, P he used the argument called Achilles, by others ascribed to Zene.

CHAP, III. Of Ideas.

Ut the affertion, for which he became most eminent, was that of Ideas, D delivered by Place in a Dialogue, which he entituled Parmenides, or of Ideas; the summe whereof is this:

All is one, and many; one, the Archetype, Idza; many the Singulars. There are Idea's, that is certain common natures, which include all fingulars, and are the causes of them, from which they have both their essence and name. These are win species; the Many exist as they participate of One, in these species.

The species so include all singulars, as that they may combine them. and difference them; for there is a two-fold power of specifick differen-

ces, compositive, and discretive.

The visible things, show the power of this One; all singulars are reduced to a One, that is, to their respective communities; and so particular things, can neither subsist nor be apprehended, but in this community of species; therefore the species is one thing, the Individua contained in

the Species, another.

These Idea's subsist two wayes; in our minds, as Notions; in nature, as Causes. In our minds they exist, as they are variously comprehended by us, according to divers manifold respects. In nature they exist, as they are Ideall formes, and have the power both of existence and denomination. All beings are reduced to this unity of Idea. Thus are they in sensible vifible things, and the kinds of them are similicude, dissimilicude; unity, multitude; rest, motion, &c. Things visible are, or are denominated like, in as much as they participate of similitude, which is the Idea of things like; great or little,, in as much as they participate of the Idea of greatnesse or littlenesse, &c. The like of Man himselfe, for many individual men, are such by participation of the Idea of Man, (as if we should fay Homineity) which hath a permanent sublistence, whereas particular men are in perpetuall fluxion and mutation.

The same power of the one in Idea's, is also in things comprehended by discourse: they likewise have a form sublistent by and of it self, so that to know the nature of intelligibles, they must be recalled to the unity of Idea. For instance; if we would understand the nature of good things, we must proceed in such manner as that we may arrive at the Idea of good, which is the very form of good, whence all things that participate thereof, are, and are called good. So that there are two distinct things, the form of things, which sublists of it self, and the things themselves sensible or intelligible.

Idea is twofold, a'ure to nador o' is no to ayator, the fair which is also the good, and all the things which we understand as being Idea's; The first is God, the second the species of things in the order of

Natu re.

As concerning the second Idea's, there is a one, that is the foundation of all singulars; out of which as from a thread, the whole web (as it were) of individuums, is woven.

One and the same species in many individuals, which exist separately is wholly together one, and not separate from it selfe, but whole in it

self.

The many that is, singulars) so participate of their Idea's, in such manner as that the Idea's are not divisible, but preserve their own essence, in themselves, over and above all the singulars; that is, they have their es-

sence in themselves, and not in reference to us.

Idea's are notions of the mind, and subsistin our mind; yet so, as that as that primarily, and of themselves, they exist in nature. So as these notions subsist, no otherwise in our minds than as they resemble those eternals forms of nature, that is, not as reall beings, but as similitudes and images of beings. So that, from these Idea's which subsist of themselves, a communication is derived to the notions that are in our mind; for otherwise, if the Ideas themselves, or the whole species were in our minds, notions would be not-notions, and ens non-ens, for a such as the things themselves are variously perceived by severall men.

Besides, there would follow a great confusion and disorder in the things themselves, if there were continually produced new forms of things at man's pleasure; which must needs be if the mind of man could form them, and that whatsoever a man imagined in his mind, became immediately a

species.

Again, by this means, the most excellent science of all things that is in God, would be denyed to be in Him, whose mind is the original of all things: so as it were a great absurdity to attribute to man a mind procreative of Species, and to deny it to God, who governs all things.

Therefore Species have not their dependence on the mind of man; on the contrary, they are unknown to humane nature, or mankind. The Genus and Essence of every things, is of it selse, not existing in

the singulars, but the support and soundation of the singulars.

Moreover if there were not certain species of things, there would be a great consusion in all Sciences, they being of universalls; for no man comprehends in his mind all individuals; it were infinite and full of disorder to take that course; so that all Philosophy and dissertation would lose the truth, and certain knowledge of things: whereas, on the contrary, in all Science, the true course of Learning is to reduce particulars to their proper species, whence may appear their Nature and Qualities.

Of the primary archetypall Idea the essentials properties; and they are these.

First,



PARMENIDES.

First, it is not many (that is, it is not intermingled with generated beings, of which it is the originall); for it is void of parts and figure, being infinite.

Secondly, it is void of all motion and mutation, remaining alwayes immoveable and the same.

Thirdly, It is void of all age and time, being eternall, neither elder nor younger, nor any way partaking of time, subject to no circumstances of

time, all things being alwayes prefent to it.

Fourthly, it partakes not of that essence, by which singulars are said to be, but communicates the power and faculty of beeing to all singulars, it self being beyond all essence. Essence is distributed amongst the many of beeings, and is not wanting in any beeing whatsoever, neither least nor greatest.

Fiftly, the first Idea is so diffused into all things whereto it gives the power and faculty of beeing, as that it circumscribes and limits the multiplicity, and almost infinity of singulars, within the bounds of the One: So that the one, which of it self is infinite and void of parts, is as it were

terminated in fingulars.

Of the secondary Ideas (which are naturall causes, the works of the pri-

mary Idea) the properties are these.

First, they as well as the primary Idea, are one; for all singulars comprised within them are determinately reduced to their respective classes; but in this they differ from the primary Idea, that the One in secondary I-

deas is truely finite, having beginning, middle, and end.

Secondly, they could entire in the singulars, not as deriving their effence from them, for they exist in the divine mind, yet they are conspicuous in singulars, as if you would know what is homineity, or the species of man, you must look upon the singulars of men, in which the species it self is visible. The secondary Ideas in sensible things are exputational singulars.

Thirdly, the secondary Ideas are the same and another; the same, in themselves; another, in the singulars; and consequently both rest and move: whereas the primary Idea is void of all mutation, amidst the vicissi-

tudes of cransient things,

In the order of nature, the One in the species is of it self, and derives not its essence from singulars, but is self-subsistent as being a species; by

whose power all the many (i.e. singulars) subsist.

Fourthly, the others (i.e. fingulars) proceed from the One, but the One, which is seen in the Others, hath its essence from a third; that is, individuals exist by those secondary Ideas, yet so as that the secondary Ideas have from the primary Idea their essence, and the power by which they give to

fingularsa subsistence.

Fiftly, the secondary Ideas act from contrary principles, yet so as that those contraries are connected in one tye of similitudes, whence a third thing reslects. To the production of naturall things three things concurre, two Las, and the third that ties them together: & Las are beeings mutually touching one another (that is, the naturall things themselves.) The third is the analogy betwixt the other two, the similitude of their proporportions. There can be no & Ls without two things at the least; nor can they produce any thing without the third, combination. The & Les must be dissimilar, that one and equall may be introduced.

Sixthly, the Secondary Ideas are not without time, but what they do, they do in time; whereas (as we faid) to the primary Idea all things are prefent. Naturall things exist and perish according to time, but their species

or Ideas are constant and permanent.

Bbb

MELISSUS.

MELISSUS.

CHAP. His Life.



Elissus was a Samian, Son of Ithagenes; he heard Parmenides, and conversed also with Heraclitus, at what time the Ephefians had such a misapprehension of him, as the Abderices had of Democrismo. He was a person conversant in civill affairs, and much honoured by his Countrey-men, who made him their Admirall, and particularly admired him for his vertue. He flourish'd, according to Apollodorus, about the 84th. Olympiad.

CHAP, IL His Opinions.

1,2,3.

TE afferted (as Parmenides) that the principle of things is One, which is immoveable; that this one is all; that Ens is infinite; arguing thus, That which is made hath a principle, therefore that which is not made hath no principle: but the Universe, or that which is, is not made, therefore it hath no principle, and therefore no end; therefore it is infinite, . therefore One, for there cannot be more infinites: therefore immoveable, for it occupates all things, and hath not any thing whereby it may be

c Laert: d Artis Phys.

c That the Universe is infinite and immutable, and immoveable, and one like it self, andfull. d He proved that it is immoveable thus; because, if it were moved there must necessarily be a Vacuum, but there is not a vacuum amongst beings.

c Laert.

e That there is not motion, but that it onely seems to be : and fthat f Arifide cel. things are not generated and corrupted, but only seem so to us.

- & As for the Gods, he said that we ought not to assert any thing concerning them, forasmuch as we have not any knowledge of them.

ZE

CHAP. I. · His Life.

was of Elea; Apollodorus faith, he was fon of Py- a Leers. rethus; but Pyrethus indeed was Father to Parme- b The nides. Zeno was by nature fon of Telentagoras, by feems to readoption fon of Parmenides, whom he heard, and quire, was much beloved of him. Place faith, he was tall, thue supplied. and calls him the Eleasick Palamedes. He was a Perfon excellent, as well for Philosophy as Politicks; his writings being full of much learning.

e Valerius Maximus saith, he forsook his owne Country, where he could elib. 3. a. 3. not enjoy security and freedome, and went to Agrigentum, which at that time was oppressed with miserable servitude, out of a considence, that by bis owne wit and courage, he might deliver the people there from the favage. tyranny of the Tyrant Phalars; and perceiving that he was carried on more by a customary way of rule, then found Countell, he excited in the young men of the City, a defire to free their Country: which being discovered to the Tyrant he called the people together into the Forum, and began to corture him severall wayes, demanding of him, Who were privy to the conspiracy besides himselfer Zeno would not discrete rhem, but names one that was most in favour with the Tyrant; and reproving the Agrigentines for their cowardice and timidity, raised such a sudden courage in them, that they immediately fell upon the Tyrant and stoned him to death. Thus not a suppliant Prayer, nor pittifull crying out, but the valiant Exhorration of an old man, firetch'd upon the rack, chang'd the minds and fortune of the whole City.

But others relate this after a different manner. d Saigrus in his Epitome of Heraclides, saith, that, conspiring against Nearthus, or, as others, Diomedon, a Tyrant, he was raken, and being question'd concerning the Conspiratours, and the armes he had convey'd into Lipara, he named all such as were friends to the Tyrant, as privy to the plot, that thereby he might leave him destitute of assistants; and further, telling him that he had something to speak in his ear, he bit him by the ear, and would not let go his hold, till they run him thorough, suffering in the same manner as Aristogiton, who slew Hipparchus the Tyrant of Athens. Demetrius affirms, he bit off his nose; Antisthemes relates, that, having named all the Tyrant's friends, and being demanded by him, Whether there were any more, answered, Yes, Thou, that are the destruction of the City. And then turning to the standers by, said, I wonder at your Cowardice, that you can endure to be flaves to a Tyrant, onely through fear of fuffering what I now fuffer; which said, he bit off his tongue, and spat it in the Tyrant's face: whereupon the Cirizens unanimously fell upon the Tyrant and stoned him. These relate the story after this manner; but Hermippus saith, he was brai'd ee death in a stone Morrar.

Befides his other vertues, he had a magnanimens contempt of great Persons, as well as Heraclides, and therefore preferred his owne Country Bbb 2

Elea, first named Hyela, a Colony of the Phoceans, a little Town, onely for that it brought forth honest men, before the pride and glory of the Athenians, never travelling thither, but living for the most part at home.

It is reported of himsthat being reviled, heappeared much troubled at it, answering one that reproved him for it, If I should be pleased with reproaches, I could not delight in praises.

He flourished in the 79th. Osympiad.

CHAP, M. His invention of Dialectick.

e in Euclid.

d Acad. 4.

Themist.

Ristotle, (cited by Lacritus, and Sextus Empiricus) affirm that Zend A Eleanes was the Inventer of Dialettick; as Parmenides of Rhotorick; which & Galen likewise confirms, saying, Zeno is remembred as Anthor of the Eristick Philosophy. But the names of Eristick or Dialectick seem to have been later; for, as c Lacrius describes the succession of it, Euclid, [who was of Megara] learning the Parmenidean Philosophy , bie Disciples were called Megaricks, afterwards Erifficks, lastly Dialetticks swhich name Diony sius the Carthaginian sirst gave them, for that they made differentions by way of question and answer; that, by the Parmenidean Philosophy, he means no other than Dialectick, may be evinc'd from Sexins Empiricus, who als ledgeth, that Parmenides seemeth not to have been ignorant of Dialettick, for that, so Arittorle conceives, Zeno, bis Disciple, invented in Hence perhaps may Cicero be explained, who, for this reason, seems to include the Eleatick Philosophers, under the title of & Megaricks, who had, saith he, a noble Discipline, of which, as I find it written, the Prince (or Author) was Xenophanes lately mentioned. Then did Parmenides and Zeno follow bim, fa. they were named Eleatick Philosophers from these. Afterwards Buclid, Difesple of Socrates, a Megarean, from whom the same were called Megaricke, who held that onely to be good, which is one, and the same, and like, and alwayes. Thefe also borrowed much from Plato, being called, from Menedemus, Bretriacks, for that he was an Eretrian. Thus Cicero.

e He first used the Reason or Argument called Achilles, which Anistotle saith, he alledged against Motion, proving that a slow thing could not be overtaken by a fleet thing. Simplicius delivers it thus, If there is motion, that which is the most slow, cannot be overtaken by that which is most quick s Let us instance for the slowest, a Tortoise, which the Fable, as being naturally flow, brings in running a race with a Horse; and for the floctest, Achilles, to whom Homer gave the Epithet of swift-foot. This reason or argument is named Achilles, from hence; from its assuming that Achilles would be overraken, [not by Heller onely, but] by the flowest Tortoise.

> CHAP, III. His Opinions.

a Ariffot. de Xenon,

TE held that it is impossible, that if there be any thing it can be gonerated, or made; afterting this of God. For it is necessary, that whatfoever is generated, is generated, either of things like, or of things unlike : but neither of these is possible: for a thing like may as well generate its like as be generated of it, for as much as amongst things equall and alike, all things are in a like respect to one another. But neither can an unlike be generated of a like; for whether a stronger be made of a weaker, or a greater of a leffer, or a worse of a better; or on the contrary, the better

be made of the worse, of a non-ens will be made something, which can no way be. For this reason, he asserted God to be eternall, and if God be that which is the most excellent of all things, it is requisite, saith he that he be one; for it there were two orange, he could by no makes be the most excellent of all, for as much a every God of them, being like him, would be such as he. Now God and the power of God, is such as that it governs, but is not governed; it governs all things, so that if there were any thing better then he, he could not be God. It therefore there were many, and of these tome were better, others worse, they could not be gods, ... for God cannot be interiour, or subjected, or governed. Neither if they were equall, could God be more excellent then all things else; for what is equall must neither be better por worse, than that to which it is equall, therefore if there be a God, and He be such, this God must be onely One otherwise, he could not do all things that he would; because, if there were more, the one could not be of absolute power. Now God being one, he further affirms, that he is every way like himselfe, as to seeing, and hearing, and all other senses; for otherwise, the parts of God would nor be most excellent, but exceeded by one another, which is impossible. Now being every way alike, he must be round, for he must not be partly of one fashion, partly of another. Thus being eternall, and one, and round, he is neither finite nor infinite; infinite he is not, for that hath neither middle nor beginning, not end, nor any other part, but an ens cannot be fuch as is a non-eps. It there were many, they would bound one another; but one is neither like to a non-ens, nor to many, for one hath norhing whereby it may be bounded. Moreover, God being such a One, is neither moved nor immoveable, for that which is immoveable is non-ens. Neither can any thing palle into it, nor it into another. Again, the thinge which are moved are more then one; for a thing mult be moved into another; now if that which is not, is not moved, for almuch as that which is not, is no where; and those things which are moved must be more then one; hence he affirmeth, that those which are moved are two, or more then one; and that non-ens rests, for it is immoveable, but Oie neither refts nor moveth, foralmuch as it is neither non-ens nor many. Thus he afferted, that God is eternall, and one, and like, and round; neither infinite nor finite, neither quiescent, nor moveable.

Moreover he afferted, that there are many worlds, that there is no Va- Laert.

cmm, that the nature of all things confifts of hot, and moift, and cold,
and dry, mutually interchanged; that man was made of earth, and his
foul contemperated of those four, neither of them being predominant.

* Against place he argued thus; if every ens be in a place, there must be Arisot phys

a place of that place, and to to infinite.

Against motion, he alledged four arguments. The first, that nothing is moved; for whatsoever makes a progression, must come to the middle, before it comes to the end. The second is that, which is termed dehiller, that assow thing will never be overtaken by a swift, for the thing which solloweth must necessarily come to the place, from which that, which went before departed, therefore, that which went before makes a continual progression as well as the other. The third, if every thing rests, when it is in its just place, and, in every moment, every thing is in its just place, an arrow slying is immoveable. The fourth, that is things were moved, as for example, if equall bulks were moved, one from the beginning of the race, another from the middle, alike swiftly; it would come to passe, that the half of time would be equal to the whole.

LEUCIP-

Len.

LEUCIPPUS.

Eucippus was of Elea, or, as some say, an Abderice, or as others a Melian.

He heard Zeno.

His affertions are thus delivered by Laertine; That all things are infinite, and transmutated into one another; that the Universe is vacuum and full, (that is, little bodyes, or atoms.) That the Worlds are made by the falling of these bodyes into the vacuum, and intangling with one another; from which motion, by coagmentation of them, the starrs were made. That the Sun is moved in a greater circle about the Moon; that the earth is moved about the Centre, and is in figure like a drumme. He first afferted atomes to be the principles of all things. This is the summe of his

doctrine; the particulars, these.

He held that the Universe, as we said, is infinite; one part of it is full. the other vacuous; these are the elements, of which infinite worlds are made, and resolve into them. The worlds were generated after this manner. Out of the infinite, there were carried, by a kind of abscission (from the rest) into a great vacuum many bodyes of all sorts of sigures, which being crowded up together cansed a circumgyration, by which means hitting against one another, and rolling about all manner of wayes, those which were alike separated themselves from the rest, and joyned with their like, but being of equall weight, and not able by reason of their multitude to move round; those of them which were rare, leaped forth to the exteriour vacuum, the rest stayed together and entangled themselves by running one within another, and made a first compound round. This was like a kind of membrane or skin containing all kinds of bodyes, which bodyes moving round about the middle, the membrane that enclosed them became more thin, there flowing together continually more bodyes unto those in the middle, and ingaging themselves in their motion. By this means was the earth made; those which went to the middle being settled together. Moreover, the outer circumference or membrane, as in were, was continually increased by the accession of new bodyes from without; and, as it turned about, got hold of all that came at it. these entangling with one another, first made a humid and as it were a dirty kind of masse; but being dried, in their motion together with the whole, and afterwards enkindled, the stars were made of them. The outmost is the orbe of the Sun, that of the Moon is next the earth; the rest are betwixt these; the stars are kindled or set on fire by the swiftnesse of their motion; the Sun by the stars; the moon borrows a little fire from the The sun and moon happen to be eclipsed by reason that the earth inclines towards the fouth; the northern parts are continually oppress'd with snow and frost; the Sun is seldome eclipsed, the Moon continually, In the same manner as the world was because their orbs are not equall. made, it increased, will diminish, and perish, by a certain kind of necessity. Hitherto Laertins. What is more to be said of his Opinions we shall insert amongst those of Democrisms, who borrowed most of them.

DEMO-



DEMOCRITYS.

DEMOCRITUS.

CHAP. I: His Country, Parents, Brethren, Time.



Emocritus a is by some supposed to have been a Milesian, a Laeri, but the more generall opinion is, that he was of h Laeri; Abdera a Town of Thrace, noted for the c simplicity c cic. of the Inhabitants which grew even to a proverb. He was of a noble Family d being descended from the dAbderis, Episterist of Hercules. His Father is by e some called a Hippoer. E Laeri. Suid. Hegesistratus; by others Athenocritus; by sothers f Laeri. Elian. Damasippus. Democritus was the youngest of three 4.20.

Sons; the other two g Herodotus, and Damasus, or (as * Suidas,) g Laert. Plin.

Damastes.

h Democritus was born (according to Apollodorus in his chronology) in the h Leent. Both Olympiad; which is confirmed by what the faith of himselfe in his little Diacosmus, that he was young when Anaxagoras was old, being forty years younger than he. Anaxagoras was born in the first year of the 70th. Olympiad; the 40th year after it, exclusively, falleth upon the first of the 80th. Olympiad. Thrasyllus therefore is not to be followed, k who affirms k Laert, be was born in the third year of the 77th. Olympiad, being a year elder than Socrates.

1 Pliny and Magellius affirm hee flourished chiefly in the time of the 1 lib. 30.cap. To Peloponnesian War; Pliny saith, after the building of Rome 300 years; m lib. 17.cap. Agellius 323 yeares, by which it appears that he was contemporary, as A-21. gellius adds, with Socrates, and perhaps (as Laertius) with Archelaus the difciple of Socrates, and with Oenipodes, for he mentions him, as likewise the opinion of Zeno and Parmenides concerning ONE, as persons most eminent in his time, and Protagoras the Abderite, whom all acknowledge (saith he) to have been in the time of Socrates. That he is said to have written his little Diacosmus 730. years after the taking of Troy agrees with this accompt. For, according to Eratosthenes, from the taking of Iroy to the first Olympiad are 407 years, to which adde 323 years (to make up 730.) and it falls apponithe 84th.Olympiad.

CHAP. II. His first Education and Masters.

Emocritus, (saith a Valerius Maximus,) may well be reckoned amongst a lib. the rich, for his Father was able to entertain the Army of Xerxes; Lacrius adds, from the testimony of Herodotus, that the King in requitall lest wish him some Magi and Chaldeans, referring perhaps to b that text of blib. Herodotus where he relates, that Xerxes, in his return to Asia, came to Abadera, and was entertained by the Abdersies, and bestowed on them a golden Scimitar, and the Tiara embroidered with Gold; and as the people there affirm, this was the first place where he unityed his zone since he sted from Athens (which I believe not) so great was his fear. Abdera is nearer to the Hellespone

spont than the bay of Strymon, so that he took shipping from hence. Thus Herodotus. From these Magi and Chaldwans, Democritus first received Learning, cof whom, whilst yet a boy, he learne Theology, and Astronomy.

c Laert. d Laert. e Laere.

d H: next applied himselfe to Leucisppus. Some affirm, he was Disciple alfito Anaxagoras; but Phavorinus, in his various H. story, relates, that Democritus faid of Anaxagoras, that these opinions which he delivered concerning the Sun and Moon were not his, but more ancient, and that he stole them. He likewise undervalued his assertions, concerning the sabcick of the Universe. and the Mind; How then (faith Phayorinus) was he, as some hold, his Difciple ?

No lesse doubted is the report of his going to Athens, where & Valerius

f lib. 8, cap. 7.

* reading a

Maximus faith, he dwelt many years, making use of every moment of time, towards the perception and exercise of Learning. He lived unknown in that City, as he himselfe attests in one of his Books. Laertius addes, he kept himselfe undiscove dout of a contempt of glory, and knew Socrates, but was not known to him; whereupon he said of himselfe, "I went to Athens, and no man knew me. If the Rivalls (saith Thrasyllus) be a genuine Dialogue of Plato; this is the Anonymous Person there, who, besides the two who were busied concerning Ocnipodes and Anaxagoras, discourseth concerning Philosophy with Socrates, * to whom he faid that a Philosopher resembles a Pentathlus, (a Person skilfull in five exercises) and indeed he was, († continues Thra-Tá ho come o syllus) a Pentathlus in Philosophy, for he was skilfull in Physick, Ethick, ondisons, See Mathematick, the liberall Sciences, and all Arts. But Demetrius Phalereus, the place in in his Apology for Socrates, saith, he never went to Athens; and this (saith Plato, which Lacritus) is far greater, that he could despise so eminent a City, desiring rather makes it manitest. What to give honour to a place, then to receive it from a place.

means who relates this as spoken by Anaxagoras to Secrates of Democritus, (Democr. reviv.pag. 28.) I know

not. † The words feem to be his.

g Lacri.

More certain is it, that he heard some Pythagorean Philosopher. g Thrasyllus affirms that he imitated the Pythagoreans, and mention'd even Pythagoras himselfe, admiring him in a Treatise, bearing his name. He seems to have taken all from him, and might be thought to have heard him, but that the times agree not. But Glaucus of Rhegium, who lived at the same time, affirms he heard one of the Pythagoreans. Apollodorus of Cyzicus, conceives him to have been contemporary with Philolaus. h Duru, that he heard Arim-

h Porph. nastus, son of Pythagoras. Pyibag.

i Laert.

So studious was he even from his youth, that i Demetrius affirms, be retir'd to a li ile Summer-house, belonging to the Orchard, and shut himselfe up: and on a time his Father bringing thither an Oxe to be facrific'd, and tying it there, he knew nothing of it a good while, until his Father roused him up, and told him the businesse concerning the Oxe.

CHAP. III. His Travels.

a Leers

TIs Father dying, the three Brothers divided the estate. • Democritus. the youngest, made choice of that part which consisted in Money, as being, though the least share, yet most convenient for Travell. And notwithstanding it was the least, yet were they scalous of him, as if he had an intention to defraud them. Demetrius affirms his portion amounted to a hundred Talenis, and that he spent it all, not gave it (as Valerius Maximus relates) to his Country. Hence is it that Cicero faith, he neglected his patrimony, left bis fields untilled, seeking nothing else but a happy life. Laertius * Laertius, (citing Demetrius, and Antisthenes) relates, that he travelled * so also Elian to Egypt to the Priests, to learn Geometry, to Parlia to the Challeans, and lib. 4. cap.20. went to the Red Sea; some affirm, he conversed with the Gymus sophists in India, and travell' d to Ethiopia, and b learnt the severall missiones of each of these b suid.

Nations * Which the Staurish he lived (as he himselfe affirms) 80 years to clame the

Nations: *With the Ægyptians he lived, (as he himselfe affirms) 80 years. * clem. Alex. For these things (saith & Elian) Theophrastus commends him, because by his Strom. t. Travells he collected better things then either Menetaus or Achilles; for they elib. 4. cap. went up and down no o herwise then like Phanician Merchants; they gathered to money, and that was the occasion of their Travells by Sta and Land. Not without reason therefore was it, that he said of himselfe, dof any man in dollem, Strom. my time, I have been the greatest Traveller, and made the furthest Enquiries, it and seen most variety of Air and Earth, and heard the most Learned Persons, and in making Demonstrations by lines, none yet hath gone beyond me, no not those Ægyptians, who are called Arpedonapta.

CHAP. IV.

How he lived at Abdera, after his return from Trawell, and governed there.

Aertius saith, that, at his return from Travell, he was in a very mean condition, having spent all his Estate; whereupon his brother Damasus, (in regard of his endigence) received him kindly, and maintain'd him. Rut after that he had fore-told some things, which fell out according'y, people from thence forward honour'd him as a God: moreover, there being a Law, that who-sover had consumed his patrimony, should not be allowed buriall in his own Connery, Antisthenes relates, that to prevent being liable to some envious Persons and Sycophants, he read to the people his book entituled the great Diacosmus, which was the most excellent of all his Writings, and for it was rewarded with 500. Talents; and not onely so, but with brasen statues also. Hitherto Laertius.

Of these predictions, * Pliny gives two instances. It is reported, saith he, 2 lib. 18. cap. that Democritus, who first understood and demonstrated the correspondence be-27-twist Heaven and Earth, the most wealthy of the Citizens despising this his pains, fore-seeing a future dearth of Olives, from the future rising of the Pleiades, (after the same manner as we have mentioned, and shall declare more fully hereaster) with extraordinary prosit, by reason of the expectation of Olives, bong happ all the Olives in that Country, to the admiration of all those, who knew he chiefly affected poverty, and the quiet of Learning. But asson as the reason appeared to gether with the great gain of money, he restor'd the bargain to the anxious and greedy repentance of the owners, contenting himselfe to have thus proved, that he could easily be rich whensoever he please?

The other is this: b His brother Damasus being employ'd about reaping in b Plin. 18. 35. an extrodinary hot day, he desired him to let the rest of the Corn alone, and to cock that which was already reaped as fast as he could: within sew houses, a terrible tempest ratisfy'd his prediction. c Clemens addes, that he fore-told it by c Strom. 6. pag. some starres; and that they, giving credit to him cock'd their crop, for it being 631. d. Summer, d it was not yet inned in the barn; but the rest loss theirs by the great d reading is and unexpected rain.

e By shese (and the like) predictions, he gained so great esteem amongst the skirt hear. people, that from thence forward they honoured him as a God; Clemens saith, they called him soona, wisdome; Ælian, Philosophy; as Protagoras was termed Logos, Discourse. So much indeed was he reverenced for his extraordinary & Suid, wisdome, that they conferred the supream Government of Abdera upon him.

CHAR

CHAP. V. His Retirement.

2 Leert.

c Lib.

Dut being naturally more inclined to contemplation, than delighted with publick honours and employments, he withdrew himself from them, and endemoured, as Antisthenes relates, to make severall tryalls of phantasies (meaning the impressions of things appearing to the phantasy, not the phantasie it selfe) often living alone and in Sepulchers. Lucian adds, that shutting himself up in a Toomb without the gates of the City; he continued there writing and composing night and day: and that some young men intending to deride and fright him, attired themselves like ghosts in black garments, with vizards like deaths-heads, and came about him dancing and skipping, whereat he was nothing moved, not would so much as look on them, but continued to write, Leave fooling, saith he; So firmly, did he beleeve that Souls are nothing after they are out of the bodyes:

Such places he made choird of, as, were most conducing to contemplation, by reason of their solitude and darknesse. And c Agellius reports, out of the Monuments of the Greek history now not extant, that for the same reason he put out his own eyes, because he conceived the cogitations and meditations of hu mind, in contemplating the reasons of Nature, would be more vigorous and exact, if free from the allurements of fight and impediments of the eyes: which act, together with the manner whereby he easily procured blindness, by a most Suttle ingenionsnesse, Laberius described; feigning another cause of his volunta-

ry blindne fe converting it to his own purpose.

Democritus the Abderite, well skill'd In natural Philosophy, a shield Plac'd to Hyperion's riling opposite, And with the Sun's beams thus put out his fight; That bad and impious men, he might not see Triumphant in their full prosperity.

f Apolog. adv.

g De faib: 5.

The former reason given by Agellius (that he might study Philosophy d Tuscquast 5. the better) is alledged also by d Cicero, e Plutarch, and others. For though faith Cicero, having lost his eyes he could not discern black and white, yet could he good and ill just and unjust , honest and dishonest, profitable and un profitable, great and little; he might live happy without the variety of colours, but he could not without the knowledge of things. Thus he conceived that the acutenesse of the mind was obstructed by the sight of the eyes. f Tertullian alleadgeth another reason, because he could not look on women without inordinate defires: But Cicerog elsewhere speaks doubtfully concerning the truth of the thing it self; and not without reason, since the contrary appears manifest by this following Narration.

CHAP. VI. His Communication with Hippocrates.

a Epift. Grac.

Emocritus thus neglecting all outward things, living day and night privately in Caves and solitary places, the Abderites imagined that he was melancholy even to madnesse; which suspicion was confirmed by his continuall Laughing upon all occasions whatsoever. Hereupon they

DEMOCRITUS.

sent Amelesageras, one of the chief persons of their City to Hippocrases, that most eminent Physician who lived at Cos, with this Epistle.

The Senate and People of Abdera to Hippocrates.

Health.

Our City, Hippocrates, is in very great danger, together with that person who we hoped, would ever have been a great Ornament to it. But now, Othe Gods, it is much to be feared that we shall only be capable of envying others; fince he through extraordinary Learning and Study, by which he gained it, is fallen fick, to as it is much to be feared, that if Democritus become mad, our City Ab iera will become desolate; for, wholly forgerting himself, warching day and night, laughing at all things little and great, and effeeming them as nothing, he after this manner leaderh his whole life. One marries a wife; another trades; another pleads; another performs the office of Magistrate; goeth on Embassy, is chosen officer by the people, is put down, talls fick, is wounded, dyes; he laughs at all these, beholding some to look discontented, others pleas'd. Moreover, he enquirerh what is done in the infernal places, and writes of them, and affirms the aire to be full of images, and that he understands the language of birds, and often rising in the night singerh to himselfe, and saith, that he sometimes travels into the infinity of things, and that there are innumerable Democritus's like him; thus together with his mind, he destroyeth his body. These are the things which we fear, Hippocrates; these are those which trouble us. Comerherefore quickly and preserve us by your advice. And despiseus not, sor we are not inconsiderable, and if you restore him, you shall not faile neither of money nor fame. And though you prefer Learnning before wealth, yet accept of the latter which shall be offered to you in great abundance.

To restore Democritus to health, if our City were all of Gold we would give it; we think our Laws, Hippocrates, are lick; come then, beit of men, and cure a most excellent person; thou wilt not come as a Physician, but as the Founder of all lonia, to encompasse us with a sacred wall. Thou wile cure not a man, but a City, a languishing Senate, and prevent its dissolution, thus becomming our Law-giver, Judge, Magistrate, and Preserver. To this purpose we expect thee Hippocrates, all these (if you come) you will be to us. It is not a single obscure City but all Greece, which befeecheth thee to preferve the body of Wisdome. Imagine that Learning her felf comes on this Embassy to thee, begging that thou wilt free her from this danger. Wisdome certainly is neerly allied to every one, but especially to us who dwell so neer her. Know for certain that the next age will own it selfe much obliged to thee if thou desert not Democritus, for the truth which he is capable of communicating to all. art allyed to Asculapins by thy family, and by thy Art; he is descended from the Brother of Hercules, from whom came Abderus, , whole name as you have heard, our City bears; wherefore even to him will the cure of D mocritu be acceptable. Since therefore, Hippocrates, you see a whole people, and a most excellent person falling into madnesse, hasten we befeech you to us. It is frange that the exuberance of good should become a disease; Dimocritus, by how much he excelled others in acuteness of Wildome, is now in so much the more danger of falling mad, whill the ordinary unlearned people of Abdera enjoy their wits as formerly, and even they, who before were esteemed foolish are now most capable to discern the indisposition of the wisest person. Come therefore, and bring along with you Æsculapius, and Epione, the Daughter of Hercules, and Ccc 2

her children who went in the expedition against Troy; bring with you the receipts and remedyes against sicknesse; the earth plentifully affords fruits, roots, herbs, and flowers, to cure madness, and never more happily than now, for the recovery of Democritus. Farewell.

Hippocrates returned this Answer.

Hippocrates to the Senate of Abdera.

Health.

Your Countryman, Amelesagor as arrived at Cos the same day on which with us was celebrated the susception of the Rod, which, as you know, is, an annual Convention, and great solemnity amongst us, held at a Cypress-tree which is born by those who are particularly consecrated to the God.

But finding both by the words and countenance of Amelesagoras, that your business required much haste, I readd your Letter, and much wondred to find your City no less troubled for one man, than it the whole City were but one man. Happy indeed are the people who know, that wisemenare their defence; not walls or bullwarks, but the found judgements of wise persons. I conceive, that Arts are the dispensations of the Gods; men, the works of Nature: and be not angry, ye men of Abdera, if I conceive, that it is not you, but Nature her self which calls me to pre-

serve her work which is in danger of failing.

Wherefore, obeying that which is the invitation of Nature and of the Gods, rather than yours, I shall make haste to cure the sickness of Democritus, if it be a fickness, and not, as I hope, an errour in you. And it would be yet a greater testimony of your good-will, if you were troubled only upon suspition. Neither Nature nor the Gods have promised me any thing for my comming: and therefore (Men of Abders) do not you force any thing upon me, but suffer the works of a free Art to be free. They who take rewards compell Sciences to servitude, and make them slaves, bereaving them of their former freedome. Besides, it is possible that such may dissemble, in a great disease, and deny in a little; and when they have promised, not come; and come, when they are not sent for. Miserable indeed is humane life, for that the unsatiate desire of wealth continually invades it, as a winter wind. I wish that all Physicians would rather joyn together to cure it of this disease, which is worse than madnesse, notwithstanding it is thought happy, but is indeed a pestilentiall sicknesse. All dillempers of the mind, are, as I conceive, high madnesse, for they stir up in the Reason strange opinions and fantasies, which Reason must be purifi'd and cured by Vertue. As for me, if at all I made it my defign to be rich; I would not, ye men of Abdera, come to you for ten Talents, but would rather have gone to the great King of Perfia, where there are vast Cities full of all kind of wealth. There I would have practis'd Physick. But I refused to cure a Nation which are Enemies to Greece, and to the best of my power, have my self opposed the Barbarians. I thought it a dishonour to accept of the wealth of a King, Foe to our Country, by which means I might become a destroyer of Greece. To get wealth by all means is not to be rich; the rices of Vertue are sacred and just. Do you not think it an equall offence to cure our Enemies, as to take money for the cure of our Friends? But this is not my custome; I raise not gain out of sickness; nor did wish, when I heard Democritus was mad, that it might prove To indeed; if he be well, he is a friend; if he happen to be cured of his fickness, more afriend. I understand that Democratus is a person of firm and setled parts, the Ornament of your City.

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DEMOCRITUS.

In order to this voyage, he sent to his friend Dionysius, that he would take care of his samily in his absence; to Damagerus, that he would provide a ship for him; to Crateous that he would sarnish thim with Simples. The day before he arrived at Abdera, he dreamt that Assaulapine appear'd to him, and told him, that he would have no need of his assistance, but onely of the direction of a woman, whom he brought along with him; and having presented her to him, departed. The woman promised, that she would meet him on the morrow at Democritus's house; he asked her name, she told him, she was called irnth; and, pointing to another woman that sollowed her, added, that her name was Opinion, and that she lived with the Abderites. This was the dream of Hippocraies. How he was received the next day at Abdera, he gives this account to his Friend Damage-

To Damagenu. Health.

It was, as I conjectur'd, Damagetus: Democrinu is not mad, but is extraordinary wife, and hath taught us wisdome, and by us all men. I have sene back, with many thanks, the Æsculapian ship; on the prow whereof, to the picture of the Sun, may be added Health, for we made a quick voyage, and arrived the same day that I had sent word, I would be there, at Abdera. I found all the people flocking together at the Gate, in expectation, as it should seem of our coming; not onely the men, but the women, the old, the young; and, by Jove, the very Children: so much were they troubled at the madnesse of Democritus, who at that time, was seriously employ'd in Philosophy. As soon as they saw me, they seemed a little to be comforted, and to have some hope. Philopamen offer'd to conduct me to my Lodging, as all of them likewise desired; but I told them, " Men of Abde-"ra, I will do nothing before I have seen Democritus; which assoon as they heard, they applauded and rejoyc'd, and brought me immediately along the Forum; some following, others running before, crying out, Great King Jupiter, help, heal; I advised them to be of comfort, for that it being the season of the Etesian winds, I was confident there was not any ficknesse that would continue long; and in saying thus, on I went. The honse was not far, nor indeed the City; we went to it, it being neer the Walls, whither they brought me quietly. Behind the Tower there was a high hill, very full of Tall Poplars, from whence we beheld the habitation of D. mocrinu. Democritus himselse sate under a thick, but low. Plane tree, in a thick gown, all alone, squalid, upon a seat of stone, wan and lean, with a long beard, at his right hand ran a little brook down the hill, upon the hill there was a Temple consecrated, as it should seem, to the Muses, encompassed round about with vines, which grew there naturally. He fare very composedly, having a book upon his knees, and round about him lay other books, and the bodies of many living Creatures diffected. Sometimes he wrote hastily, sometimes paused, seeming to revolve things within himselfe. Soon after he rose up and walked, and looked intently into the diffected Creatures; then laid them down again, and returned to his seat. The Abderites, standing about me, and hardly refraining from tears, said, "You see, Hippocrates, the life of Democritus, how mad he is, "and knoweth not either what he would have, or what he doeth. One of "them that would have given me a further description of his madnesse, on the sudden fell a sobbing, and howled like a woman at the death of her sonne, and then began to lament like a Traveller rob'd of his goods: which Democritus hearing, sometimes smiled, sometimes laughed, not writing any longer, but often shaking his head. "Men of Abderas (said 1) stay "you here, whilst I go nigher to him, that, by hearing him speak, and "observing

" observing his constitution, I may judge of the truth of his distemper; "and in so saying I went gently down; the place was very steep, so that I could hardly keep my felte from falling. At such time as I came nigh him, it happen'd, that he was writing tomething as in a rapture, earnetty; whereupon I made a stand, waiting when he would give over. It was not long ere he did so; and seeing me coming towards him, said, "Haile stran-"ger; Ianswer'd, " Hail also Democratus, the wifelt of men. He, as I imagine, a little troubled that he had not faluted me by name, reply'd, "What may I call you? for my ignorance of your name is the reason ce that I styled you Stranger. My name, faid I, is Hippocrates, a Physician. "You are, reply'd he, the glory of the Æsculapians, the fame of whose "worth, and knowledge in Phylick, is arrived as far as to me. What bu-"finesse hath brought you hither? but first sit down. This teat, you see, is pleasant, green, and soft, better then high Thrones which are subject "to the envy of fortune. Assoon as I was set, Is it a publick or private "bufinesse, santh he, which brought you hither? Tell me freely, and we " shall to our utmost power assist, you. I answer'd, It is for your take that "I came hither, to be acquainted with you a wife Person, the occasion "being afforded me by an Embassy from your Country. He reply'd, Then "let my House entertain you. Having thus made triall of him severals wayes, and not finding any thing of madnesse in him, "You know, said i, "Philopamen, one of this Town? Exceeding well, answer'd he; you mean "the Son of Damon? He lives neere the Hermaan fountain. The same, "repir'd I; he hath been my old acquaintance, and received me for his "euest. B ut you, Democritus, I intreat to afford me a better entertainment, "and first tell me, What it is that you are writing? He after a little pause "answer'd, Concerning Madnesse. Good Jupiter, said I, you write sea-"fonably against the City! What city, Hippocrases, answer'd he? I replied, "that I onely spoke at randome. But what is it that you write of Mad-" nefle? What else faid he, but, What it is, and How it comes to beingen-"dred in man, and How it may be cured? These Creatures which you be-"hold, I have diffected for that end, not as having the works of the Gods, "but to make inquiry into the nature and seat of Choler; for you know ** that where this abounds too much, it most commonly causeth madnesse "in men. It is in every nature, but in some lesse, in others more; its ex-"cesse causeth diseases, as being a marter partly good, partly bad. By " Jove, said I, Democritus, you speak truly and wisely; and I judge you "happy, who can enjoy such quiet, as I cannot partake of. And why "cannot you, saith he? I answer'd, because either Travell, or Children, " or Estate, or Sicknesses, or Deaths, or Servants, or Marriages, or the like, "intercept my leasure. Hereupon, he fell into his usual passion, and laughed a while exceedingly, giving over discourse. "Why, said I, Demo-" critus, do you laugh? Whether is it, that I have spoken well or ill? "Hereat he laughed more then before, which the Abderites, who flood aloof off seeing, some beat their own heads, others their fore-heads, others tore their haire; for, as they afterwards said, they observed him to laugh at that time more then ever he had done. "Democritus, thou best of wise "men, continued I, I desire to know the reason of this passion, wherein "that which I said seems ridiculous? That if it prove such, I may reform " ir, but if otherwise, that you may desist from this unseasonable Laugh-"ter. By Hercules, said he, if you can convince me, Hippocrates, you "will perform a cure greater than any you have yet done. And why, faid "I, should you not be convinced? Know you not, that you do absurdly "in laughing at the death of a man, or at sicknesse, or madnesse, or mur-"ther, or any thing that is worse than these ; and on the other side at mar-

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"riages, at assemblies, at the birth of infants, at solemne rites, at Magi-"firacies, at Honours, and generally at everything that hath the name "sof good? At those things which deserve to be pittied, you laugh, and "at those things for which we should rejoyce, you laugh also; in so much sthat you feem not to put any difference betwirt good and bad. Then he, "You say well, Hippocrates: but you are not yet acquainted with the reafon of my Langhing, which affoon as you know, I am confident, you "will preferre it before the taule, for which you came hither, and carry it 'falong with you as a Medicine to your Country, thereby improving both "vour selfe and others: and, in requitall of it, pethaps will think your self " obliged to teach me Phylick, when you shall understand what pains all "men take for things, that deferve not pains, but are of no value, and con-"frame their lives unprofitably, in pursuite of things that deserve onely "to be laugh'dat. What, faid I, Is all the world fick, and knows it not? "If so, they can send no whither for help; for what is beyond it? Here-" ph'd, There are infinite worlds, O Hippocrates; Have not so mean an e-66 fleem of the riches of Nature. Teach me this, faid I, Democritus, at "fome other time: for I am afraid, that if you begin to talk of this infinity, von will fall again into your fit of Laughter; but now, tell me the rea-"fon why you laugh at the accidents of life. Then looking stedfastly upon me, "You think, faith he, there are two things, which occasion my " laughter, good and ill, whereas Indeed I laugh but at one thing, Man, "full of folly, destirute of right actions, playing the Child in all his de-"fignes, undergoing great toils for no benefit, travelling to the ends of "the Earth, and sounding bortomlesse depths, to get Silver and Gold, sever ceasing to hoard them up, and with their store increasing his owne "troubles, left, if he should want them, he might be thought not happy. "He digs into the bowells of the earth, by the hands of flaves, whereof *fome are buried by the earth falling upon them, others dwell there, as if "it were their native soile, searching for Gold and Silver, sisting one sand "from another, cutting and tearing their mother-Earth which they both "admire and tread on. How ridiculous is this, that they should love "that part of the earth which lies hid, and contemne that which lieth "open unto them? Some buy Dogs, others Horses; some delight in ha-"ving large possessions, which they may call their owne, and would comcommand many others, when they are not able to command themselves. 66 They marry Wives, and in a short time put them away; they love, and then hate; they take delight in their Children, and when they are grown or up, dif-inherit them; They war, and despise quiet; they conspire against Kings, they murther men; they dig the earth, to find filver; with the fil-"ver which they have found they buy land; what the Land which they have "bought yields, of Corn, or fruits, they sell, and receive silver again. "To what changes and mischances are they subject? When they have or not riches they defire them; when they have, they hide or scarter them; "I laugh at their ill-defigned actions, I laugh at their misfortunes. They "violate the laws of Truth, by contention and enmity with one another; 66 Brethren, Parents, and Country-men fight and kill one another for "those possessions, of which after death none of them can be Masters. "They pursue an unjust course of life; they despise the poverty of "their friends and Country; mean and inanimate things they account "for riches; they will part with a whole estate to purchase statues, " because the statue seems to speak, but those who speak indeed they 6 hare. They affect things hard to be got; they who dwell in the continent cover the things of the Sea; they who dwell in Islands the things of the continent, perverting all things to their own depraved desires. In Wat

et they praise Valour, whilst they are dayly subdued by luxury avarice, and e all passions, and in the course of his life every man is a 7 hersites. Why "did you, Hippocrates, reprove my laughter? No man laughs at his own madness, but at the madness of another. They who think themselves to be sober; laugh at those who seem to them to be drunk; some laugh ce at Lovers whilit they themselves are sick of a worse distemper; Some se at those who travell by Sea; others at those who follow Husbandry, " for they agree not with one another, neither in arts nor actions. this, said i, Democritus, is true, neither is there any argument that may "better prove the unhappy estate of man : but these actions are prescri-"bed by Necessity, by reason of the government of families, the building of ships, and other civill offices, wherein a man must necessarily be em-"ployed, for nature did not produce him to the end he might rest idle." "Again, heighth of ambition causeth many men to go altray who aime at scall things as if there were nothing amisse in them, not being able to "foresee the darknesse that attends them. For, Democritus, what man is there, that, when he marries, thinks of divorce or death? Who is there "that whilst he bringeth up his Children, thinkerh of losing them? The "like in Husbandry, Navigation, Dominion, and all other offices of life. No man foresees that it may go amisse with him, but every one slatters "himself with hopes of good successe, and does not look upon the worst. Why therefore is this ridiculous? Democritus replyed, You are yet far-"from understanding me, Hippocrates, neither perceive, through want of knowledge, the bounds of indisturbance and perturbation. For if they 44 did order these things prudently they might be easily discharged of "them, and evade my laughter; whereas now they are blind as to the of-"fices of life, and, with minds void of reason, are carried on by inordinate "apperites. It were enough to make them wife, if they would but con-"fider the mutability of all things, how they wheele about continually "and are suddenly changed; whereas they looking upon these, as if they es were firm and settled, fall into many inconveniences and troubles, and covering things harmfull, they tumble headlong into many miseries. "But if a man would rightly consider and weigh in his mind all things "that he attempts, understanding himself and his own abilities, he would or not let his defires run to infinite, but follow nature, out of whole store "all are plentifully nourished and supplyed. As a fat body is in greatest "danger of sicknesse; so a high estate is in greatest danger of falling: "great minds are known in extremities. Some there are, who, taking no "warning at that which happeneth to others, perish by their own ill "actions, minding things manifelt no more than as if they were not ma-"nifest, whereas yet they have a large precedent by which to guide their "life, of things done and not done, by which we ought to forefee the fu-"ture. This is the occasion of my laughter, Foolish men punished by "their owne wickednesse, coverousnesse, lust, enmity, treachery, conspi-"racy, envy. It is a hard thing to give a name to many of these ills, they "being innumerable, and practifed so closely. Their behaviour, as to "Vertue is yet worse; they affect lies, they follow pleasure, disobeying "the Laws; my laughrer condemns their inconsideratenesse, who neither " see nor hear, whereas the sense of man only of all others, is able to fore-"see futures. They have all things, and then again apply themselves to "them; they condemn Navigation, and then they put to sea; condemne "Husbandry, and then fall a ploughing; they pur away their Wives, and "then marry others; they bury their (hildren, and beget more, and bring "them up; they wish to live long, and when old age comes are grieved at "it; never remaining constant in any estate what soever. Kings and Prin-

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ces commend à private life; private persons, a publick; he that ruleth. se a stare praiser the Tradesman's life, as free from danger; the tradesceman his, as full of honour and power. For they regard not the direct, fincere, and smooth way of Vertue, in which none of them will endure "to walke; but they take crooked and rough paths, some falling down, "others running themselves out of breath to overtake others. Some "are guided by incontinence to the beds of their Neighbours; others " are lick of a confumption through unfatiate avarice; fome by ambition ec carried up into the aire, and by their own wickedness thrown down "headlong. They pluck down, and then they build; they do good and coblige others, and then repenting of it, breakthe laws of Friendship and do wrong, and fall at enmity, and fight with their neerest relations: " of all which avarice is the cause. Wherein do they differ from Children " that play, whose minds being void of judgement are pleased with eve-"ry thing they light on ? In their defires they differ not much from brure beatts: only the beatts are contented with that which is enough. What * Lyon is there that hides Gold under ground? What Bull fights for " more than he needs? What Leopard is infatiately greedy? The Wolf, when he hath devoured as much as serves for his necessary nourishment, egives over. But whole nights and dayes put together, are not enough "for men to feast and riot. All brute Beasts have their yearly ser times of coition, and then leave; but man is continually transported with "lust. How can I, Hippocrates, but laugh at him that laments the losse "of his goods? and especially, if without regard to dangers he travells over precipices, and on the fea; how can I forbear to laugh exceedingly? " shall I not laugh at him who drowns a ship by lading it with rich merchandize, and then blames the Sea for drowning it? If I feem wrong-"fully to laugh anthese, there is at least in them something that deserves "to be lamented. These stand not in need of the Physick or Medecins "of your predecessor Asculapins, who preserving men was himself re-"quiced with thunder. Do you not see, that I also am partly guilty of "madnesse, who to enquire into the causes of madnesse, dissect these "feverall living creatures, whereas indeed I ought to fearch for it in man "himfelf? Do you not see that the whole World is full of inhumani-"ty, stuffed as it were with infinite hatred against man himself? All man "is from his very birth a disease: when first born he is uselesse, and sues "for reliefe from others; when he grows up, foolish, wanting "instruction; at full growth, wicked; in his decaying age, miserable, toy-"Img throughout all his time imprudently: fuch is he from the womb. "Some being of furious angry dispositions are continually engaged in broyls, others in adulteries and rapes, others in drunkennesse; others in covering the goods of their neighbours; others in confuming their cown: So that if the walls of all houses were transparent, we should "behold some eating, others vomiting, others wrongfully bearen, others emixing poylons, others conspiring, others casting accounts, others resolving, others weeping, others plotting against their friends, others " raving mad with ambition. Some actions there are more remote within " the foul, some young, some old, sueing, denying poor, rich, starved, lux-" urious, fordid, imprison'd, murrher'd, buried, despising what they enjoy, and aiming at what they have not, impudent, niggardly, infatiate, vainaglorious; some setting their minds on horses, others on men, others on "dogs, others on frome or wood; some affect embally, others the command " of armies, others facred rites; some wear Crowns, others Armour, some "fight at Sea, others at Land, others till the ground, some plead in the Forum, others act on the Theater, every one is severally employ'd. . Ddd fome

fome affect pleasure and intemperatenesse, others rest and idleness, how then can I but laugh at their lives. And it is to be seared that your art of Physick will nothing please them, for intemperance makes them froward, and they esteem wisedome madness, and I doubt much that many things in your art are openly reproached either through envy or ingratitude; for the sick, assoon as they are cured, ascribe the cause either to the Gods or to Chance; and many are of such a disposition as to hate those that have obliged them, and can hardly restrain from being angry if they need their help; many also, being themselves ignorant, prefer ignorance before Science; sools give their suffrages, neither will the sick commend, nor they who are of the same art give their approbation through envy. And it cannot be but that you must have suffered wrong in this kind, for I know very well that you have been often treatted unworthily, and reproached by malice and envy.

There is no knowledge nor attestation of truth. In saying this he smiled and seemed to put on a divine look, casting off that which he had before. "Then I, Excellent Democrism, I shall carry back with me to Cos the great gifts of your hospitality, full of your wise instructions. I shall return to proclaim your praises, for that you have made enquiry into humane nature and understood it; I shall go away cured in mind, it being requisite that I take care for the cure of the bodyes of others. To morrow, and afterwards, we shall meet here again. Which said, I arose and he readily accompanied me. A man came to him, from whence I know not, to whom he delivered his books. When I came to the Abderites, who all this while stayed for me; "Men of Abdera, said I, I return you many thanks for the message you sent me, for I have seen "Democrisms the wisest of men, who only is able to reduce men to sound understanding. This (Damagetus) is all, which I had to relate unto you withjoy, concerning Democrisms. Farewell.

This account Hippocrates gives of Democritus; neither did their acquaintance and friendship end here, but continued after the departure of Hippocrates to Cos, as appears by the correspondence of two Letters betwist them. The first, from Democritus to Hippocrates, in these words.

You came to us, Hippoerates, as to give Hellebore to a mad man, at the infligation of foolish people who think study madness; I was at that time. busied in writing concerning the fabrick of the World, and the poles and the starrs of Heaven, assoon as you understood the nature of these things, how excellently they were framed, and how far from madness, you commended my employment and condemned them as stupid and mad. All those things which pass to us through the aire by images, and are seen in the world and succeed one another, my mind making a scrutiny into these, hath cleerly found out the nature of them and brought it to light, with ness the books that I have written. You ought not therefore Hippacrates to converfe with such men whose minds are wavering and unconstant, For if, as choice men defired, you had given me Hellebore, as being mad, you had, of wife, made me mad indeed, the guilt whereof would have lien. upon your art; for Hellebere administred to sound persons clouds their Understanding, but to the mad it doeth good. I believe that if you had found me not writing, but lying down or walking, revolving things in my mind, fometimes laughing, and not minding such friends as came to me. buc wholly taken up with contemplation of fomething, you would have inferred from what you belield, that I was mad. A Physician therefore must not judge of the affections or passions by the light only, but by the actions themselves, and observe, whether they are in their beginning, or in the middle, or in the end, and to consider the difference of time and age,

age, before he undertake to cure the body; for by all these, the disease will be discovered.

To which Hippocrates return'd this Answer.

In the art of Physick, that which happens successefully, men for the most part commend not, but commonly ascribe to the Gods; but if any thing happen amisse in it, so as that the Patient dyeth, they let the Gods alone, and accuse the Physician. And indeed, I perceive, that I gain more blame, then credit by my art; for, though now very old, I have not yet arrived at the height of Medicine . neither did Afonlapius himselfe who invented it, as appears in that he many times dissents from those who have written hereupon. Your Letter to us condemnes the administration of Hellebore; I was sent for indeed, Democritus, to cu. e 2 mad man, neither at that time could I guesse in what condition you were: but assoon as I had conversed with you, I knew you to be far from madnesse, and worthy of all respect. I acknowledged you to be the most excellent interpreter of Nature, and the world; and judged those that sent for me, mad, and to stand in need of Physick. But since this accident hath begot an acquaintance betwixt us, you will not do amisse in writing oftner, and in communicating your works to me. I have fent you a Treatise concerning the use of Hellebore. Farewell.

Hence it is, that some held Hippocrates to have been the Disciple of Democricus, as Cornelius Celjus affirms; indeed, that Hippocrates learnt much Philosophy of him, as well by his discourse, as communication of

his writings, is manifest from the precedent Epiftles.

CHAP. VIL His Death.

TE lived to a great age; Laertins saith, above 100. years; Phlegon and a cic.de sened. Lucian more expressely, 104. b Censorinss, 108. c Hipparchus, 109. b de die. nat. Laertins faith, he died of age; Phiegon, for want of food; the manner rela- cap. ted thus by Hermippus. Being very old and drawing nigh his end, his Sister e Larre.
was extreamly troubled, that he should dye within the time of the festivall of Ceres, but he bad her be of good comfort, and bring him every day some hor bread, which holding to his note he prolonged his life, till the dayes of the Feltivall were past, which were three; and then without any pain gave up the Ghost, d and was buried at the publick charge.

CHAP. VIII. His Writings.

Hrafyllas, who disposed the writings of Plane according to Tetra- a Lam. logies, digested also those of Democritus into order, thus;

ETHICK.

Pythagoras.

Of the Disposition of a wise man. Of the things that are in the Inferi, to which perhaps the Abdrices alluded in their Epillle to Hippocrates.

Tringenia; That all human things consist of Three.

Of Goodneffe, or Vertue.

Ddd 2

Amalthea's Ho w.
Of Tranquillity of mind.
Commentaries, Ot, Of Honfes, Occonomicall.
Felicity, (EVEGW) not extant in the time of Thrafyllus.

PHYSICK.

The great Diacosmus, consisting of 12. books. Theophrasius ascribes it to Leucippus: but Anishbenes affirms, Democritus recited it in publick as his owne; and as his is it cited by Epicurus, in his Epittle to Herodoms. To this work it was perhaps, that Cicero alludes, saying, What shall I say of Democritus? Whom can we compare with him, who durst begin thus, Hac loquor de Universis? He excepts nothing, whereof he prosossion not to treat; for what can be beyond all things?

The little Diacofmus.

Of the Planets; in which Treatise he proved that there are more then Seven.

Of Nature, the first.

Of the Nature of Man, or Of flesh; the second, dedicated to Hippo-

Of the Mind. Of the Senses; these two, some put together, and entire, Of the soul.

Of Sapours.

Of Colours.

Of Different figures (puoud.)

Of the reciprocation of figures. This and the fore-going Treatile, perhaps rended to shew the nature of qualities, which according to him arise from the various disposure of Atoms, according to their particular sigures.

Keatuviveta, or Of the mixtures of the things afore-faid.

Of an Image, or Of fore-fight.

Of Pestilences (Gassendus reads negl hoymon, Of Logicks.), Canon. 1,2,3. Of Essurions.

EXTRAORDINARY.

Celestiail Causes.

Aeriall Causes

*Plain superficial Causes; perhaps, what things are made of plaine Atoms: for that which immediately followeth, is opposite to it.

Causes of sire and things in fire; these consist of round Atoms.

Causes of Sounds.

Causes of Seeds and Plants and Ernits.

Caufes of Animals, three.

Mixt Canfes.

Of Stone.

* Magnenus.

phana causa 3

See, his inter-

pretation.

pag. 16.

MATHEMATICK.

Περιδικφοράς γιώμης, οτ, Of the contact of a Circle and a Sphear.
Of Geometry.
Geometrick.
Numbers.
Of furd lines, and folid, two.
Εκπετασματα.
The great year, or, Aftrenomy.

Parapegma,

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Parapegma; Salmasius makes this all one with the other, reading, The great year, or Parapegma of Astronomy. Parapegma is a Table describing the rising and setting of the starrs, equinoxes, solitices, and the like.

The contention or examination of the Most - giss.

Urano graphy. Geography. Polography. Altinography,

MESICK.

Of Rythms and Harmony.

Of Poetry.

Of the neathoffe of Verfes.

Of swee:-founding, and harsh-sounding Letters.

Of Homet, or of right-versifying and speaking.

Of Song.

Of Foods, a Distinuary.

MECHANICK, or concerning ALTS.

Prognostick.
Of Diet, or Diatetick, or a Medicinal rules
Canfes of things feafonable and unfeafonable.
Of Agriculture, or Geometrick,
Of Painting.
Tattick, and, of Armes.

To which some out of his Commentaries annexe these;

Of the sacred Letters in Babylon; to which perhaps * Clemens Alexand drinus alludes. Democritus, b saith he, writ Babylonian Morall discourses, b. Strong to for he is said to have inserted into his own writing the sense of the Pillar of Acidenus.

Of the things that are at Meroe.

A voyage on the Ocean.

Of History.

A discourse of Chaldea.

A discourse of Phrygia.

Of the Feaver and Cangbin licknesse.

Chernica, or Problems: perhaps the lame which & Pliny terms Chirocineta, \$44.17.

Witnesias, Chirotonicon, adding that in it be made use of a ring, and drew d 9.3. the signess of the experiments in wax and red lead.

Therest (saich Thrasyllus) these go under his name, are partly male out of his writings, partly acknowledged to be the writings of other men. Of which kind perhaps is his book of the virtue of hearbs, mentioned by Pling, and e 25.3. that of Commentaries upon Apollonices, Capridenes, and Dardanus, from \$30.1. whence he argues Democritus to have been skilfull in Magick: but g Agel- g 10.12. lim much blames him for ascribing to Democritus such prodigious fables.

h Aristoxenus affirms that Place had an intent to have burned all the h Laces, writings of Democritus, and for that end had made a collection of a great many of them; but was diverted by Amyelas and Clinius, Pythagoreans.

CHAP

Physick.

The compleaned the Eleatick Sect and brought it to perfection, infifting upon and improving the principles of those that went before, but most particularly those of LEUCIPPUS. His affertions these.

SECT. I.

Of the Principles of things, Atoms and Vacuum.

a Arifl. Phys. 1. The principles of all things are Atoms (of folid, of full) and Vacuum, 6.

b C c. Acad. 4.

Arifl. mer. 1.4.

e Arifl. loc. cit;
d Arifl. met. 1.4.

matter of beeings.

e Arifle.

Bodyes mult either consist of Atoms, or of nothing; for if every body

Arifle Phyl. 3, be divisible, let us suppose it actually divided, and then there will remaine
either atoms or nothing; but of nothing, nothing is made, and nothing

RArifle gen. goes away into nothing.

of cor r 1.

f Neither of these principles is made of the other, but the common bode ceels. 3, 4 dy it self is the principle of all things, differing only in magnitude and the h Ariff. de gen. figure of its parts.

Groot.1. They are both infinite: atoms g in number, vacuum in magni-

h The properties of Atoms are two, figure and magnitude; as to figure, they are infinite; angulous, not-angulous, strait, round; some are sm Philop. in smooth, others rugged; some poynted, some crooked, and as it were hooked.

n Cic. de faib. reason of their magnitude, with they are by reason of their littlene se, invisible; by reason of their solidity, indivisible, impassible, and unalterable.

o Plut. plac.

phil. 1 15. Lart. Magnenus interprets this of the vulgar elements, fire, water, earth, pag. 41, 42. adding as an affection of Democritus. Atomis mutabiles effe figures, and proves it out of Ariffelle as strangely, pag. 42.

p Plac. To these two properties ascribed to atoms by Democritus, P Plutarch q De gen. 1.8. saith that Epicurus added a third, weight; but I Aristotle affirms, that Democritus held one atome to be heavier than another, according as it exceeded that other in bignesse.

Of all other qualities they are destitute; having neither native whitenesse, nor blacknesse, nor sweetnesse, nor betterness, nor heat, nor cold, nor

any other quality.

* Cice o, who calls Democritus the Inventor and Author of this affertion of atoms, elsewhere ascribes it to Lencippus, adding, that I Democritus herein followed him, but was far more full in the rest. But neither seems it to have been invented by Lencippus: for Posidonius the Stoick ascribes it to Moschus a Phænician; whom Strabo affirms to have lived before the Trojan War. But perhaps the Eleatick Philosophers derived it from Pythagoras: a de Calo. 3, 4. Of which opinion to Aristotle seems to be; In some manner, saith he, they make all things that are, Numbers, and to consist of Numbers: for though they

Ay

fan it not expressely, yet this is their meaning. Whence perhaps it is, that

Automedon gives them the Pythagorick denomination, Monads.

SECT. 2.

Of the motion of Atoms in vacuum, whereby all things are made.

Hese Atoms, or first bodies, are continually moved in the infinite a Ariff.de calo. 3,4. Cic.
last, nor extream.

Will have Democritus to understand by this vacuum, the aire; and endeavours so prove it by authorities of Ariffelle, Galen, Virgil. which intimate the contrary, pag. 37. and 42.

This motion had not any beginning, but was from all eternity.

c This motion is but of one kind, oblique. Herein Epicurus diffents from e Stob. phylic.

him, afferting a two-fold motion, direct and declining.

The little bodies being carried in this region or space are entangled with one another, or hit against one another, or rebound, or separate, or associate with one another, by whose concussions, and complications all things are made. Thus d whatsoever is or is made, is or is made by natural d cie. weights or motions.

Thus e all things are done by a necessity, the rapid motion of the atoms (which e Laert. Cic. he called necessity) being the cause of the production of all things. This ne_ de sato. Plut. cessity is fare, and justice, and the providence which made the world, plac. 1. 25. which is no other then g the resistence, lation, and percussion of matter.

8. g Plut. plac. 1.

SECT. 3.

Of the Generation, Corruption, Alteration, and qualities of compounds.

He'Elements (as we (aid) or principles of all things are two, Full and Va. a Arist. Mefemme. One is ensy the other non-ens; the full and solid is ens, the vacu-tagh. 1:4. ons and rare non-ens. Ens participates not more of being then non-ens, nor a body more when vacuum. These are the causes and matter of beings.

b And as they who affert a subject to be one, in substance, various as to its b Ibid. affections, make rare and dense to be the principles of those affections; in like manner, they (Leucippus and Democritus) affirm that the differences are the causes of all the rest. These differences they hold to be three, signer, order, and position; for they say that ens differs onely success and diction? and Teast. Successive order, Teast position: A and N. differ in signer; A N and N. A, in order; Z. and N in position.

CThus they suppose figures of which they make Alteration and Generation: c Arifide gent. Generation and Corruption, by Congregation and Segregation (of Atoms;) Alaged cor. 1,3. teration, by order and position.

- A New for assemble as they conceived, that what is apparent to sense is true. A Ibid. feeing that apparent things are contrary to one another, and infinite in number, they conceived that there are infinite figures (Of Atoms) so that by severall transformations of the compound, the same thing ficures bontrary to another, and to another thing; and by imministure of some small thing to be transmutated, and to appear quite different; and being transmutated, one thing to appear, to be quite another thing; for a Comedy, and Tragedy, are made of the same letters.

Hence

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e adv. Colot. lib. t.

Hence is it, that P nearch and others affirme, he did reject qualities, "afferting that colour is vouce, white vouce, fince: vouce, bot vouce, cold vouce; and all other qualities; vouce twai is here commonly expounded (after the usual)

f Democr. re-acception of the word) lege effe to be by law Magnenus interprets it, that by vivi. pag. 436. a certain law and proportion betwixt the agent and patient the same thing is sweet

🗷 Animady. pag. 231.

to one, which is buter to another. The learned Gassendus, Metaphorically, that as the justice, injustice, decency, indecency, landability, culpability, &c. of human actions, depend on the constitutions of Lawes; so the whitenesse, b'acknesse, sweetnesse, bitternesse, heat, cold, &c. of naturall things, depend on the various positions and ordinations of atoms. Whence you see, (saith he) how in Lacrtius is to be understood, 'Afxed's Enou Tov blow a Tours in nevoy, To d' άλλα πάθα νενομίοθαι, I hat atoms and vacuum are the principles of all things, carera omnia lege fanciri. Thus Gassandus:

But vouss, which, (as Snidas saith) is nonuclyumos helis, a mord of various significations, seems here to be taken in opposition to etell, in which sense Lacrius explicates it by verouida, (from whence it seems derived) and revouldantly dosaltedan, for so perhaps should the Text be distinguish'd, ταδ άλλα τού α νενομίωσαι ολοξοίζεο σαι, catera omnia cenjeri vel existimari, the latter being onely a glosse and exposition of the former. So that in the sense of Democritus, (who affected a particular use of words, as appears by ρυσμός, διαθηγή, τοπή, σουν &c.) νόμος is no other then δύξη. Thus he seems to have opposed every and will, as the Schools ens reale and rations; as if he should say, there is nothing really existent but Atoms and Vacuum, all things else are onely quoad nos, viz. in opinion. This may be further confirmed by a noted place of h Galen, who dilates upon it in this manner.

Elem, cap. 1.

The first element of things is void of quality, having not in its own nature whitenesse, nor blacknesse, nor sweetnesse, nor bitternesse, nor heat, nor cold, nor any other quality; colour is (whice) in opinion; bitternesse is in opinion, sweetneffe is in opinion; but atoms and vacuum are indeed, faith Democritus, conceiving that all fensible qualities are made by the concussion of atoms, according as they are, as to us, who have the sense of them; but that nothing is by nature white, or yellow, or red, or bitter, or sweet. By vouce he means as it were volugi, by opinion, and as to ms; not in the nature of the things themselves, for that on the other side he calls every, making the word from every which signifies True. The whole meaning of the sentence is this, Men do opinion are or think (vous-LETAL) that white is something, and black, and sweet, and bitter; but truly and indeed (iv) One, and (Mudev) Nothing, are all. All atoms are little bodies, void of qualities, vacuum is a region or space in which all these bodies are carried upwards and downwards everlastingly, or are intangled within one another, or bit against one another, or rebound, or separate from, or associate with one another, whereby they make all compounds, and especially our bodies, and their passions and senses. Hitherto Galen.

i Ariffot. gen. 1. 7.

i Democritus alone, contrary to the rest of the Philosophers, asserted. that the agent and the patient must be the same and like; for he conceived it not to be possible, that things different and divers, can suffer from one another: and if any different things act upon one another, this happens to them not as being different, but as they have something in them, that is he same.

k Arift. eœlo. 4. 6.

de . R Broad iron swims on the water, because the atoms of heat, which ascend out of the water, uphold the broad atoms even of things that are weighty: but the narrow flide down, because these which result them are but few. But then, objects he, This will be done much more in the aire; whereto he answers, that the Soun is not carried one way, meaning by Soun, the motion of bodies ascending.

1 Things become liquid or concrete, by conversion, or contaction. I Arist de gen. SECT. 4. cor. 1.5.

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SECT. IV. Of the World.

THERE are infinite Worlds in the infinite space, according to a Pha.plac.2. I all circumstances; b some of which are not only like to one ano- b sic. Acad. ther, but every way so perfectly and absolutely equall that there is no quest. 4. difference betwint them, c These all are generated and corrupted. c Laert.

The World is dinanimate eround, f compassed about with a coat as d Plut. e Stob. Plus ... e Stob. Plus ... e Stob. Plus ...

it were, interwoven with stars.

g The atoms boing (as we said) rapidly carryed through the Universe; by south Physical this means all things were made, fire, water, have, earth.

h What Magnems m: 203, I know not, when he faith, pag. 42. seris ab so non fit mentio tanquam de Elemento proprie diffo : upon which the whole second Chapter of his first disputation is founded.

i To the fire, He and Leucippus ascribed a round figure; but air, water, and i Ariffet. de the rest, he distinguished only by greatnesse and littlenesse, because their calo 3,40 narure is the pun-spermia, or universall dissemination of the Elements or atoms.

SECT. V.

Of the Heavens.

THE Sun and Moon consist of smooth little bodyes which are car- a Leette ried round. Plusarch affirms, He held, with Anaxageras, that the b Place 2.20. Sun is a burning plate or stone; Laertius addes, he said of Anaxageras, that these opinions which be delivered concerning the Sun and Moon were not bis, but more ancient, and that he had stoln them.

c He conceived the Sun to be very big : for, adds Cicero, he was exceed- c Cicele fait. t.

ing skilfull in Geometry.

d The Moon is a fiery firmament; containing plains, mountains, d Plut. Place rallers.

He placed the starrs in this order; first, the fixed starrs, then the planets, e Plus. plac. a.

then the Sun, Lucifer, and the Moon.

che earth are lesse apt to be carried about by the rapid circumvolution of Heaven. Whence, it comes to pass, that the Sun and the inferiour states especially the Moon, move much slower than the rest.

He held as Aparagoras, that Comets are the co-apparition of Planets, h Aris Meter.

which comming over one another feem to be all one.

E e e

SECT

SECT. VL Of Aire, Earth, Water.

Senec.net. end. ss.

Hen in a narrow vacuum there are many little bodyes, there followeth wind; and contrary, the air is quiet and calm, when in a great vacuum there are but a few little bodyes. For, as in a Market-place or street, as long as the people are but few, they walk without any trouble, but when they run into some narrow place, they justle and quarrell with one another; so in this space which encompasseth us, when many bodyes crowdinto one place they must necessarily justle one another, and be thrust forward and driven back, and entangled, and squeezed, of which is made the wind, when they which contested yeeld, and, having been long zois'd up and down uncertainly thrink; but when a few bodyes stirre up and down in a large space, they can neither drive, nor be driven impetuouily,

b Mut. phec. 2. 13. d Plut, plac. 3.30.

b The earth at first wandesed up and down, as well by reason of its smallc Artholorum note as leightness; but in time growing thick and heavy, it settled down immoveable, c Its breadth is the cause of its setledness, for [dit is of the fashion of a dish, bollow in the midst, and] it divides not, but covers the air which is beneath it, as appeares in broad bodyes which are not easily stirred by the winds, but stick fast; Thus doth the earth, by reason of its breadth, to the aire; and the aire not having a place whereto it might go, sufficient to receive it, resethunderneath, as water within vessels which cover it. That the aire can uphold a great weight, they demonstrate many wayes.

c Plut. pluc. 3.12

* Nowby reason that this aire is weaker rowards the South, the Earth. as it groweth and increaseth bendeth to that side; for the northern parts care intemperate, the fourhern temperate, whence they produce more and fairer fruits.

f. Phys. Man : 3. 15.

He imputed the cause of earth-quakes to water: for g the Earth being full of water, and receiving to it much rain-water, this causeth the earth-2 Ail. Meny, quake; for, there comming more, because it is not able to receive it; forcing its caverns is maketh it shake, and being dryed and attracted into empry places from the more full, in its passage causeth that mo-

h Ariff. i Plut, Plac.

3. 7.

The over-flowing of Milus is caused by the melting and diffusion of the Snow in the Northern parts under the summer-Tropick; from the vapours clouds are condensed, which being driven towards the south and

to Egyps by the Erefian winds, they are dissolved into great and ve-hement showers, wherewith are filled as well the Lakes, as the River Nilus.

> SECT. VII. Of the generation of living Creatures.

h The Sea continually decreaseth and at last will dry up.

1 Arist.de geu: animal, 5. 1. m Perhaps reading unteq.

k Cenfor de die. Epicurus little differs.

1 The distinction of sexes, male, and semale, is made m in the womb. not by reason of hear or cold, but according to that party of the Two, whose seed proceeding from the part which distinguisherh male, and female, is predominant; or of that party whose seed first takes up the place. = The

d Plut.place &

f Arin de an. 14

Pint placia.8. r Planplacis.2

The Infant in the womb is nourished at the mouth, wherefore alsoon in Planslac.5. as it is born, it, layeth the mouth to the dug,

SECT. VIII. Of the Soul.

Emocritus held, that the Soul is a kind of fire and heat; b for there a Arist. de anibeing infinite figures of aroms, he faith the round make Fire and the ma. 1, 2. Soul, because that figure is most capable to permeate through the uni- bertaps reaverse, and to move the rest, the Soul it self being moved also. Thus he and ding cree a Leucippus held the Soul to be that which gives morion to living creating a tures. Hence it comes to pass that respiration is the bound of lite, for twee Arst. when that which encompasseth the bodyes compresseth them, and squee- de gen dy corzeth out those figures whi h give motion to living creatures, forasmuch it. cited aas they never relt, there is a felief by the comming in of others of the fame first Section. kind through respiration; for chis hinders those which are in the Animals from being squeezed out, they driving forward together that which compresserh and faitneth. All Animals [c breathe and they | live as long as c Aris: de refpir cap. 2. they can do thus. :

The Soul is corruptible and perisherh with the body. The Soul hath two parts: the rationall, seated in the breast; the 7. irrationall, diffused through the whole body: but the soul and mind eparate a 4.

are all one.

g There are more than five senses of irrational Animals, God, and wise g Plut plac.4.

h Sensation and intellection are made by the infinuation of images from h. Plut. plat. 4.8 withour, which flow from solid bodies and certain figures. So the image i Pius p. 46.4. in a looking-glass is made also,

He conceaved as Arstoile faith, that all sensibles are tangibles, that all fensation is caused by a touch or stroak upon the organ, and further af-firmed that is whiteness is smoothnesse, [the light being reflected from a k Aristide sens. Imports superficies upon the eye, exhibits a white colour.] 1 Black nesse is 1 Aristide sit. -roughnesse.; [the same light reflected from a rough superficies, exhibits blacknesse]; In like manner m be referred sapours to figure; n the round m Arist. Inc sit. atoms, and fuch as are of a bulk fuitable [to the contexture of the organ] n Theophraft. make a sweet sapor ; the great, a sowre; the mul-tangulous and nothinground, a harsh; the acute, conical, crooked not flender not round, a sharp; the round flender angulous crooked, an acrimonious; the angulous differred equicrurall, 'a Salt; the round light distorted small, a buter; the slender round small, a fac or luscious.

The mind is the same with the soul, consisting of smooth little bo- o Lart. dyes. P The Hegemonick is seated in the whole head. 4 Cogitation is made P P ut plac. 4,5 q Cic de ant 1.

by incurrence of images; fo also are Dreams.

SECT. IX. Of the gods.

Emocritus ffaith & Cicero), in my opinion, wavers, and feems uncer- a de put deor. 2. Drain, concerning the nature of the gods; for sometimes he conceives, that there are Images indued with divinity in the Universe; sometimes he calleth the principles and minds in the same universe, God; sometimes animate images, which use either to profit or to harm us; somerimes certain vast images, so great, that they extrinsecally embrace the whole world. Sexins

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DEMOCRITUS.

b efu. Malten.

Sexus Empiricus delivers his opinion, thus: There are certain Images which come to men, some of which do good, others hurt; whence he wisheth, that he may light upon good images; these are large and extraordinary vast, not easily perishable, not absolutely unperishable. They fore-tell events to men by discourse and speech, the Antients having received an impression of these in their fantasses from thence imagined that there is a God, whereas besides these there is no God, or a nature that is not subject to dissolution.

e Cie, de divinat L d Cie, divinat.

e He approved the pre-lention of future things, that is Divination; and conceaved, that d the Ancients did wifely inflitute, that the entrails of facrific d victims should be looked into; from the constitution and colour whereof may be perceived signs of health or pestilence; sometimes also what dearth or plenty shall follow.

CHAP. X. Ethick.

a Luch.

Ee afferted the chief end or good to be would : not placing it in Pleasure, as some have misunderstood him; but in a serene, secure state of mind, not distracted with any sear, or superstition, or any other passion.

Of his Morall fentences these have been preserved by Stobius and

others.

Scr. 2.

Tis easie wickednesse to circumvent: For whilst on gain alone it is intent, It blindly strayes, and any way is bent.

It is easie to praise what we ought not, and to blame; but both are figns of a deprayed disposition.

Ser. 3. Wift

Wildome not admiring any thing merits all things, being most honouable.

The bounds of profitable and unprofitable, are, pleasant and unplea-

Ibid. fant.

nr. It is the work of prudence to prevent an injury;of indolence, when done

Ibid.

not to revenge it.

There ariseth a great delight from beholding good actions.

Ser. 4: From good things arise ill to men, if they know not how to manage or bear the good,

Ser.5, Ibid.

Ibid.

To yield to the Law, the Magistrate, and a wise person, is decent.

Temperance augments things that are pleasant, and maketh the pleasant.

fure it felf greater.

Sleeps in the day signific either distemper of the body, or grief of the mind, or sloath, or dulness.

Coition is a short apoplexy; one man is struck out of another.

Not be only is valiant who vanquisheth his Enemy, but he also who subdueth pleasure; yet some there are, who command Cities, and are slaves to Women.

Scr.g.

Ser. 10.

Scr. J.

Ibid.

Ser.7.

It is good not onely to do no harm, but not so much as ro will it.

Where ill actions acquire wealth, the infamy is the greater.

1bid. Hope of ill gain is the beginning of losse.

Ser. 12. We ought to speak truth, where it is best.

Ser. 17. It is better to blame our own faults, than those of others.

Freedom



Freedom of speech is proper to generolity, but the difference of occa-ibid. Long render it dangerous.

To praise good things is good, but to praise the ill is proper to a coun- ser. 14.

terfeit deceitfull foul.

He is well disposed who grieves not for what he hath nor, and rejoy- ser. 17. coth for what he hath.

Of pleasant things, those which we have most seldom, delight most-If a man exceeds moderation, the sweetest things prove the most bid. bitter.

He is valiant who vanquishesh, not exemies onely, but pleasures. They who indulge to the pleasures of the Belly, confuming the time bid. in eating, drinking, or wantonnesse: in all these there are short pleasures, which last as long as they are eating and drinking; but many griefs: for shayare in a continual defire of these things, and when they have obtain'd them, the pleasure passeth away, and there is nothing in them buc a momentumy civillation; the pleasure is short; and they soon need the

fame apair. To relist Anger is difficult, but to vanquish it is proper to an under- Ser, 20,

Anding person.

. He who contends with his superiour, ends in infamy.

Wicked men, after they have escaped the danger, keep not the oaths Ser. 28. which they had made in their extremity.

More are made good by exercitation, than by nature.

All labours are sweeter than rest, when men obtain that for which they ibid. labour; but if a stan be frustrate of his designes, there is one remedy, if all things are slike troublesom and difficult.

Neither say nor do ill, though alone; learn to stand more in awe of thy Ser. 3 to

self than of others,

It is a defrauding of others, To defire to speak all, and to hear nothing. Ser. 36. A man must either be good, or feem such. Ser. 37. ibid.

They whose manners are orderly, their life is orderly.

A good man cares not for the reproofs of ill men. ibid . The Laws would not have prohibited every man from living according ibid. to his own will, if one were not injurious to another; for envy canfeth

the beginning of ledition. Tolive in forraign Countries reacheth frugality; Maza and a grassy Ser. 38.

bedare (weet cures of hunger and labour.

Every Country is pervious to a wife man; for the whole world is the ibid.

Country of a wife foul.

The Law requires, that the life of man should do good to others; this Sen 414 may be done if they will fuffer, for it declares its own vertue to the obedient.

Civill War harts both Parties; the harm is equall to the Victor and to ibid.

the Vanquished.

By concord, besides other great things, War may be undertaken by Ci- bid. ties; without it, not.

It is better for the unwife to be governed, than to govern.

Ser. 42, It is justice to do those things which ought to be done; injustice not ibid. to do them, but to decline them.

As concerning the killing and not killing of Animals, the businesse ibid. flands thus: Those who do or would do injury, he who killeth is blame-Jelle; may, fuch ought father to be killed than not.

We ought to kill all that do mjury and unjustices; and he who kills ibid. them ought to have, thoroughout the whole world, esteem, and priviledge of his douse, and jultice, and courage, and possession.

ibid.

As it is written concerning Beatts and Serpents, that are in emnity with us, so also in my opinion may we do with men. According to the Laws of our Country, an enemy may be kill'd in any part of the world, where no Law forbiddeth it; but Law forbiddeth sometimes, and they have sacred rites, covenants, and oaths.

Any man that either kills with his own hand, or causeth to be killed

by command or vote, a thief; is to be esteemed innocent.

It is a grievous thing to be ruled by a worse person.

They who suffer injuries are to be defended to the utmost, and not to be despised; for this is just and good, the other unjust and ill.

They who commit any thing deserving banishment, or bonds, or any other punishment, ought not to be acquitted, but condemned; if any man shall acquit them either for gain or favour, he doth unjustly.

He hath the greatest part of Juliice and Vertue, who honours those that

are worthy.

Stand not more in aw of other men than of thy self, nor commit more offences, though no man were to know it, than if all men: Imprint this rule in thy mind; and do no ill.

Men are more mindfull of wrongs than of benefits, and it is but just it should be so: as he who restores a depositum, deserves no commendation; but he who detains it, blame and punishment. The same case it is in a Ruler, who is chosen not to do ill but good.

To be naturally fitted for Command, is proper to the most excellent

Persons.

Boldnesse is the beginning of an action, the end is guided by fortune.

Make use of servants as of the parts of your own body; appoint to each a severall office.

She that is belowed, easily forgiveth the offence of her Lover.

A woman is sharper-witted for mischief than a man.

To speak little becomes a woman; plain attireadorns her.

To obey a woman is the greatest ignominy to a man.

I approve not the having of children: for I see the troubles of them are

many and great, the comforts and pleasures sew and small.

A rich man, in my opinion, shall do well to adopt the son of some friend; for, by this means, he may have such a one as he hath a mind to; for he may chuse where he pleaseth, and take such a one as may best agree with him. There is a great difference betwixt these two; he who adopts a son, hath the liberty to make choice out of many that are good and will please him; he that begets one, runs the hazard whether he wil prove such, or no.

The begetting of children feemeth to come from a most antient institution, and instinct of nature, as is manifest even from brute beasts, who beget young ones, though without hopes of receiving any advantage by them; As soon as they are brought forth, they feed and bring them up, and are follicitous for them even in the least things; and if they come to any hurt, they grieve at it. Such is the disposition of all animals, how much more of Man, who hopes for a benefit from his offspring.

The excellency of sheep consistesh in being fat; of men, in being

As of wounds, the worst is that which gangrenes; so, of the diseases of the mind, is insatiate avarice.

A prudent use of mony conduceth to the practice of liberality, and relief of others; he that useth mony foolishly, makes it the prey of all men.

To get mony is not ill; but to get it unjustly, is the worst of ills.

Poverty

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ibid.

Ser. 43. Scr. 44.

Scr.

Ser

Ser.

Ser.

Ser. 46.

Ser. 49. Ser. 60.

Ser. 61.

ibid.

Ser. 62. ibid.

Ser. 74.

ibid.

ibid.

.

Scr. 84.

Ser. 90. Ser. 93.

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ibid.

Povertie and riches are the names of want and fufficiency : he, who Ser. 95. wants, ought not to be called rich; not he, who wants not, poor.

If you defire many things, many things will feem but a few.

To defire fintle, makes poverty equall with riches.

ibid.

Good things are hardly obtained by those that feek after them, the ill Ser. 96. come without feeking,

We must consider, that the life, of man is brittle and momentury, invol. ibid.

ved in many troubles.

He is happy who is cheerfull though possessing little the unhappy, who is Ser. 101.

troubled attidft much wealth.

He that will lead a fecure quiet life must not engage him fall in many bid. things, neither publick nor private; nor attempt any thing above his own ability and nature: but have fuch regard to himfelf, that he decline any exubecause of fortune that is offer dhen, affurning no more then he is well able to bear; for the convenience of what we enjoy is more excellent than the largeness of it.

A publick calamity is greater than a private, for it affords no hope of Ser. 102.

The hopes of wife men may come to pais, but those of fools are impos. Ser. 109. sible.

The hopes of fools are beyond reason.

They who rejuyee in the misfortunes of their Neighbours know not Sertif. that Foreigne is common to all, and that they have not a propriety in joy.

Strangth and beauty are the goods of the body; temperance and orus. Sec. 112.

dence the crown of old age.

drissermin, that the old man was once young, but whether the young this ama shall ever come to be old is uncertain. A good thing that is complete is better then that which is to come it being uncertain.

Old age is an universall impersection in that all things, and yet wants all Section

things.

Some men, not understanding the nature of morrald diffolution, and Section. being confeious of their own ill actions in life, are, during the whole course of their lives, miserably diffracted with fears, funcying and feiguing to shemselves many chings that are falle, as if they were to happen after zierth.

· Mis at formes whis faying, & Speech is the shadow of Action;

■ He held that from publick offices and the favour of great persons, ac. b Magnesus zone many ornaments with grace and let off this life.

de He faid, that Nature thrust down Truth, and hid herquite in the Book : but the

BECCOME.

· He (sid that none can be a great Poet without madnelle.

To his morall Sentences may be added, what is related of him by 4 Jun Platerch de lian the Emperour, That not being able by discourse to comfort Darins educ. liberis. who was extreamly afflicted at the death of his beautifull wife, he promifed him to reftore her to life, if he would supply him with such things as determined which he showed him not to spare any quest. 4. thing which he thought might her him to bring it to pais: Soon after e Cic.de divihe came to Darius and told him, that he had furnished himselfe with all net. 1. chings; except only one which he could not get, but that He who was King of all Afra might haply produce it with little difficulty. During demanding what it was that no man could get but the King timfelf, Democrimicald him that if he could write on her Toomb the names of three persons that have never grieved, the would return to life. Darius perplexeditorem, these being no man to whom some occasion of grieflach not happened,

a Leert. mistakes it for contraty is manifelt from

happened, Democritas after his usuall manner laughed, saying, Can you then the most unreasonable of all men, weep with such considence, as if you were the only person that ever suffer daffliction, and yet are not able to find out through all the ages of mankind one person that hath not received some particular crosse.

PROTAGORAS.

CHAP. I.

His Country, Father, and the occasion upon which be studyed Philosophy.

Latte



Retagorai, was an Abderite, Son of Artemon; or, 28
Apolladorus and Dinen, of Maandrins; but Enpe is
faith he was a Teian.

He was first a Porter, as Epicarus relates, and by that occasion came into favour with Democrisus: Being young, faith Agellius, he was constrained, for his sustenance to take upon him the office of a Porter; and, from some places adjoyning, carried burthens of wood to Abdera, of which City he was.

Democritus, who was also of the same City, a person eminent for his vertue and Philosophy, going abroad into the fields, saw him comming nimbly along loaden with one of his usuall burthens: and when he came neer him, observing that the wood was neatly placed and handsomely bound up, spoke to him to rest himself a little; which he did, and Democritus in the mean time, took great notice of the bundle, that it was tyed up as it were Geometrically. He asked him who put his wood in that order, and he answering that it was he himself had done it, Democritus desired him to unty it, and put it into the same order again, which he did. Democritus admiring the ingenuity of a person wholly void of Learning; Young mars, saith he, seeing you have the wit to know how to do well, there are better and greater things which you may do with me; and immediately carrying him home, kept and maintained him, and made him that which afterwards he was.

CHAP. II.

His Opinions, and Writings.

Ee first said, that every thing hath two reasons or arguments, one contrary to the other; which way of arguing, he first used.

He began one of his books thus; Man is παντων χρημάτων μέτρον, the measure of all things: of beeings as they are cofnot beings, as they are not. By μέτρον he means the critery, by χρημάτων πραγμάτων, of things; which is as much as to say, Man is the criterie of all things, of beeings as they are:

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of not beings as they are not. Hereupon he afferts the phenomena's to be

particular to every one.

He faith, that matter is fluid, and being in perpecual! fluxion, appolitions are made inflead of substractions; and the senses are transmutated and changed, according to the several ages and constitutions of the

body.

He faith also, the reasons (or powers) of all phenomena's are subjected in matter; so that matter in it tell, is all things which it appeares unto all. But men at different times perceive things different, by reason of their different habits. He whose constitution is sound, of the things which are in matter, perceiveth those which are capable of appearing to such persons: they who are otherwise disposed, perceive the things which are capable of appearing to persons of a contrary constitution. The same reason there is in the difference of ages, in sleeping and waking, and in all kinds of habits. Man therefore is the criterie of things that are, for all things which appear to men, are: those which appear not to any man, are not.

He held that the Soul is nothing more than the senses, as Plate in his

Thereins affirms, and that all things are true.

Another of his books he began thus; Of the Gods I know mothing, meither that they are, nor that they are not; for there are many things which hinder us from this knowledge, the blindnesse and shortnesse of humane life. For the beginning of this book he was hardshid by the Athenians, and his books burnt in the open market-place, after that they had been diligently exacted of all that had any of them, by the publick Cryer.

He was the first that took a hundred ming for a gratuity. He, and Pro-

dicus the Teiangor mony by reciting orations in publick.

He first defined the parts of time, and explained the power of opportunity, and instituted disputations by way of contest; and proposed sophisms to the disputants, slipping besides the sense and playing upon the word, introducing the leight, superficiall, eristick way, whence Timon saith of him,

Protagoras, well in contention read.

He first abrogated the Socratick way of disputation, and first examined the argument of Antist benes, whereby he endeavours to demonstrate, that it could not be contradicted, as Plate saith in his Enthydenius; and first produced epicheirems against positions.

He first divided an Oration into sour parts, request, interrogation, answer, command: some say into seaven; narration interrogation, answer, command, enunciation, request, appellation: which parts he called the foundations of Orations. But, as Aleidamas, sour; affirmation, negation, in-

terrogation, appellation,

He first recited his discourse concerning the Gods (the beginning whereof wee formerly men-ioned at Athens, in the house of Enriques, or as some say, of Megaclides: others say, in the Lyseum, and that Archagoras his disciple, Son of Theodorus spoke it for him. He was accused by Pyshedorus Son of Polyzelus, one of the 400. Senators; but Aristosle laith, that Enablus accused him.

His

PROTAGORAS.

His writings which are now extant, faith Larreius, are these;

The Bristick Art.

Of Wraftling.

Of Mahenouseks.

Of Polsticks.

Of Ambition.

Of Vertnes.

Of Sectlement of Government.

Of the things in the Inferi.

Of the things that are done amisse by men.

Preceptory.

Judgement upon reward.

Antilogicks. 2.

Thele were His Books. Plate wrote a Dialogue and intituled it by his Name.

CHAP. III.

His Death:

Hilochorus relates, that as he was fayling to Sicily, the Ship wherein He went wascall away; and this, he laith, is confirmed by Enripides in his Ixion. Others relate that he dyed by the way, having arrained to ninery years, Apollodorus faith to 70. and that he had been a Sophist, forty years, and that he flourish'd about the 74th. Olympiad. Larrains hath this Epigram upon him.

And thee, Protagoras, flying, they say From Athens, death did scize on by the way; Thou might's estape from Pallas and her Town, But Pluto would not lose what was his own.

ANAX

113

4

ANAXARCHUS.



Naxarchus was an Abderite; he heard Diomenes of Smyrna; or, as others, Metrodorus of Chios, who faid he did not know so much as this, that he knew nothing. Metrodorus, as some say, heard Nessus a Chian; as others, Democratus. Anaxarchus lived with Alexander, and flourish'd about the 110th. Olympiad, and was a great Enemy to Nicocreon King of Cyprus; insomuch that Alexander at a feast demanding what he thought of the entertainment,

he answered; All things, great King, are very magnificent: only there is wanting the head of some Satrapa, reflecting upon Nicocreon. After the King's death, Nicocreon bearing this injury in mind laid hold of Anaxarchus (who against his will was cast upon the shore of Cyprus) and caused him to be put into a morter, and pounded with iron pestles: whilst he despising the pain, often repeated this celebrious speech, Pound the case of Anaxarchus, Anaxarchus himself you burt not. Hereupon, the Tyrant commanding them to cut out his tongue, he bit it off, and spit it in his face.

He, from his apathy and the tranquillity of his life, had the attribute of foreunate bestow'd on him. He likewise had an excellent faculty in reducing others to Moderation; as he reformed Alexander, who would conceit himself a God, by poynting to his singer when it bled, and saying, This is blood, and not

The juyce that from immortall Gode doth flow.

Yet Plutarch relates, that Alexander himself said this to his friends.

Another time, Anaxarchus drinking to him, poynted to the cup, saying,

A mortall hand one of the Gods shall wound.

When Alexander came neer Babylon, the Chaldeans dissipated him from entring the City, affirming that if he did, it would be farall to him; whereupon he passed by and went to Bursia, a City on the other side of Euphraus. But Anaxarchus and other Greeks perswaded him by Philosophical reasons to contemne the prediction of the Magi, as falle and uncertain; whose advice he following brought back his Army to Babylon, where be dyed.

FINIS.

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THE

HISTORY

OF

PHILOSOPHY,

The Fourth Part:

Containing the Sceptick Sect.



LONDON,
Printed for Humpbrey Moseley and Thomas Dring.
Anno 1659.

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PYRRHO.



YRRF

CHAP, I.

His Country, Parentage, Time, Masters.



UT of Elia there fprung another Sect, no less emi-nent than the former: Its Author was * Pyrrho, a Larr. an Elian. His father, as Diocles affirms, was named Plistarchus, of obscure and mean quality, for such b Antigonus relates Pyrrho himself at first to have b Lam. been; his fifter Pholifta, a Midwife. Suidas faith, He was in the time of Philip King of

Macedon, about the 101 Olymp ad. But this seems rather to have reference to the time of his birth, than to that wherein he flourished; for Anaxarchus (his Master) was concemporary with Alexunder the son of Philip, and is by Laertius said to have flourished in the Bloth Olympiad; for which reason perhaps it is, that Suidas adds, And sbence-forward, e He was first (as Apollodorus relates) a Painter; Aristocles e Lære, faith, an ill one ; but c Antegonus affirms, that in the Gymnasium at Elis, d Lare. was preserved a very good piece of his doing, representing a Torch-beavers.

Afterwards (faith Apollodorus) he applied himself to Philosophy. Ari Lars focles faith, he lighted upon some writings of Democritus. Alexander in bis Successions, That he heard Dryso son of Stilpo, whom Suidas terms Brylo, adding, He was disciple to Clinowachus, a Dialectick, concemporary with Stilpo.

Next he addicted himself to Alexander, disciple of Metrodorus the faid.

Chian, whose Masterwas Metrodorus the Abderite.

8 Afterwards he heard Anaxarchus, [the Abderite] whom he followed a Latt. every where, infomuch as he conversed with the Gymnosophists in India, and with the Magi.

CHAP. II.

His Institution of a Sect.

HE seemeth (saith Ascanius the Abderite) to have found out a noble way a Lant.

of Philosophizing, introducing incomprehension, and the way of suspension on. For he afferted nothing, neither honest not dishonest, just nor unjust, and so of every thing. That there is nothing indeed such, but that men do all things by law and custom; that in every thing, this is not rather then that.

This was called the Zetesick Philosophy, from its continual enquiry

after truth; Scepiick, from its continuall inspection and never finding; Ephiciscs, from the affection which followes upon this inquisition, sufpension; Apraick, from doubting of all dogmaticall opinions;

4222 2 Pyrrbenian s reading

myfarene.

fee Sext. Empir. hypoc.

1. 3.

e Pyrrhoniam from Pyrrho. But Theodosius, in his Sceptick Summary, saith, that the Sceptick Philosophy ought not to be called Pyrrhoniam: for if the motion of another's intellect be incomprehensible to us, we cannot know how Pyrrho was affected; and, not knowing it, we cannot be called Pyrrhonians. Besides, neither was Pyrrho the first that found out Scepticism, to assert no dostrine. It should rather be called, like the course of Pyrrho. Thus Theodosius.

On the other side, Numenius, (and he only, as Laertim observes) affirmed, that Pyrrho dogmasizeth: but of this more hereaster.

CHAP. III. His manner of Life.

2 Lasp.

Onformable hereunto was his manner of Life; he shunned nothing, nor took any heed, but went straight on upon every thing; Chariots, if it so happen'd, precipices, dogs, and the like, not turning out of the way, nor having any regard to sense, being saved, as Anagamus saich, by his friends that followed him. But Anglamus affirmes, that though he discoursed Philosophically upon suspension, yet all his actions were not inconsiderate.

b Leeth:

he used to walk forth solitary, seldome showing himselfe to those of his family. This he did upon hearing a certain Indian, reproach Anaxonobus for teaching. That no man but himselfe was good, and yet in the mean time he frequented the Courts of Princes.

e Late

He was alwayes in the same state, in so much that if any man in the midst of his discourse went away, he neverthelesse continued his discourse till be had ended it. Though in his youth he were fickle, he took many journeys, never telling any whither he went, and chose such company as he pleased.

d Lacri.

Anaxarchus, falling into a ditch, he went on, not offering to help him; which, when, some blemed, Anaxarchus himselse commended his Indisterence, and want of Compunction.

c Lacot.

Being found talking to himself, and demanded, Why he did so? I findy, saith he, how to be good.

i Laert.

In Arguments he was fleighted by none, for as much as he had, an extraordinary way of speaking to the question; with which he took Nan-flabanes being a very young man. He said that his affection ought to be Pyrrhonian, his words his owne. Epicarus, often admiring the conversation of Parabo, continually question'd him concerning himselfe. So much was he honour'd by his Country, as that they made him chief Priest; and, for his sake, made a decree of immunity for all Philosophers. He had many that imitated his unconcerned these whence Timon saith of him in his Pytho, and Silli;

How learni'st thou (aged Pyrrho) to unity The stauth hands of empty Sophistry?
The airs of Giocce thou mind'st not; ner to know Whence things are made, and into what they goe.

And again in Indalmit,

Pyrrha, I long to be informed by Thee, Hope thou a man, live aft like a Dair.

Divoles (cited by Lanting) affirms the Athenius made him free of their Lity for killing Celis the I braden; but this, as the learned Canfalous hach observed.

PTRRHO.

observed, seems to be a mistake, occasion'd by the neernesse of the names; for it was Prebo Disciple to Plato who slew Cotto, as is manifest from Pla-

g Ermosthewes relates, that he lived piously with his Sister, and often g Latte. carried to market Birds, or, as it happened, Piggs to fell, and managed his houshold affaires with the like indifference, infomuch as he is reported to bave washed a Sow,

h Bur as once Philista, his Sister, was sacrificing, (who being disappoin- h Aristocles, ted by a friend, who promifed to give her things for the facrifice, Pyrrho is mention'd himselfe was constrained to buy them) he was very angry, and sell out allo by La with her for it; whereupon one of his friends taying, it that his actions time. "were not answerable to his discourse, nor such as his profession of apa-"thy, or indifference, required; he answer'd, indifference is not so be them." a towards Women.

On a time, a dog flying upon him, he was croubled at it, fand got to a i Arifocles, Tree] for which they who were by, deciding him, and cavilling at it, he and Lagring. faid, " It is hard to put off man quite, yet we must first strive as far as " possible, with action against things, and if not so with reason.

They say that upon occasion of some wound, he underwant come k Larre five Medicines, incilion and cauteriling. His greatnesse of courage is ac-

tested by Timon.

Philothe Athenian, who was his Disciple saith, 14e mentioned Damewith greatest respect, and next him Homer with much admiration, **Continually faying.**

Just like the race of leaves, is that of men, and for that he compand mon to flies, and birds. He nsed also to repeate these verses.

But dye, my Friend, why shouldst shout hus lament?

Patroclus dy d teo, who thee far one-west, and all things what soever that declar'd the inconstancy, vanity, and chilidifference of Mankind.

- Posidonius relates of him, that, being at Sea in a storme, his companions dejected, he with a quiet mind shewed them a Pigge feeding in the ship, Trying, A wife Manonght to be folled in such indisturbance.

CHAP. IV. His death, and Desciples,

ITE died 90. years old, leaving nothing befind him in writing.

2 Laen.

C Of his Disciples, some were very eminent, of which number b Laen. were thefe.

" Eurylochus, of whom is related this extravagance. On a time he was so far transported with fury, that fnatching up the spit with the Meat upon it, he pursued the Cook into the Forum: And at Elizbeing weary of those that disputed with him, he threw off his Cloak, and swram crosse the River, Alpheus. He was a great enemy to the Sophists, as Timos saich.

Philo, [an Athenian] who frequently talked so himself: Whence Times

Or private, talking with himselfe alone Not minding Glory or Contention.

Hecatans of Abdera.

Timon, the Phliasian, who writ the Silli.

Nanfiphanes, a Teian, whom they say Epicarus heard.

These all were called Pyrrhonians from their Master; Aporenicks, and Scepticks, and Ephetticks, and Zetetieks, from their (acit were) Dockrine. timon.

3 5 1 3

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TIMON.

CHAP. L. His Life.

a Last



Ppollonidas, the Nicean in his first Book of Commentaries upon the Silli, dedicated to liberius Casar, saith, that the Father of limon was named Timarchus, by Country a Phliasian; and that limon, whilst in his youth, taught to dance, but afterward changing his Mind, he took a journey to Megara, to see Ssilpo, and having had convertation awhile with him, returned home and Married.

Then he went to Elis to see Pyrrho, taking his Wife along with him, who, during the time of his being there, bare him sons; the elder he called Xanthus, whom he taught Physick, and left him his Successour in the

course of Life he himselfe had led.

Socion in his tenth Book affirmes, he was very eminent. Wanting necessary provisions, he went to the Hellespont, and Propontis, and professing Philosophy at Chalcedon, was exceedingly honour'd. From thence, having now gotten a good stock, he went to Athens, and lived there to his end, except that once he made a short journey to Thebes. He was known to Antigonns the King, and Ptolemaus Philadelphus, as he himselfe attests in his Iambicks.

He was, as Antigomu saith, a lover of Wine, and gave himselse much

diversion from Philosophicall studies, as appears by his Writings.

He took much delight in Gardens, and Solitude, as Antigonus reports; whereupon Hieronymus the Periparetick said, that as the Scythians shoes both when they styre, and when they pursue; so of Philosophers, some get Differiples by running after them, others by running from them, as Timon.

He was of an acute apprehension and quick in deriding, a great Lover of Writing, very skillfull in composing Poeticall sables, and Drama's. In his Tragedies, he had much of Homer, and of Alexander. When servants or dogs disturb'd him, he gave over, aiming above all things at a

quiet life.

Araus demanding of him, by what meanes he might procure an uncorrupt copy of Homer, he answer'd, If you can light upon old coppies,

not those that have been lately corrected.

His owne Poems were thrown up and down, confusedly, and many times torne: in so much as when Zopyrus the Oratour read something of his, he made it up out of his owne Memory; but when he came to the mids, there was a great gap, which he was ignorant of.

He was so indifferent, that he observed no time for dinner.

Seeing Arcesilans walking amongst flatterers, he said, What do you here, where we free men are?

Of those who judge by the Senses, and Mind, he continually said, Attai

gas and Numenius are met.

things, why then, saith he, dest thou not admire that we being but three, have four eyes: for he, and Diescorides his Disciple, had each of them but one

cye,

TIMON.

eye, [ewhence he used to call himself Cyclops] the other to whom he spoke c Leen., had two. And on a time, being demanded by Arcesilans, Why he came from Thebes to Athens, he faid, That I might laugh to see you sty. But though in his Silli he abuseth Arcesilans, yet in his Treatise entituled, The funerall banquet of Arcesilaus, he commends him.

CHAP. II. His Death and Writings.

HE dyed almost 90 years of age, as Antigones, and Sotion in his 11th Land

There was another Timon, the Man-hater; of whom, see Lucian and

Smidas.

He writ Poems, and Verses, and Tragedies, and Sayrs, Comicall Draines 30, and Tragical 60, and Silli and Cinadi. There were also severall Wri-

tings of his in Profe, amounting to 20000 Paragraphs.

Of his Silli there are three Books, in which, as a Sceptick, he reproched and derided all the Dogmatists: The first written in his own person, in a continued way; the second and third by way of Dialogue. He questioned Xemphanes the Colophonean about every thing, who answers to all. In the second, he treats of the more antient; in the third, of the latter Philosophers, whence some entitle it the Epilogue. The sort Book contains the same things, onely delivered in another way, the Poem having but one Person. It begins thus:

Now busie Sophists all come fallow me.

CHAP. III. Succession of the School.

A Lthough, as Disciples of Timon, are mentioned by Laertius, Xanthus his son, and Dioscorides; and, by Suidas, Pyrrho a Phliasian, son of Timarchus; yet a Menodotus affirms, that Timon had no successor, but that the Institution was intermitted, untill Ptolemy a Cyrenaan renew'd it; whose a Laert. Auditors (according to Hippobotus and Sotion) were Dioscorides a Cyprian, Niolochus a Rhodian, Euphranor a Selencian, and Praylus of Troas, who was of so settled a constancy, that being accused of treason, be chose rather to undergothe punishment unjustly, then to plead to his Country-men.

Eubulus an Alexandrian, heard Euphranor; him, Ptolemy; him, Sarpedon and Heraclides. Disciple to Heraclides was Enesidemus a Gnossian, who slourished, as Aristoeles saith, at Alexandria] he wrote eight Bosks of Pyrrhonian Discourses. Him, Zeuxippus of Polis heard; him, Zeuxis, sirmamed Twiones; him, Antiochus a Laodicean of Lycus; him, Menodotus of Nicomedia, an Empirical Physician, and Theodas of Laodicea. Disciple to Menodotus was Herodotus of Tarsis, son of Arieus; to Herodotus, Sextus Empericus, whose ten Books of Sceptick Philosophy are extant, and other excellent Treatises. [This Sextus may probably be esteemed that Sextus Charonensis, nephew of Plutarch, whom Marcus Aurelius the Emperour so honoured, that he admitted him to sit in Judicature with him.] Disciple to Sextus was Saturninus a Cythenean, who was also stramed Empiricus. Hitherto Laertins.

Having

Aving spoken of the Author of the Sceptick Philosophy, and its Succession, our Method leads us to fet forth the Doctrine it seif; which being already excellently bandled by Sextus Empiricus, I think it would be more for the Reader's advantage, to have it delivered in his words than in my own. The Treatife, I conf fle, may frem long; and indeed, I had some thoughts of abridging it: but when I considered, how difficult it were so to prune it, as to plase all persons, and that it self was intended but as a Summary; and that if it had been my case to have received it from some other hand, I (bould rather have defired to have it entire, of what length fiever, than mangled even by a skilfull Artist: I hope I shall be excused, if I so deal with the Reader, as I should desire to have been dealt withall my self. Neither can I suppose it will be unpleasant to those, who have been conversant in the more severe and knotty Disquisitions of the Schools; for the Author is learned and acute, even beyond the Subject he bandles, and bath many Passages of the Antients, which are not else-where to be had. But if any who have accustomed themselves onely to leighter Studies, shall think it tedious; it is no great pains to turn over sime leaves, and see if they can find something else more acceptable.

A SUMMARY OF

SCEPTICISM:

Sexti Empirici, Pyrrbonea Hypotyposes.

The First Book.

CHAP. L

The three differences of Philosophers in generall.



T is likely, that they who seek, must either find, or deny that they have or can find, or persevere in the enquiry. Hence (it may be) some of those who professe Philosophy, declare, they have found the truth; others hold it impossible to be found; others still enquire.
They who suppose they have found it, are called Dogmatists; such are the Peripateticks, the Epicareans,

the Stoicks, and others; they who think it incomprehensible are Clitomachus, Carneades, and other Academicks; they who still enquire are the Sceptices. So as there seemeth to be three kinds of Philosophy, Dogmaick, Academick, Sceptick. The two sirst we leave to others, intending a summary of the Sceptick: professing before-hand, that we are not sure any thing we say is absolutely so, as we affirm; but we shall plainly discourse on every thing, as it appeares to us for the present.

CHAP. II. The Parts of Scepticism.

OF Sceptick Philosophy there are two parts, Generall and Speciall; The Generall is that, wherein we explain the character of Scepticism, declaring (1) the Signification of it; (2) the Principles; (3) the Reasons; (4) the Criterie (or instrument of Judication); (5) the End; (6) the common places of Suspension; (7) how the Sceptical phrases are to be understood; (8) the difference of Scepticism from those Philosophies that are most like it.

The Speciallis that, wherein we contradict every part of that which is called Philosophy. But first of the Generall:

CHAP. III. The Names of Scepticism.

He Sceptick Institution is called also Zetetick (Inquisitive) from the act of enquiring; Ephedick, (Inspensive) from the affection rais'd by enquiry after things; Apprecial, (dubicative) either (as some say) from doubting of, and seeking after all things, or from being in doubt whether to albbb seeking

fent or deny; Pyrrhonian, in as much as Pyrrho delivered it to us more substantially and clearly that these before fifth.

What Scepticism is.

Ception is a fraulty apposing Phanoming' (appetrances) and Intelligibles, Sall manner of mayor; whereby we proceed through the equivalence of contrary things and speeches, first to Suspension, then to Indisturbance.

We call it a faculty, from the power thereof; by Phanomena's we understand Sensibles, which we oppose to Intelligibles. These words, all manner of wayes, may be referred to faculty, taking the word faculty, (or * It may likewise be applyed to the opposition betwixt power) simply. Phanomena's and Intelligibles since we expose them severall wayes, Phanomena's to Phanomena's, or intelligibles to intelligibles, or one to the o-Whomfore, coinciple altoppolicions, we lay, all manner of mayes. Or, all manner of wayes of Phænomena's and Intelligibles, not enquiring how Phanomenas feem, or how Intelligibles are understood, but taking them simply. By comerary speeches, we mean not only affirmation and negati tion, but simply those which are repugnant. Equivalence we call an equality as to belief or unbelief; so as neither of the repugnant speeches is preferred as more credible than the other. Sufpension is a settlement of the Intellect, whereby we neither affirm nor deny any thing. Indiliurbance is a composure and tranquillity of mind: how Indisturbance is induced by Suspension, we shall discourse when we come to speak of the

A Pyrrhosian Philosopher is wholly addicted to the Sceptick Institution; for he is such a one as participates of this Faculty.

CHAP. V.

The Principles of Scepticism.

The final cause (End or aim) of Scepticism we hold to be, Hope of Indisturbance: for man's mind being croubled at the unsertlednesse in things, and doubting what to assent unto, enquireth what is true and what salse, that by determination thereof it may be quiet. But the chief ground of Scepticism, is, that to every reason there is an opposite reason equivalent, which makes us forbear to dogmatize.

CHAP. VI.

Whether the Sceptick dogmatizeth, and hath a Sect, and treats of Physick.

When the sceptick deep not dogmatize not understanding dogma as fome do in the general acception, an assent to any thing (for the Sceptick assented to those assections for inspections] which are necessarily induced by Phantasie, as (being hot or cold) he will not say, I think I am not heared or cool d); but we say, he doth not dogmatize in their sense who take Dogma, for an Assent to any of those not-manifest things which are enquired into by Sciences. For a Pyerhonian Philosopher assents to nothing that is not manifest; neither doth he dogmatize when he pronounceth the Sceptick phrases concerning things not manifest, as, Nothing rather, or, I assert

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* મહી વર્ષે હોગ્યા-રેસ્ટ્રામિં, &c. M. S. મહી વર્ષે, read વર્ષે.

affert withing, or any of the rest; of which hereaster. For he who dogmatize the string, which he is said to dogmatize, to be such; but a Sceptick useth these expressions not as positive, for he conceiveth that this proposition, All things are false, amongst the rest declareth it self also to be salse; in like manner this, Nothing a true; so this Nothing rather, a mongst others implyes it self is nothing rather to be credited: so as (together with the rest dit circumscribeth it self. The same we hold concerning the rest of the Sceptick phrases. Now if he who dogmatizeth afferteth that which he dogmatizeth to be such; but the Sceptick delivers his expressions in such manner as they may be circumscribed by themselves, he cannot be said to dogmatize. Moreover, in these expressions he speaketh that which appeareth so to him, and declareth how he is affected without engaging his opinion (or judgment) but ascertaining nothing concerning externall objects.

The same course we observe, being demanded whether the Sceptick bath a Sett; if a man understand Sett, to be an inclination to many dogma's or tenents, which have a mutual consequence and likewise Phanomenas, and take dogma to be an assent to something not manifest; we say he hath not a Sect. But taking Sett to be an Institution, which, according to the Phanomenon, adhereth to some kind of reason, that reason show a to live rightly (meaning rightly not only according to vertue, but more simply and tending to suspension of assent, we say he hath a Sect; for we follow some certain reason according to the phanomenon which sheweth how to live according to the rites, laws, and institutes of our Country.

and our own affections.

The like we say to those who enquire whether the Sceptick reats of Physick; as to assention grounded on a firme belief of any Physical dogm, we have nothing to do with Physick: but, as to equal opposition of all speeches, even in Physick, we obtain indisturbance, and thus also we deliver the Logick and Ethick parts of that which is called Philosophy.

CHAP. VII. Whether the Scepticks take away Phanomena's.

They who say the Scepticks take away Phanomenas seem not to understand what we have said: for we subvert not those patheticks in Phantasy which force us against our wills to an assent (as we said before): Such are Phanomena's; For, when we enquire whether the subject be such as it appears, we grant that it appears; but we enquire (not of the phanomenon but) of that which is said concerning the Phanomenon. For instance; Honey seemeth to us to be sweet, this we grant, for we find it such to our sense; but whether sweet come within the reach of reason, we doubt: this is not the Phanomenon, but that which is said concerning the Phanomenon. Moreover, when we raise questions concerning the Phanomenon, we endeavour not to subvert the Phanomena's (these we presuppose) but only to discover the temerity of the dogmatists. For if reason be so sallacious that it almost takes away Phanomenas from our eyes, how can we but mistrust it in things not manifest, rather then precipitately sollow it.

CHAP.

CHAP. VIII. The Criterie of Scepticism.

Har we acquiesce in Phanomena's, is manifest from what we say concerning the Criterie of the Sceptick Institution. Criterie is understand two wayes; One is, that whereby we believe a thing to be or not to be (of this hereafter, when we come to refell the opinions of others concerning it) the other is of action, whereby we judge in the course of life what things are to be done, what not; this last is that of which we now speak. We say the Criterie of Scepticism is the Phanomenon; to call we phantalie in power; for when it proceeds to perswasion and coactive passion, it is not questionable. As to the appearance, whether the subject he such or such, perhaps none doubteth; but whether it be such as it appeareth is questioned. Thus acquiescing in Phanomena's we live (without engaging our opinions or Judgements,) according to the ordinary course of life, in regard we cannot be free from acting as we may from affenting.]

This course of life feems to be four-fold; conversant partly in netural instruction, partly in the impulsion of Passions, partly in giving laws and customes, partly in seaching Arts. In natural instruction, by which we are naturally endued with sense, and intellect; in impulsion of possions, as hunger leads us to meat, thirst to drink; in giving laws and customes, by which we learn that to live Vertuously is good, to live Viciously ill; in receive. Ares, by which we are not idle in those Arts which we receive.

All this we fay without engaging our Opinion (or Judgment.),

CHAP. IX. The End of Scepticism.

T follows that we treat of the Und of Scepticism. The End is, that for which all things are afted ar contemplated, but in felf is not for any other; or, she last of things appetible. We say that the end of the Sceptick is dtuegia, Indistrubance, in whatsoever belongs to Opinion, and METE Acrost Sect. Moderation, in what soever belongs to Compulsion. For beginning to kudy Philosophy, that he may discern and comprehend which phantalies are true, which falle, and by that means not be disquieted, he lights upon an aquivalent contrariety, of which not being able to judge, he fulpends; and whilst he is accidentally in this suspence, there follows it an indisturbance as rothings opinionative: For he who is of opinion there is something good or bad in its own nature, is continually disturbed; when those things which seem to him good are not present, he ima-Perhaps me gineth himself tormented with things ill in their own nature, and pursueth that which he conceives to be good; which having obtained, he falleth ipto more troubles. For being unreasonably and immoderately transported, and fearing a change, he useth all endeavour that he may not lose those things which be conceives good. Whereas he who defines nothing concerning things naturally good or bad, neither flyeth nor pursueth any thing eagerly, so that he remains undisturbed.

Thus it happens to the Sceptick as to Apelles the Painter, who having drawn a Horse, and trying to paint his foame, it succeeded so ill, that in despaire he threw the spunge, swherewith he used to blot out colours, at the picture; which lighting upon the place, made an exact representati-

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on of foame. In like manner, the Scepierks hoped to obtain Indistrubance by judging of the unsetlednesse, in Phanomena's and Intelligibles; which not being able to do, they suspended, and whil'st they were in suspence, as it were accidentally, Indisturbance overtook them, as a shadow follows

the body._

Yer we conceive not the Scepiek to be absolutely free from erouble: we grant, he is troubled by externall impulsions, he suffers cold, thirst, and the like. But in these, the ordinary fort of men are doubly affected, first with the passions themselves; and again, no lesse that these things are naturally ill: whereas the Sceptick, taking away the opinion that they are naturally ill, undergoes them more moderately. Hence we say, that the Sceptick's end is, in opinionatives, Indisturbance; in impulsives, Moderation; to which some eminent Scepticks add, Suspension in disquistives.

CHAP. X The generall wayes, (or places) of Scepticism.

Ndisturbance following Suspension, it is requisite that we declare how

we attain Suspension.

It ariferh, (to speak generally) from the opposition of things; we oppose either Phanomenas to Phanomenas, or Imeligibles to Intell gibles, or the former to the latter. Phanemenas to Phanemenas, as when we say, The same Tower seemerh afar off, round, neere, square : Intelligibles to intelligibles, as when to him, who from the order of the celestial bodies, argues, there is a Providence, we appose, that good men are often unfortunate, bad men fortunate, and thence infer, There is no Providence: Intelligibles to Phanomenas, as Anaxagoras, to Snow is white, opposed that water is Snow concrete; but water is black, therefore snow is black.

Again, we sometimes oppose things present to the present, as those we last instanced; sometimes the present to the past of the future, as when an argument is proposed, which we are not able to resolve, we say; "As " before the Author of the Sect, to which you addict your felfe; was born, "the reason thereof did not feem found, and yet the thing was the same "in nature; so it is fikely, that a reason (or argument) contrary to this which you have alledged, may be subsistent in nature, and not yet apexpeare to as; wherefore we ought not to affect to any argument; , how

"convincing foever it feems,

To shew these oppositions more exactly, I will lay down the common places by which Suspension is collected, not afferting any thing of their number or power; for it is possible they may be of no force, or more in number than we reckon.

CHAP. XI.

The ten Common places of Suspension.

The ancient Scepticks have delivered ten Moods, whence Saspension feems to be collected, which they call also Reasons and Flaces. * reading per-They are these ; the First, from the variety of living Creatures; the Second, haps wires, from the difference of men; the Third, from the difference of the Organs of for so Lavines, seuse; the Fourth, from Circumstances; the Fifth, from Positions, and Discuss of the Standard of t Stances, and Places; the Sixth, from Commissions; the Seaventh, from the quantities and constitutions of Subject of the Eighth; from Relations; the



Ninth, from rare Accidents; the Tenth, from Ir flientiens, Cuftomes, Lawes,

Fabulous perswafions, and Dogmatical opinions.

This is the order which we lay down; but shere are three Moods which comprehend the reft; First from the thing judging, Secondly from the thing judged, Thirdly from both. Under that of the thing judging, are comprehended the first four, the thing judging is either an Animal, or a Man, or Sense, or in some circumstance; under the thing judged, the Seaventh, and the Tenth; under that which consists of both, the F. sinth, the Eighth, and the Ninth. Again these three are comprehended in the Mood of relations; so as the most generall is that of Relations, the special, the other three, under which are comprehended the ten. Thus much we probably hold as to their Number; now as concerning their Power.

CHAP. XII. The first Common place.

The first Common place we hold to be that whereby, through the difference of living Creatures, Phantasies not the same are derived from them. This we collect both from the difference of their generations, and from the difference of the constitutions of their bodies. Of their generations, because, of living Creatures, some have their being without coit on; others by coition. Of those which are produced without coition, some come of Fire, as the Crickets in chimneyes; some of corrupted Water, as gnats; some of some Wine, as Scripes; some of Earth, whereof some of Slime, as Frogs; some of dirt, as Worms; some of albes, as Beetles; some of plants, as Caterpillars; some of fruits, as Maggots; some of putristy'd animals, as, of Bulls, Bees; and of Horses, Waspes.

Of those which are produced by coition, some are begotten by creatures of the same species, such are the greatest part; others by creatures of different species, as Mules. Again, of living Creatures, some are brought forth alive, as Man; others come from eggs, as Birds; some from a lump of sless, as Beares. It is therefore probable, that the dissimilitudes and differences of these generations effect great antipathyes, receiving thereby

contrary temperament, discordance, and repugnance.

Moreover the difference of severall parts of the body, (especially of those which nature made for judgement and sense) may cause a great repugnance of Phantasies, according to the diversity of living Creatures. Those things which to us seem white, they who have the yellow jaundise affirm to be yellow, and they who have a Hyphosphagme in their eyes, red. As therefore, of living Creatures, some have eyes blood red, others whitish, others of other Colours, it is likely they perceive colours after different manners. Even to us, if we gaze a while upon the Sun, and immediately after, look upon a Book, the letters will seem of Gold, and as if they moved round.

For as much also, as some living Creatures, have naturally a certain brightnesse in their eyes, and emit from them a quick rare light, so as they can see in the night, we think it probable, that external objects incurre

not into their sense, like what they seem to ours.

Again, Juglers, by anointing candles with a liquor made of the rull of braffe, or with the blood of the fish Sepia, cause the standers by, to seem either of the Colour of brasse, or black, by that litle inspersion of unquent; Much more 'likely is it, that, the humours mixed in the eyes of living Creatures, being different, they have different Phantasies, from the same object.

Again,

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Again, if we pinch the eye, the forms and figures of visible things seem long and narrow: It is therefore likely, that all living creatures which have eye-balls, oblique and narrow, (as Goats, Cats, and the like) have a peculiar phantase of objects, different from those which have round balls.

Looking-glasses, according to their severall forms, sometimes represent the object less, as when they are concave; sometimes oblong and narrow, as the convex: some there are that represent the head of the beholder downward, and his seet upward. As therefore of the organs of sight, some are extuberant, some hollow, some plain; it is likely the phantasses are different, and that Dogs, Fishes, Lions, Men, Lobsters, behold not things as great, or in the same form, as they are in themselves; but according to the various impression which the sight suffereth from the object.

It is the same in other senses; for how can we say, that creatures covered with shells, with sless, with prickles, with seathers, with scales, are alike affected as to the touch? Or, that they which have the hole of their ear narrow, and they which have it wide; those which have ears full of hair, and those which have smooth ears, receive sound alike? Seeing that we our selves, thressing the ear, hear it different from that which it seems, the perhaps as

otherwise.

Moreover, the Smelling may differ according to the difference of living creatures; for, since we our selves are affected one way, when we have caught cold, and are oppress'd with flegm; another way, when the parts of, and near the head, abound with blood, (dishking those scents which to others seem sweet, and thinking our selves, as it were, hurt by them): and since of living creatures, some are naturally flegmatick, others sanguine; some cholerick, others melancholick, it is possible that from thence, scents seem different to them.

The like as to the Taste; some have a tongue rough and dry, others very moit, (even we our selves having our tongues drier than ordinary in seasons, think, that such things as are given us taste earthy, unsavoury, or bitter.) This we suffer through the different prevalence of savours in us. Since therefore in living creatures, the organs of Taste are different, and abound with different humours; hence they may in taste receive different

phantalies from the same objects.

For, as meat digested turns here into veins, there into arteries; here into bone, there into sinewes, and so of the rest; manifesting a different power, according to the difference of the parts which receive it. And as water, one and the same specifically, being infus d into Trees, here turns into leaves, there into boughs; here into fruit, Figs, Pomgranats, and the rest. And as one and the same blast of a Musician in a Pipe, here is slar, there sharp; and the touch of the hand upon the Lute, makes sometimes a high, sometimes a low sound: so is it likely, that external objects are differently apprehended, according to the different constitutions of the living creatures, to which the phantasies occur.

This we learn more evidently from the appetite, and aversion of living creatures. Unquents seem sweet to Men, but to Beetles and Bees are intolerable: Oyle is wholsome to Men, but kills Wasps and Bees, if sprinkled upon them: Sea-water to Men is unpleasant of taste, and unwholsome, to Fishes sweet and potable. Swine, delight more to wallow

in filthy mire, then in pure water.

Moreover, of living creatures, some eat herbs, some boughs, some sperm, some sless, some milk; some love putrin'd mear, some sresh; some raw, some rosted. Generally, what is pleasant to some, is to others unpleasant, distatsfull, and poysonous; as, Hemlock sartens Quails, Hen-

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bane Swine: Swine delight also to eat Salamanders, as Stags do Serpents, and Swallows Cantharides: Pismires and Scripes are unpleasant and unwholsome for Men to take down; but the Bear, if he fall fick, recovers his strength by feeding on them. The Viper, if it touch a bough of a Beach tree, is taken with a giddiness; so the Bat, if it rouch the leaf of a Planetree; the Elephant flies from the Ram, the Lion from the Cock, Whales from the crackling of bruised Beans, the Tiger from the sound of a Drum. We might instance many more, but, not to insist too long hereupon; If the same things are to some pleasant, to others distastefull; but pleasant and distassfull consist in the phantasie; Then different phantafies are derived to severall living creatures, from the same object. Now if the same things seem different to severall creatures, what the object appears to m, we can say, but as to what it is in its own nature, we will sulpend; for we are not competent judges betwixt our own and other creatures phantalies, our selves being parties in the difference, and consequently requiring a judge, rather then being in a capacity of

Again, neither without demonstration can we prefer our own phantalies before those of irrationall creatures, nor with demonstration; for to prove that there is no demonstration, perhaps the argument or demonstration will either be apparent to us, or not apparent; if not apparent, we shall not entertain it with belief; but if apparent to us, seeing the question is concerning (Phænomena's) things apparent to living creatures, and the demonstration seems apparent to us, who are in the number of living creatures, the demonstration it self will be questioned (forasmuch as it is apparent) whether it be true. But it is absurd, to endeavourto prove athing in question, by athing which is likewise in question, for so the same thing shall be credible and incredible; credible, as used in demonstration; incredible, as requiring to be demonstrated. We shall not therefore find a demonstration, whereby to prefer our own phantafies before those of other living creatures, called Irrationall. Now if phantalies be different, according to the variety of living creatures, and it be impossible to judge of them, it is necessary we suspend as to external

objects.

CHAP. XIII.

Whether the Creatures, commonly tearmed Irrationall, bave Reason?

E will (over and above) compare the creatures termed Irrationall, with Men, as to their phantalie, that we may, after the more serious reasons, sport with the self-conceited opinion of the Dogmatists. Most of our party confer irrationall creatures in generall, simply with men; but because the Dogmatists cavill hereat, we the better to deride them, will insist onely upon one creature, the Dog, than which, none seemeth more contemptible. By this means we shall know, that the creatures of which we now discourse, are nothing inferiour to us, as to credit of Phænomena's.

Now that this creature exceller us insense, is acknowledged by the Dogmatists; it is of a much quicker scent, whereby it pursueth beasts unseen; it discovers them sooner by the eye than we, and is likewise more acute of hearing.

Come we therefore to discourie, which is two-fold, internall, and

enunciative. Let us first examine the internall; This, according to (our greatest adversaries amongst the Dogmatists) the Swicks, seemeth to be conversant in these things; in election of things convenient, and evitation of their contraries thin knowledge of the arts conducing hereto; in comprehension of the vertues belonging to their nature concerning passions. Now the Dog, in whom we instance, chuseth things convenient, and flyeth the hurtfull; he pursueth his food, and runneth away from the whip; he hath likewise the art of acquiring things proper for him. Neither is he destitute of vertue; Justice being distributive to every one according to their merit, the Dog, who fawneth upon his friends and benefactours, and revengeth himfelf upon his enemies, by whom he is injur'd, is not void of justice. And if he hath this vertue, all the vertues being linked together, he hath all the rest, which the wifest allow not the ordinary fort of men. We see he is valiant in revenging wrong; prudent, by the restimony of Homer, who makes Uly ses, not discovered by any of his friends, owned by Argusthe Dog; not deceived, either by the alteration in the body of the man, swerving from his own comprehensive phantasie, which (it is manifelt) he hath in a degree above Man. But, according to Chrysippus, (who oppugns irrationall creatures with most eagernesse) he partakes of their so much cryed up Dialectick; for he saith. When the Dog commeth into a way divided into three, he makes choice of the third by several * Indemonstrables; for having scented the two waies * What sale by which the beast did not pass, he runs streight upon the third, without mastrales are, scenting it; which is as much (faith the old Philosopher) as to discourse security steriles thus: The beast passed either this way, or this way, or this way; but neither this lib. 2. cap, 13. way, nor this way, therefore this way.

Moreover, he apprehends and cures his own fickness: If a splinter get into his foot, he presently strives to get it out, by rubbing his foot against the ground, and with his teeth. If he be wounded, (wounds that are kept clean being easily cur'd, the putrid not easily) he continually licks the hurt. He likewise, strictly observes the rule of Hippocrates, the cure of the foot consisting in rest, he, if hurt in that part, holds it up, and sirs it as little as he can. If he be troubled with ill humours, he eats grafs; by which means, vomiting up that which disagreed with him, he is cured. Now if this creature can chuse what is convenient for him, and fly what is inconvenient; if he hath the art of acquiring things proper to him. and can apprehend and cure his own sicknesse, and is not void of vertue, in all which confifts the perfection of intrinsecall discourse, the Dog must be perfect as to that. For which reason, as I conceive, † some Philosophers † The cyaids

chose to be called by the name of that creature.

As to Enunciative discourse, it is not necessary to examine it; for there are * some Dogmatists who condemn it, as contrary to vertue; whence * Pythegoror. they kept silence all the time of their Institution. Besides, though we should suppose a man to bedumb, yet none will say, he is void of discourse, (irrationall); and on the other side, we see many living creatures which have the speech of man, as Pyes, and the like. To omit which, though we understand not the voices of creatures (termed) irrationall, it is neverthelesse likely they discourse among themselves. understand not the language of Forreigners; it seems a continued sound without variety. But we hear that the voice of the dog is different; of one kind, when he assaults; of another, when he howls; of another, when he is beaten; of another, when he fawns. In a word, he who examines it curiously, will find a great variety of voice not onely in this creature, but in others, according to the diversity of accidents. So that the creatures called Irrationall, may justly be said to participate of enunciative dis-Cccc course;



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course; and if they come nor short of men, in acutenesse of sense, nor in intrinsecall discourse, nor in enunciative, (though that be not pecessary)

certainly they are no less creditable; as to Phantaly, than we.

It is possible, perhaps, to shew the same discourse in all other creatures; 25, who will deny Birds to have sagacity, and chunciative discourse, seeing they know not onely things present, but the future, which they declare to fuch as are able to comprehend it, (amongs many other waies)
by voice. But this Comparison is added, as I said before, more then necellary, without which, we have sufficiently, I conceive, declared, that our own phantalies are not to be preferred, before the phantalies of irrationall creatures. Now if irrationall creatures are no less creditable than we, in dijudication of phantalies, and phantalies are different according to the variety of the creatures; what every object appeareth to me, I am able to fay; but what it is in it felf, (for the reasons alledged) I Suspend.

CHAP, XIV, The second Common place.

"He second common place of Suspension we hold to be, from the die verfity of men; for, though we should grant, It were more reasonable, to stand to the judgment of men, than of any other living creature; yet shall we find so much difference amongst our selves, as may well induce Suspension. Man, they say, consists of two parts, Soul and Body, in both these we differ one from another; in body, by form and constitution; the body of a Scythian differs in form from the body of an Indian. This difference arifeth, as we faid, from the different prevalence of humours, and from the different prevalence of humours arife phantafies, as we faid upon the first ground; whence in election and evitation of external things there is great difference among them. Indians delight in some things, we in others; but to delight in severall things argueth a reception of diffe-

rent phantalies from the same objects.

We differ also in Constitution; there are some who can disgest Beef eafier then Anchovies; some, upon drinking of Lesbian-Wine, are troubled with Choler. It is reported of an old Athenian woman, that the drank four drams of Hemlock, without any hurt; and Demophon, Alexander's Sewer, whilst he was in the Sun-shine, or in a Bath, was cold; in the shade, was hot. Athenagoras, the Argive, felt no pain at the biting of Scorpions, or Phalangies. The People called + Psylli, never take hurt The Text is by the biting of Serpents or Asps. * The Tintyrite of Egypt take no defedive; but hurt by Crocodiles. The Ethiopeans, that live opposite to Meroe, along Franciscus Mi- the River Hydaspes, eat Scorpions, Snakes, and the like, without danger. randula renders Russiams of Chalcie, when he drunk Hellebore, never vomited nor was purit thus, Qui god any way by it, but digested it as ordinary drink. Chrisermus, the HeTynnirite dicuntur, incola A. rophilian, if at any time he eat Pepper, was taken with the passion of the erpii, inter Cro- beart, even to hazard of his life. In Socerius the Chirurgeon, the smell of codilos impune the fish Silurus excited choler. Andron the Argive, was so little subject de to thirst, that when he travelled through the defarts of Lybia, he did not need drink. Tiberius Cafar saw in the dark. Aristoile mentions a † Thasian, who thought, the apparition of a man went alwaies before him. Now there being so great diversity in the Bodies of men, (it is sufficient that we instance these sew, out of the multitude acknowledged by the Dogmatists) it is probable, that men differ from one another in Soul also, for the body is a kind of image of the foul, as the Physiognomick-Science theweth. But the greatest evidence of the infinite difference of men, as to Intellect,

† Procop. Hist. lib. 2. cap. 23. † Antipheron Oreianus.

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Intellect, is the discordance amongst them in election and evisition a rightly expressed by the Poets; as Pinder,

Some, joy in swift-heel'd coursers; some, In tering wantenly at home; And others on the Ocean roam.

And the Poet.

In feverall altions feverall usen delight.
The Tragedians are full of this, as

If all men what is good did fee Alike, they would not difagree.

And again,

Alasse that some men take delight In things which grieve another's sight.

Since therefore appetition and aversion consist in pleasure and harred, but pleasure and harred consist in Phancaly; and since the same things are purfued by some, shunned by others; we may infer this consequence that they are not alike affected by the same things, otherwise they would all alike defire or than them. Now if these things affect differently, according, to the divertity of men, there may justly be induced Suspension, since what every subject appearerh, every one perhaps according to his particular apprehension may express, but what it is in its own nature, we cannot affert. For we must either give credit to all men, or to some sew; if to all, we undertake impossibilities, and admir repugnancies; if to some few, let them tell us which those sew are. The Placonists will say we must assent to Placo, the Epicureans to Epicurus; and by their confused disagreement, reduce us again to Suspension. If any man alledge, We ought to assent to the greater number; heargues childishly, since nonegran over-run all men, and, examine what every one thinks best, and it is possible that in Countryes unknown to us, what things are rare to usare there frequent; and what happens frequently to us happens there very seldome. As for instance, in such a Country there are many who receive no harme by the biring of Phalangies, few who receive harm thereby. And so in all other constitutions: wherefore it is also necessary to induce Suspension, by reason of the divertity of men.

CHAP, XV.

The third Common-place.

Orasimuch as Doginarists are so self-conceived as to affirm, that their judgement in things ought to be preferred before all others; though we know how absurd this postulation is (for they are partyes in the controversie, and having first prejudged themselves if then they judge Phanomenas, even before they begin to judge, they seize on the Phanomenas's as already judged): yet, that, in our dispute, fixing the discourse upon one man (that wise man they dream of) we may arrive at Suspension, les as examine the third Common place.

This wederive from the difference of the senses. That the senses differ frome one another is manifest. Pittures seem to the eye rising and falling, but not such to the touch. Many esteem honey pleasant to the tongue, unpleasant to the eye's whence it is impossible to say, whether it is simply pleasant or unpleasant. The like of Unguents, they please the smell, diplease the taste. Emplor biam is hurtfull to the eyes, but not to any other

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part of the budy: abstellore, whether it be simply hursfull so the body we cannot say. Rain water is good for the eyes, but frees the arteries and lungs; as Oyl doth also though it smooths the skin. The Sea into se applyed to the extream pares of the body causeth numnesse, but laid to any other part makes no alteration. Thus what each of these things is in its own nature we canot affirm, but how it appears to others we may. We might instance more: but, not to insist longer hereon than our design permits, let us say: Every sensible Phanomenon seemeth to incurre a severall way into our senses, as an Apple, smooth, fragrant, sweet, yellow. It is therefore unmanifest, whether it really hath shese qualities, or whether it hath but one quality, which feameth different, according to the diversity of the senses; or whether it hath many more qualities, some of which incur not to our senses. For, that is beth but one quality, may be argued from what we faid before, concerning the nutriment of living creatures, the grouth of trees by rain, the unequall found of the breath in Pipes, and other Inframents. It is therefore possible, the Apple may have but one quality , and yet be looked upon a different, by realon of the difference of the Organe of tente, by which it is apprehended. Again, that it is pale fible , the Apple may have more quelities than appear to us, we argue thus: Let us suppose a man, endued from his birth with touch, smell, and taffe; but wapting fight and hearing, he will think there is nothing vilible, nothing audible: So it may be, that we having five fendes, of all the qualities of the Apple, perocive onely choic, whereof our felves have the apprehendive faculty; yet in the mean time, it may have other qualisier, incident to other organs of lenle, which we have not. Therefore melther can we perceive what their lendible operations are.

But Nature, may some object, hath equally commensurated the senfes according to the sensibles. What Nature? there being so consuled a disagreement amongst the Dogmatists, concerning her essence? For if any man judge what Nature is, if he be one of the unlearned, he is, according to them, not worthy credit; if a Philosopher, he is interested in the difference, being one of the parties to be judged, not the judge. Now if it be nothing absard to say, The Apple hath all the qualities we seem to apprehend, and more then these, or, on the contrary, that it hath not even those which incur to our sense, it will be manualisely to us, how the Apple is qualited. The same, of other Sensibles. And if the Senses comprehend not externall objects, neither can the Intellect comprehend them.

Thus Suspension may be induced from exceptable objects.

CHAP, XVI.

The fourth Common place. Cont.

Hat as well over-running in our discourse every fense, as receding from sense we may arrive at sufferison, we

come to the fourth ground.

This is find to be from Coronnstances. By we hadren, (circumstances) we understand Dispositions; we say it consists in being according to notative, (sound); or contrary to nature, (unfound); in making or sleeping, in disference of and, in motion or rest, in hate or love, in man or satisfy in drawkinings or abirst; in pradispositions, in courage of sear, in laying or grissing. According as we are found or unsound a things occurre variously to us; stansick, and disintely-inspired persons, think they hear spirits, wheno; and those kind of Persons often say, they simple persons of some or from or from the same water powers.

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and upon any pare that is inflamed feems fealding, to us lake warnie : The fame gramene to thate that have a Hypothhagen in their eyes, forms bloom dy, to me not : the fame honey to me is freet, to those who are troubled with the over-flowing of the gall, bitter. If any faall alledge, that the admittion of fome humours, in those who are unfound, excises Phancafies not conformable to their objects; we answer, Forastonech and have who are in health have commixed humours, those humours may cause exermest objects, (which perhaps appears to shole who are unfound, fuch as they are indeed in themselves) to appear a to the healthfull, such as they are not in themselves. For, to attribute the power of changing objects po the humours of the one, and not to those of the other, is vaine; fince as they who are in health, are according to the narare of the healthfull. but contrary to the nature of the fick y for hey who are fick, are contrary to the meture of the healthfull, and according to the mature of the fick. forther these also are to be credited, as being according to nature.

Prom frep, and wating, arise also distorent Phoneshes; we have not the lame Phancases success, which we have waking, nor the same waking. which we have flooping; therefore their existence is not simple but relative. Thus in fleep we fee things, which when we wake are inexistent; not that they are inexistent in themselves, for they exist in sleep, as well

as thefe things which are faid to exist when we are awake.

"From different ages; the fame sire to old men feems cold, to the youth. full; remperate a the lame meat to old men, heavy; to the young, leight. So the same voice to some seemeth low, to others loud. In like manual, are they, who differing in age; differently encline to defire, or abhorre chings. Children delight in Whips and Tope; they who come to man's eflace, preferre other things a old men, others. Whence may be inferred, that different Phantalies are derived from the same object, according to the difference of Ages.

Room motion or reft, things appeare unlike; that which feems unmo-

wal to us, while we fland fill, when we faile, we think it moves.

From love or base; some abhorse Swines flesh, which others ear with much delight. Many that have deformed Mistresses, think them beautifull.

From hunger or fatiety: the same meat to a hungry man seems pleasant;

to a man that is full, uspleaff at."

From drunkennesse and sobriety; things, which when we are sober we

effects undecent, drunk from not fach to us.

From pra-diffesions; the same wine to such as have gaten duces or figs sticle before, feome four; to such as have eaten pure or pulse, sweet. The paraflus of abath warmer those that go in, cools those who go out, " see Vinus. Lichov have Attidany while in it.

From courage or fear; the same thing to a timepour man seame dread. lib. 6. cap. 10.

full, to a valiant, nothing to.

From force and joy; the same things which trouble the forcewfull, de-

dight the joyfull.

Now there being to great difference and disproportion of habits, and then being constituted sometimes in one habit, sometimes in another, what every object froms to any , perhaps it is calle to declare; but what it is, is not estie, fince the difference is indijudicable. For he char judgeth it, either is convenient in one of the forementioned habits, or in nonce To say he is in none, that is, he neither is well not fick, neither moverh -nor reflects, nor is of any age, and wholly wold of the other habits, is most shiurd; On the other fide, if, being in any of these habits, he judgeth Phantalies, he is himselfe a party in the controverse, and consequently

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cannot be a fincere judge of externall objects, being infected with the habits in which he is. For he who is awake, cannot compare the Phantafies of those who are asleep, with the Phantases of those who are awake; nor he, who is in health, compare the Phantases of the sound and the sick: for me sooner assent to such things as are present, and move us, than

to things st present.

Moreover, the difference of such Phantasies is indigudicable another. way. He that preferres one Phantalie before another, and one circumstance (or habit) before another, either doth it without judgement and demonstration, or upon judgement and demonstration. Not without. for then he is of no credit; nor with: for if he judge Phancasies, he must do it by a criterie; this criterie must be either the true or false; if false, neither is it to be credited; if he say, it is true, he affirms it, or with demonstration, or without. If without demonstration, it will be uncreditable; if with demonstration, it it absolutely necessary that the demonfiration be true, otherwise neither will that be creditable. He will therefore say, the demonstration, alledged to prove the Judicatory creditable, is true. Whether doth he affirme this, as having judged or not judged? If not having judged, he is not to be credited; if as having judged, he must acknowledge he bath judged it by a criterie, of which criterie we shall sen quire a demonstration, and then of that demonstration a criterie. Thus the demonstration will continually require a criterie to confirme it, and the criterie, a demonstration to show it is true. Therefore the demonstration stration cannot be true, unlesse a true criterie precede it; nor can the criterie be true, unlette the demonstration be first credited. Thus the criterie and the demonstration fall into the alternate Common place, wherein both will be found not creditable; for either wants credit, zill the other afford its affiftance so confirme it.

If therefore we cannot preferre one Phantalie before another, neighber without a demonstration and criterie, nor with them, the Phantalies which different habits produce will be indijudicable. Thus, Suspension is

induc'd from the nature of externall objects.

CHAP. XVII. The fifth Common place.

The fifth Common place is, from positions, distances, and places a for through any of these, the same things seem different: the same Walk, to him that is entring into it, seems narrow at the surther end; to him, who is in the middle, equally broad. The same ship at a distance, seems little, and fixt; neer, great, and in motion. The same Tower seems a fat

off, round; near, square. This for diffance.

From place; the light of a candle in the Sun-shine seems diname, in the dark, bright: The same oare under water, seems broken; above water, streight. An egge in the Foul is soft; in the aire, hard. The Lyncurium, I astone concrete of the Lynx his urine] in the Lynx is humid, in the aire hard. Corall is soft in the water, hard in the aire. A voice sounds diversly ahrough a Pipe, through a Plute, and in the open Aire.

From position; the same Image, laid flar, seems smooth, but inclining, seems to have excuberances and cavities; the neck of a Pidgeon, as it is

variously turned, seems to have a different colour.

Since then all Phænomena's are seen in some place, at some distance, and in some position, every one of which (as we said) causeth a great alteration in Phantases, we shall be hereby, reduced to Suspension. For he, who

who would prefer one of these phantasses before another, attempts an impossibility; for, if he assert it of them simply, without demonstration, he shall not be credited; if he would use demonstration, and acknowledge that demonstration to be saide. he consules himself; if he say, it is true, it will be required he bring a demonstration to prove it true, and a third to prove the second, because that also must be true, and so third to prove the second, because that also must be impossible. Therefore one phantasse cannot be preserved before another by demonstration. And if the foresaid phantasses can neither be judged with demonstration, not without it, there must be inferred Suspension; since what every thing seems according to this sostion, this distance, or in this place, we may indeed assirm; but what in it self it is, (for these reasons) we cannot.

CHAP. XVIII. The fixth Common place.

The fixth place is from Commixtions: Whence we infer, that fince no Lobject incurred into our fense simply, but together with some others what this mistion is, as well from the external object, and from that nogether with which it is seen, it is perhaps possible to say, what it seems to us; but what the external object is, purely in it self, we cannot say; For no external thing incurreth into our sense, purely of it self, but with some other; whence, as I conceive, it seems different to beholders. Our complexion seems of one colour is warm air, of another in cold; neither can we say what our colour is naturally, but what it seemsth with these circumstances. The same voice seems different in a thin air, and in a thick, Persumes are of a stronger scent in a Bath or in the warm Sun; than in the Gold; a body surrounded with water is leight, with aire heavy.

Moreover, (fetting aside external Commission) even our eyes have in themselves tunicles and humours. Visible objects therefore, because we cannot see without these, are not perhaps perceived exactly and purely, for we perceive them with admission. Hance cotthole who have the Jaundies, all things seem yellow; to those who have a Hyposphagm, red. And forasimuch as the same voice seemeth different, in open and streight places, from what it seems in narrow and crooked; in colmair, from what it seems in tempessuous; iris probable, we perceive no voice purely. For our ears have narrow oblique holes, and are said to be troubled and pre-

possessed by vapours from the parts next the head.

Likewise by our nostrills and the instruments of raste, when objects are presented, we perceive their smell and raste; but not purely. Wherefore what externall objects are exactly in themselves, the senses cannot perceive, by reason of commissions. Neither can the Intellect, because the senses, her guides, erre. Perhaps also, the Intellect alters that which it receives h from the Senses, by intermixing something of its own. For in the parts wherein the Hegemonick, according to the Dogmatists, is placed; we see there are certain humours, as in the brain, or the heart, or what part soever they shall place it in. Thus, by this Common-place, seeing that we can determine mothing concerning the nature of externall objects, we Suspend.

CHAP.

CHAP, XIX, The seventh Common place.

He seventh place is, from the quantities and constitutions of subjects: generally flyled Compositions. That we are inforced upon this ground to Suspension, concerning the nature of things, is manifelt; as, the shavings of Goats-horn seems white, but in the horn it self black; filings of filver seem black, but in the whole white; the pieces of the Tænarian Stone polish'd seem white, the whole seems yellow; Sands taken singly feem rugged, altogether in a heap smooth; Ellebore eaten young and downy, suffocates, but at full grouth it doth not; Wine drunk moderately, Arengthens; excessively, weakens: Meat commonly showes a different power, according to the quantity; excels thereof, for the most part, oppresseth the body with crudities and cholerick humours. Now as to these, we are able to say, What the thin parts of the Horn seem separated, and what they seem compacted; what the minute parts of Silver, and what the whole confisting of those parts; what a little piece of the Tznarian Stone, and what the whole: so likewise in Sands, Hellebore. Wine, Meat, we can express what they are relatively; but the nature of the things themselves we cannot, by reason of the difference which happens in composition. Generally, healthfull things are hurtfull, if we take too much of them; and hurtfull things hurt not, if we take but little. of them. This is most evident in medicine; a just measure in their composition, is beneficiall; but sometimes, to put in ever so little more or less, is not onely not beneficiall, but destructive, and often deadly. Thus quantities and compositions confound the existence of external objects, whereby we are justly reduced to Suspension, not being able to affirm any thing of the nature of the externall object.

CHAP, XX. The eighth Common place.

The eighth place is, from Relation; for every thing having relation to some other, what they are simply in their own nature, we suspend from affirming. (The term [w,] here and else-where we use improperly for seems; which is as much as to say, Every thing seems to have relation to some other.) This is said to be two waies; one is to the thing judging, for the external object appeareth such to the thing judging; the other is to the things which are considered together with it, as Right to Left.

That all things are relative, we argued before, as well to the thing judging; for the appearance of a thing is what it seems to this animal, to that
man, to such a sense, to such a habit: as likewise to the things seen to gether
with it; for every thing appears such by such a commission, such a manner,

fuch a composition, such a quantity, such a position.

That all things are relative, may also be argued thus: Whether are different things different from relatives or not? If not different, then they are relatives; if different, since every thing that differs from another is relative, (as implying a relation to that from which it differs) they are relative by difference.

Again, of things, some, according to the Dogmatists, are supream genus's; others, most special species; others, genus's and species: but all

these are relative, therefore there is nothing that is not relative.

More-

Moreover they say, that of things, some are manifest, some unmanifest. The manifest (Phænomena's) signify the unmanifest; the unmanifest are fignified by the Phanomena's, for they hold Phanomena's to be the fight of unmanifelt things; but the fignificant and the fignificate are relatives, therefore all things are relative.

Besides, of things, some are like, some unlike; some are equall, others

unequall; but there are relatives, therefore all things are relative.

Even he who saith, All things are not relative, confirmeth, that they are relative: for by the arguments wherewith he oppugns us, he showeth, that this affertion, All things are relative, hath reference onely to us, but not to all in generall.

Thus all things being relative, what every object is in its own nature we cannot say, but onely what it appears in relation: Whence it followes,

that, as to the nature of the things, we Suspend.

CHAP. XXI. The ninth Common place.

The ninth place is from frequent or rare contingence, thus deduced: a This ninth The Sun is certainly much more wonderfull than a Comet; yet, be-place Easting laith, that Phacause one is seen every day, the other seldome, the Comet makes us won-vorinus reckons der so much, as to think some strange thing is portended thereby; the the eighth, and Sun not so. But if we should imagine the Sun to appear but seldome, and Sexus and Æaffoon as he had enlightned all things, presently to withdraw, and leave nesidemus the aftoon as he had enlightned all things, presently to withdraw, and there all in darknesse, we should therein find much cause of wonder. Earthquakes trouble us far more at first, then when we are us'd to them. How tenth, Sextus doth a man admire the Sea at first view! Even corporeall beauty strikes makes us much more at the first fight, then after we have been accustomed and eighth, Phavoacquainted with it. Moreover, things that are scarce are esteemed, the rinus the ninth. common not esteemed. If water were hard to be got, how much would ditions, and it be prised above all things, which we now value at so high rates? If gold M. Ss. were as common as stones, who would hoard it up? Since therefore the seams, same things are sometimes eleemed wonderfull or pretious, sometimes ninth is the not such, according rotheir scarcity or commonnesse, we infer, that, same as with How things seem according to their frequent or rare contingencies, we tenth is with may perhaps say'; but simply, what these external objects are in them- Lacritus the selves, we cannot: and therefore Suspend.

CHAP, XXII. The tenth Common place.

The tenth place chiefly concerns *Moralls*, as being drawn from *Institu*tions, Customs, Lawes, Fabulous perswasions, and Dogmatick opinions. Institution is the election of a course of life, or any other thing, which is done by one or many; as by Diogenes, or the Lacedamonians.

Law is a covenant written by the Magistrate, which whosoever trans-

greiseth is punished.

Custom (6005 or outsider, they differ nothing) is the approbation of something by the common consent of many, which he who transgresseth is not punished; as, it is a Law, that we commit not adultery; a Custom, that we lye not with our wives in publick.

Fabulous perswasion is the approbation of seigned things which never

were; such are the stories of Sainth, which yet some believe true,

Dddd Do<u>r</u>- Dogmatick opinion is the approbation of something, which seems to be confirmed by some reason or demonstration; as, that Atomes, Homoio-

meria's, Least-parts, or the like, are the elements of things.

Of these, we oppose sometimes one of the same kind to another of that kind; sometimes, one kind to another. For example, Custom to Custom, thus. Some Athiopians paint the skins of their children, we do not so. The Persians think it decent to wear garments stained like slowers, we think it undecent. Some Indians lie with their wives in publick, most people think it unseemly.

Law to Law, thus: Amongst the Romans, he who quits his inheritance doth not quit his father's name; amongst the Rhodians, he is forced to quit it. At Tauris in Scythia there was a Law, that strangers should be factific'd to Diana; amongst us, it is prohibited to put a man to death in a

Temple.

Institution to Institution; as, that of Diogenes to that of Aristippus; that of

the Lacedamonians to that of the Italians.

Fabulous perswasion to Fabulous perswasion; as when we say, that Jupiter is sometimes called Father of men and Gods; sometimes the Ocean is so called, as,

Ocean the Sire of Gods, Tethys the Mother.

Dogmatick opinions, one to another; as when we say, Some affert one Element, others infinite; and some hold the soul to be mortall, others immortall; some hold the world to be governed by Providence, others not.

Again, we oppose custom to something of different kind, as to law; when we say, Adultery is forbidden amongst us, used among the Massacrets, as a thing indifferent; according to Eudoxus the Gnidian, in his first book. It is prohibited amongst us to lye with our Mothers; in Persia, nothing so frequent as to marry them. The Agyptians marry their Sisters, which we are forbidden by Law.

To Institution: As there are very few, who will lye with their wives in publick; yet Crates did so with Hipparchia. Diogenes were his upper

coat continually; it is not our use to do so.

To fabulous persuasion: As it is sabled, that Saturn eat his children; but with us, it is a custom to bring up our children. Again, we use to worship the Gods, as good, not subject to ill; but the Poets seign them to be wounded, to envie, and the like.

To dog matical opinion: It is a cultom with us, to pray to the Gods for good things; but Epicurus denyes the Gods take any care of us. Again, Aristippus thought it an indifferent thing to wear a Woman's garment;

we think it undecent.

We oppose Institution to Law, thus. There is a Law, that no man shall strike a free person; yet Wrestlers, strike one another, sollowing the institution of their life. Homicide is forbidden, yet Gladiators kill one another, upon the same ground.

Fabulous perswasion, to Institution; as when we say, Fables tell us that Hercules served Omphale, spun, and did other actions of a most esseminate

person; but Hercules, his institution of life was generous.

To dogmatick opinion; as, Wreltlers addicted to the pursuite of glory, as of a good thing, chuse a laborious kind of life; but many Philoso-

phers affert glory, to be an ill thing.

We oppose Law to fabulous persuasion; as, The Poets introduce the Gods committing Adulteries, and the like; but with us, the Law prohibites such things.

To dogmatick opinion; as, Chrysippus holds it a thing indifferent, to lye with Mothers, or Sisters; the Law forbids it.

We oppose fabulous persmassions to dogmatick opinion. As, the Poets say. Jupiter came down on earth to lye with mortall Women; but the Dogmatists think this impossible. Again, the Poets say, that Jupiter, through excessive griefe for Surpedon, let fall drops of blood upon the earth; but it is a Tener of Philosophers, that the Gods are not subject to any passion. Likewise the Dogmatists take away Hippocentaures, instancing them as examples of inexistency. Many other Presidents might be alledged; but

let these serve.

Now there being so great difference, (as appeareth also by this place) what the subject ", in its owne nature, we cannot say, but onely what it feems, as to that institution, this Law, this Custom, &c. Wherefore, upon this groundalso, we suspend concerning the nature of externals objects.

CHAP. XXIII. The five Common places.

"He. * latter Scepticks deliver five Common places of Suspension; * Larriba althe First from disagreement, the Second reducing to infinite; the Third from Relation to something; the Fourth, Hypothetick; the Fifth, Alter-

The First place, from disagreement, is that, by which we find an indetermined disagreement, concerning the thing in the practise of life, and amongst Philosophers; whence, not being able to prove or disprove either side, we are reduced to Suspension.

The Second place, from infinite, consistes in this; whatsoever is alledged in proof of the thing proposed, we say, requireth something else whereby that may be proved; and that likewise something else, and so to infinite: so that, not having a ground whereon to fixe our beginning, we suspend.

The Third, from Relation; Of this place, we have treated already.

The Fourth, Hypothetick, is, when the Dogmatists, perceiving themfelves reduc'd to infinite, begin upon some ground which they prove not, but would have it simply granted without de nonstration.

The Fifth, Alternate, is when that, by which we should prove a thing, requireth it selse to be proved by that thing; then, because we cannot

assume either to maintain the other, we suspend.

That all questions may be reduced to these places we show, briefly thus. What soever is propounded, is either sensible or intelligible; but which foever it be, there is disagreement concerning it. Some hold that sensibles onely are true, some that intelligibles onely; others, that some sensibles, and some intelligibles. Whether will they say, the controversie is dijudicable, [capable of decision] or indijudicable? If indijudicable, it is fir, we suspend; for, in things indijudicably repugnant, it is not possible to affert: But if dijudicable, we aske, How it shall be judged? As a sensible, (for we will first take that for instance) whether by a sensible, or by an intelligible? If by a fensible, for a smuch as we disagree concerning sensibles s even that sensible will require another for its proof; which other, if it be sensible, will require another, and so to infinite: but if a sensible require to be determined by an intelligible, forasmuch as intelligibles also are controverted, that (as being intelligible) will require adjudication and proof; which way shall it be proved? If by an intelligible, they run, as-Dadd 2 before,

before, into infinite. If by a Senfible; forasmuch as Intelligible was assumed for proof of a Senfible, and a Senfible for proof of an Intelligible, the

alternate common place is brought in.

But if, to avoid this, the Disputant would assume something, as granted, without demonstrating it, whereby to demonstrate the consequent, the hypothetical place occurrs, which is inextricable. For if he be creditable in things which he requires to be granted and supposed, we likewise may be creditable, in requiring their contraries to be granted. If that be true which he supposet, he renders it suspitious by supposing (not proving) it; if false, his foundation is unsound. Further, if such a supposition conduce anything to proof, let him suppose the thing in question, rather then another thing by which he would prove it. If it be absurd to suppose the thing controverted, it is also absurd, to suppose the ground upon which we build it. That, all Sensibles are Relatives, is manifest, for (as such) they relate to those who have sense. It is therefore evident, that what soever sensible thing is proposed to us, may easily be reduced to one of these sive places.

So likewise we argue concerning Intelligibles. If the controversie be indijudicable, we shall be allowed to suspend; it dijudicable by an intelligible, it runs into infinite; if by a sensible, we drive them to the alternate place: for the sensible being controverted, as not capable of being judged by it self because of running into infinite, will require an intelligible, as the intelligible the sensible. He who hereupon would assume anything as granted, is as soolish on the other side. Further, an intelligible is relative, for it is such in reference to the intelligent; and if it were indeed such as it is named, it would not be controverted. Thus we reduce intelligibles also to these sive places. Wherefore we are necessitated to suspend our assent upon any proposition. These are the five places introduced by the latter Scepticks, not to exclude the other ten, but more vari-

oully to refell the temerity of the Dogmatists.

CHAP. XXIV.

Two other Common places.

They likewise deliver two places more of Suspension; for, seeing that whatsoever is comprehensed, seems to be comprehended (or understood) either through it self, or through some other; they seem to introduce an absolute inextricability of all things. That nothing is comprehended through it self, they say, is manifest, from the controversie amongst Naturall Philosophers; concerning (I think) all Sensibles and Intelligibles: which controversie is indijudicable, (not to be determined) by reason, that we cannot use either a sensible or an intelligible Criterie; for, which

soever we take, it will be uncreditable, as being controverted.

For the same reason they conceive, that nothing can be comprehended through some other; for if that, through which it is comprehended, will continually require to be comprehended through some other, they run into the alternate place, or into infinite. But if a man will assume any thing as comprehended through it self, by means whereof he would comprehend some other thing, to this it is repugnant, that nothing can be comprehended through it self, for the reasons before alledged. But how that which is repugnant can be comprehended, either through it self or any other, we doubt, since there appeareth no criterie of truth or comprehension; but, without demonstration, signes are destroy d, as we shall prove hereafter. Hitherto of the places of Suspension.

CHAP.

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CHAP. XXV.

The places for confutation of Attiologicks.

IN like manner, as we have delivered these places of Suspension, some thave laid down others, particularly against Etiologies, (allegations of causes or reasons) because the Dogmatists please themselves exceedingly therein. **Enestidents* delivers eight places, whereby he conceives all Dogmatick Etiology may be reselled, as desective,

The first, for that the kind of Etiology, which is conversant in things

not apparent, hath not an acknowledged proof from apparent things.

The fecond, for that there are many great reasons to induce an inclina-

tion, and but one alledged.

The third, for that of things done orderly, reasons are given that shew no order.

The fourth, for that taking Phznomena's as they are, they think they comprehend things not apparent, as they are likewise; for things not apparent, are perhaps effected the same way as Phznomena's, perhaps some other peculiar way.

The fifth, for that all (very nigh) give reasons, according to their own particular supposed grounds, not according to the generall and universally

receiv'd waies of disputation.

The fixth, for that they often take for granted such things as are easily comprehensible; but omit their contraries, though equally probable.

The seventh, for that they alledge reasons not onely repugnant to

Phanomena's, but even to their own suppositions.

The eighth, for that the things which appear, and those which are controverted, being equally dubious, they would prove their opinion concerning doubtfull things, by things as doubtfull.

He adderh, that it is possible, in Ætiologicks some may erre by other

places dependant upon these.

But perhaps, the five places of Suspension are sufficient against Etiologicks. For a man must either alledge a reason which agreeth with all Sects of Philosophy, and with Scepticism, and with Phænomena's, or not: but to alledge such a reason is impossible, for all Phænomena's and not-apparents disagree; and disagreeing, it will be required, that a cause or reason thereof be given. Now if he alledge a Phænomenon for reason of a Phænomenon, or a not-apparent for reason of a not-apparent, he runs intensinine. If he prove one kind by the other, he incurrs the alternate place. If he make a stand any where, or say, that the cause (or reason) is such, as that it consists with the thing by him alledged, he falleth into the place of Relation, taking away that which is according to the proper nature of the thing; or if he assume something by way of supposition, we shall disallow it. Thus also may the temerity of the Dogmatists in Etiology be consuted.

CHAP. XXVI. The Phrases of the Scepticks.

Torasmuch as in using these places of Suspension, we express our selves by some particular phrases, which declare the Scepticall affection and our own passion, as, Not more, Not to be defined, and the like, it sollowes, that we treat of these.

Let

Let us begin with this, Not more, for which, sometimes we say, Nothing more; not using (as some conceive) not more, in particular questions; and nothing more, in the generall; but both promiscuously. We therefore will treat of them both under one. It is an imperfect expression; as when we say διπλῦ, we imply ἐςία διπλῦ; and when πλατεία, we imply πλατεία odos; so when we say, Not more, it is as much as to say, Not more this than that, upwards not downwards. There are some Scepticks, who for the Interrogation ου, use τὶ, Which more, this or that? taking τὶ casually, as if they should say, δια τὶ, Why more this then that? Interrogations are commonly used for Axioms, as,

➡ What Axioms are, See in the doctrin of the Swick.

Towhat man is the wife of Joyeunk nown?

and Axioms for Interrogations, 25, I would know where Dion dwells? and, I demand for what cause a Poet is namir'd. Menander useth ti for died ti, 25,

Τὶ γαρέγω κατελέπομεν;

This phrase, Not more this than that, declareth likewise our affection, by which we are brought, by reason of the aquivalence of contrary things, to appeareth it; we mean aquivalence, in that which appeareth probable to us. Contraries are those, which generally oppugn one another; Appelia is an enclining to neither. Now this phrase, Not more, though it seem to imply assent or denyall, we use not in that manner, but indifferently and improperly, either by way of question, or for, I know not to which of these I should assent, and to which I should not assent. But, being required to declare what seemeth to us, we use the phrase by which we declare it indifferently. Know likewise, that when we say, Not more, we assert not that the doubt is true, but onely express what appeareth to us.

The next is Aphasia; phasis is taken two waies, generally and particularly; generally, for any speech, declaring affertion or denyall, as, It is day, It is not day: particularly, for affertion onely; in which acception, the negative are not called outsis. Aphasia therefore is a renunciation of phasis, in the generall signification, which comprehends both affirmation and negation. It is that affection, by which we neither affert a thing, nor deny it. We assume Aphasia, not because the nature of things is such, as necessarily move it, but declaring, that at present we are thus affected, as to these or those questions. Alwaies remember, that we neither affert nor deny any thing unapparent, but yield to those which move us pathetically, and necessarily compell us to assent.

These phrases, Taxa no & Taxa, Efer nai su Efer, evoléxetas nai su efers, evoléxetas nai su en endexetas, perhaps at is, perhaps it is not. Thus, for brevity, we take, not perhaps, for, perhaps it is not. Here again we contest not about words, nor enquire what they naturally signifie, but take them indifferently. These phrases declare an Aphasia, for he who sairh, Perhaps it is, implies its contrary to be as probable, because he assents

not that this is. The same of the rest.

Eπέχω, I suspend, we take for, I cannot say whether I ought to believe or disbelieve the thing proposed, declaring, that the things seem equall to us, as to belief and unbelief; whether they are equall in themselves, we affert not, but speak of the Phænomenon as it incurs into our sense. Εποχὰ, Suspension, is so called, ἀπότε ἐπέχεδαι τὰν διάνοιαν, from the mind's being held in suspense, betwikt afferring and denying, through equivalence of the thing questioned. The same we say concerning,

Oudle oolso, I determine nothing; oolsow we conceive to be, not simply to speak a thing, but to pronounce an unmanifest thing with assent. Thus perhaps the Sceptick will be found to determine nothing, not so much

much as this, I determine nothing. For it is not a Dogmaticall opinion, (that is, an assent to something not manisest) but a phrase declaring our affection. When therefore the Sceptick saith, I determine nothing, he meaneth, I am so affected at the present, as not dogmatically to assert or deny any of the things controverted. This he saith, as expressing how the appear

to him, not pronouncing it enunciatively with perswasion.

'Ace to is a passion of the mind, whereby we neither assert nor deny things dogmatically controverted; that is, not manifest. When therefore the Sceptick saith, All are undefinable, he taketh are for appear so to him; he saith, all, not, beeings, but those not manifest, controverted by the Dogmatists. Indefinable, that is, Not to be preferred before their contraries, or common repugnants by belief or disbelief. And as he who saith, ambulo, implyeth, ego ambulo; so he who saith, All things are indefinite, implyeth, as to us, or as it seemeth to me. The meaning therefore is this, All things controverted by the Dogmatists appear so to me, as that I think none of them more worthy belief then its contrary.

The same is our meaning when we say, All are incomprehensible; we take [M] in the same sense, and imply so me;] as if we should say, All things controverted among the Dogmatists, seem to me incomprehensible. We affirm not, they are incomprehensible in their own nature, but declare our own affection, that we conceive we understand them not, by reason of the equi-

valence of contraries.

Likewise the phrase, duarants and is uaranausous, declares our own affection, by which the Sceptick for the present, neither afferts nor denyes any of the things not manifest, that are in controversie. This is

evident from what hath been said upon the other phrases.

When we say, To every speech an equall speech is opposite, we mean, to every speech that we have examined. Speech, we take not simply, but for that which afferteth something dogmatically, that is, of a thing not mahifest, not onely by premises and conclusion, but any other way. Equall, we take not simply, but as to belief and disbelief. Is opposite, we take geperally, for, is repugnant, implying, as I think. When therefore we fay, To every speech, there is an equal speech opposite, the meaning is, To every speech that I have examined, which afferteth any thing dogmatically; there seemeth to me to be opposite another speech, asserting likewise dogmatically equall to it, for belief or disbelief. Thus, this expression is not dogmaticall but the fignification of a human affection, which is that which appeareth to the person affected. Some there are who pronounce it thus, Toevery speech, to oppose an equall speech, laying this down as a precept, That to every speech dogmatically afferring any thing, we should oppose the speech which dogmatically afferteth its contrary. Thus addressing their words to the Sceptick, they use the Infinitive for the Imperative, To oppose, for, Leens oppose. They advis'd the Sceptick, not to be deceived by the Dogmatists, nor to give over his inquisition, for the indisturbance which they conceive accompanies those, who suspend their assent in every thing, as we said before.

It is not necessary to alledge more of these phrases; even of these alledged some might have been spared; but take it for a rule, In all the Scepticall phrases, we affirme nor, that the phrases themselves are true; for we say that some may be taken away by others, and are circumscribed by those very things, of which they are spoken, as purgative Medicines expell not onely humours, but, together with the humours, themselves out of the body. Moreover, we say that we use them not, as properly signifying the thing, to which they are applyed, but indifferently, or (if they will so call it) improperly; for, it becomes not the Sceptick to contest about

about words. This we may the better do, in that the words are said not to significe any thing purely in themselves, but relatively, and therefore as well in reference to the Scepticks. Furthermore, it must be remembred, that we pronounce them not generally of all things, but of the, not manifest, and those which are dogmatically controverted. The phanomenon, (that which appeareth to us) we declare, but of the nature of the externall object, we affirm nothing. By what hath been said, I conceive, that all Sophisms brought against the Scepticall phrases, may be resolved.

CHAP. XXVII.

Wherein Scepticism differs from those Philosophicall Sects, which are most like it; and first, wherein it differs from the Philosophy of Heraclitus.

Having declared the signification of Scepticism, its parts, its criteris, its end, its places of Suspension, its phrases, and its character; it followeth that we explicate briefly, wherein it differs from those Sects, which seem

most like ii, that by this means we may the better understand it.

We will begin with the Philosophy of Heraclicus. That this differs from our Institution, is evident; for Heraclism afferted dogmatically, concerning many things not manifest, which (as I said before) we do not. But for as much as the followers of Anefidemns faid, the Sceptick Instirution is the way to the Heraclitian Philosophy, Because that Contraries appear in the same thing, is precedent to Contraries are in the same thing: but the Scepticks say, contraries appear in the same thing, and the Heraclitians go on farther, assirming contraries are in the same thing; We answer, That contraries appear in the same thing, is not a doctrine of the Scepticks, but a thing evident by sense, not to the Scepticks onely, but to all other Philosophers, and Men; as, none dares deny, but honey to the sound is fweet, to fuch as have the overflowing of the Gall, bitter. Hereupon, the Heraclitians begin from the common pranotion of men, as we do also, and perhaps other Sects: wherefore if they had taken this sentence, There are contraries in the same thing, as from this saying, All are incomprehenfible, or from, I decermine nothing, or some other of that kind, perhaps they might collect rightly what they fay; but fince they have some principles incident not onely to us, but to other Philosophers, and even to the course of life it selse, why should any say, our Institution is preparative to the Philosophy of Heraclitus, more than to any other Sect, or to the course of life it selfe, seeing all of us use these in common? Neither know I whether the Scepticali Institution, divert not from the Philotophy of Heraclitus, rather then conduce to it; since the Sceptick reprehends, as temerarious, all that Heraclitus afferted dogmatically, contradicting his Conflagration, contradicting also his Tenet, that there are contraries in the fame thing; and to every doctrine of Heraclitus, (deriding the temerity of the Dogmatists) he saith, I comprehend not, I determine not, (as before), which oppugnes the Heraclitians. But it is absurd to say, that an Institution, which oppugnes another, is the way preparative to the Discipline it oppugnes. Therefore it is ablurd to say, that the Sceptical Institution is the way to the Heraclinian Philosophy.

CHAP.

CHAP. XXVIII..

Wherein Scepticism desfers from the Philosophy of Democritus,

N like manner, the Philosophy of Democripus is said to be all one with Scepticism, in that it seems to use the same matter; for from the appearance of honey, to some sweet, to some bitter, Democritus argued, that, in it selse, stille street nor bitter, and thereupon used to say, not more, a Sceptick-phrase. But this phrase, not more, is taken by the Scepticks, and by the Democritians, after a different manner. The Democritians signifie by it, that neither is, but we, that we know not whether both of the Phanomenas are, or whether neither is : herein we dissent from them. But far greater is the difference in that Democritus faith, Atoms, and Vacuum, uruly are; That herein, he differs from us, (though he begin with the inequality, and disagreement of Phanomenas) I conceive it needlesse to

CHAP. XXIX.

Wherein Scepticism differs from the Syrenaick sect.

Ome affirm the Cyrenaick Sest, to be the same with Scepticism, for as much as it holds, that the affections themselves onely are comprehended, Neverthelesse it is different from Scepticism; for it holds pleasure, and a light motion of the flesh to be the End; we, indisturbance, to which the end they propose is contrary. For whether pleasure be present or absent, he who afferts it to be the end, is disturbed, as we said before. Besides, we Chap. 7: suspend, onely from afferting any thing concerning externall objects; but the Cyrenaicks affirm, they are of an incomprehenfible nature.

CHAP. XXX.

Wherein Scepticism differs from the Institution of Protagoras.

Rotagoras will have Man to be παίτων χεμματων μέτεον, the measure of all things; of beings, as they are; of not beings, as they are not. By weτεον, he means the criterie, by χρημοτων, πεσχμοίτων, of things, which is as much as to say, Manis the criterie of all things; of beings, as they are; of nat beings, as they are not. Hereupon, he afferts the Phanomena's to be parcicular to every one, and thus brings in the relative Common place, whereby he seems to have community with the Pyrrhonians; But he differs from them, as we shall easily find in explicating his opinion. He saith, Matter is fluid, and being in perpetuall fluxion, appositions are made instead of subfractions, and the senses are transmutated and changed, according to the severall ages and constitutions of the body. He saith also, The reasons (or powers) of all Phanomenas are subjected in matter; so that Matter, in it selfe, is all things which it appeares unto all. Bet men at different times perceive things different, by reason of their different habits; He, whose constitution is sound, of the things which are in matter, perceiveth those which are capable of appearing to such persons; they who are otherwise disposed, perceive the things which Eeee

are capable of appearing to persons of a contrary constitution. The same reason there is in the difference of ages, in shooping and waking, and in all kinds of babits. Mantherefore, according to him, is the criterie of things that are: for all things which appear to men, are; those which appear not to any man, are not. Thus we see, he dogmatically affected, that Mauer is shoid, and that the reasons of all Phanomenas are subjected in its wherein we, as being things not manifest, suspend our affent.

CHAP, XXXI,

Wherein Scopsici sim differs from the Academick Philosophy.

COme hold the Academick Philosophy to be the same with Scepticism. Der us therefore examine it. It is said, there were more then three Academies; one, the most ancient, instituted by Plato; the second, and middle Academy, by Arcesilaus, disciple of Potemon; the third, and new Academy, by Carneades, and Clifomachies; there are who reckon a fourth. instituted by Philo, and Charmides; some also a fifth, by Antiochus. We will begin with the most ancious. Some hold Plate to be dogmatick, others Aporematick, (dubitative); others, in somethings, dogmatick, in some, Aporematick For in his gymnatick discourses, where Socrates is introduced, deriding, or disputing with the Sophists, they say, he hath a Gymnastick, and Apprematick Character; but when he declareth his owner opinion in the person of Socrates, Timans, or the like, a Dogmaisst. As for those, who say he is a Dogmatist, or in some things dogmatick, in others Aporematick, we shall not need to meddle with them: for they acknowledge, that he dissents from us. Whether he be purely Sceptick, we discourse at large in our Hypomnemata; we shall now onely examine it briefly, according to Permedoius, and Enesidemus, (for they chiefly undertook this task) who say, that Plato, when he afferteth concerning Idan's, or that there is Providence, or that Life joyned with Virine, is to be preferred before Life joyned with Vice: if he assent to these as existent, averreth dogmatically; if he assent as to the more probable, he differs from the Sceptick character, in preferring one before the other, as to beliefe and dif-beliefe, as is manifest from what hach been said already. Nor though he pronounce things Sceptically in his Gymnasticks, is he therefore a Sceptick, for he who afferterh any one thing dogmatically, or preferrerh any Phanrasse before another, for beliese, or dis-beliese, of a thing not manifest, followeth the dogmatick Character, as Timon showeth, speaking of Xenophanes: for (having often commended him, in so much that he writes his Silli in his person) he maketh him to complain, and say

* M.S. 'Appo-Togóchanios.

I wish my soul were subtle, and her eye
So sharp, as might * both sides at once descry!
Lost in the doubtfull way, I long have straid;
Even though (grown old) I had with care essayd
Every opinion, search dall Theory,
For unto which could I my mind apply?
All into one resolve, and this one ever
Drawn into one like Nature, doth persever.

Whence also he calls him undrupor, and not absolutely, drupor usid of pride, thus

* Leert, Menophanes, not wholly free from pride, pams. The fillians of old Homer did deride;

And

And fram'd a God, * whose sigure doth dissent From men: equal each way: Intelligent.

He calls him una tupor, as being not quite a tupos: and Quite and my inondring, for that he reproached and blamed the fabulous way of Homer. God is of a Now Xenophanes afferted, besides pranoions (as others also) that the Rni- Spherick form, verseisone, and that God is of the same nature with all things; that He is nothing like to Spharicall, Impassible, Immutable, and Rationall; Whence it is easie to show that Xenophanes differs from us. Moreover, from what we faid, it is manifest that Place, though of some things he doubt, yet because in others meant by a he afterts, concerning the essence of things not-manifest; and of things the figure re-

not-manifest, preferreth some before others, is no Sceptick.

Those of the new Academy, though they say all things are incompre- . Such is a Those of the new Academy, though they ray an ining are mempre. Globe, hensible, differ from the Scepticks, perhaps in saying that all things are † His stories incomprehensible; for they affere this, but the Sceptick admits it possible, concerning that they may be comprehended. But more apparently they differ from us, the gods, Lain the dijudication of Good, and Evill. For the Academicks say, that ers. in Xemph. fomething is Good and ill, not after our manner, but as being perswaded. it is more probable, that what they call good, is good, than the contrary: whereas we say not that any thing is good or ill, as thinking what we say is probable, but without opinion, we follow the ordinary course of life. or otherwise we should do nothing. Moreover we hold Phantasies to be equall, as to belief, and dis-belief; but they, that some are credible, others incredibl. The credible also, they subdivide into many kinds, some they hold to be credible onely, some to be credible, and circumcurrent; some to be credible, and circumcurrent, and undistracted: as, a rope lying loosely in a dark room, a man receives a credible Phantalie from it, and runs away: another confidering it more exactly, and weighing the circumstances, as that it moves not, that it is of fuch a colour, and the like, to him it appears a rope, according to credible and circumcurrent Phantasie. Undistracted Phantasie is after this manner. It is reported, that Hercules brought Alcestis back from the Inferi, after her death, and show'd her to Admens. He received a true and circumcurrent phantalie of Alcestis, but remembring the was dead, his Phantalie was diffracted from affent, and inclined to dis-belief. Now the new Academicks, before Phantasie which is simply credible, preferre that which is credible and circumcurrent; and before both, that which is credible and circumcurrent and undistracted. For though, both Academicks and Scepticks say, they believe some things; yet herein is a manifest difference between their Philosophies: To believe, is taken severall wayes; sometimes for not to resist, as a boy said to believe his Malter; some times for affenting to another, with an earnest resolute desire of the thing, as a Prodigall believes him, who perswades him to live sumptuonly: Now Carneades and Clitomachus uling the word believe, and credible, as with vehement inclination, we onely for yielding without propenfity to any thing; herein also we differ from them.

We differ likewise from the new Academy, as to what belongs to the end: they use in the course of Life, what is credible, we, following lawes. Customes, and natural affections, live without engaging our opinion. We might adde more instances of the difference between us, if it were

not too large for our designe.

But Arcesilaus, Institutor and President of the middle Academy, seems to me to participate so much of the Pyrrhonian reasons, as that his Institution and ours is almost the same. For neither is he found to assert concerning the existence or inexistence of any thing, neither doth he preferre one thing before another for beliefe or disbeliefe, but in all things he sufpends, holding suspension to be the end, which, as we said, brings us to in-Eeee 2 distarbance.

Dethaus Eday. He beld , That feems to be meant by & fer len Zantdisturbance. He likewise holds particular suspensions to be good, particular affertions to be ill. But if we may believe what is related of him, they say, at first sight, he appears a Pyrrhonian, but was indeed a Dogmatist; and that making triall, by doubts, of his disciples, whether they were capable of Plato's doctrine, he was thought to be Aporetick, but that to his more ingenious friends he taught the doctrine of Plato: whence Aristo of him,

Pyrrho behind, Plato before, And in the middle Diodore.

For though a Platonick, he used the Dialectick of Diodorus.

Philosaith, As to (the Stoicall criterie) comprehensive phantasie, things are incomprehensible; as to the natures of the things themselves, comprehensible. Antiochus transferred the Stoick Sect into the Academick; whence it was said of him, that he taught the Stoick doctrine in the Academy, for he shewed, that the Stoicall Tenets were in Plato. He eby it appears, the Sceptick Institution is different from the south and fifth Academy.

CHAP. XXXII.

Whether Empiricall Medicine be the same with Scepticism.

Come hold Empiricall Medicine to be the same with the Sceptick Phi-Dlosophy; but we must know, (notwithstanding it holds, that things not-manifest are incomprehensible) it is not the same with Scepticism, neither is this Sect fit for a Sceptick, who, in my opinion, ought rather to pursue that which is called Methodick; which alone, of all the Sects of Medicine, seems to behave it self not temerariously in things not-manifest, nor arrogantly to determine, whether they are comprehensible or incomprehensible; but following Phanomena's, it takes from them what seemeth profitable, according to the course of the Scepticks. For, 28 we faid before, the common life of a Sceptick confifts of four parts, converfant in the instruction of Nature, in the impulsion of Passions, in the constitutions of Lawes and Customs, and in the tradition of Arts. As a Sceptick therefore, by the impulsion of passions, is brought from thirst to drink, from hunger to meat, and the like; so a Methodick Physitian is guided by the passions, to that which is convenient, from constriction of the pores to relaxation, as when we shun the condensation of cold, bygoing into the Sun-shine; from relaxation of the pores to constriction, as when sweating immoderately in a Bath, we retire to the cooler aire. That the things contrary to nature lead him to those that are agreeable to nature, is manisest even from a Dog, who having got a thorn in his foot, endea-vours presently to get it out. Not to reckon up every thing, which were to exceed the scope of a Summary, I conceive, that all things said in this manner by the Methodicks, may be referred to the impulsion of our passions, as well those which are agreeable to nature, as those which are nor. Herein indeed these two Institutions agree, Both disclaim opinion, and both use words indifferently; as the Sceptick, I define nothing, I comprehend nothing; the Methodick, nonotus, olinness, and the like. word Evoluges also he takes without opination, for an action, whereby we are deduced from apparent passions, naturall and præternaturall, to those which seem convenient, as I showed in thirst and hunger. The Methodicks therefore are neerer ally'd to the Scepticks, then any other Medicinall Sect, as appears by comparing them. Thus having discoursed of those, which are of nearest resemblance to the Sceptick Institution, we conclude the generall part of Scepticism, and the first Book of our Summary.

The

The Second Book. Of DIALECTIEK.

CHAP. I.

Whether a Sceptick can examine and dispute against Assertions?

A VING undertaken an inquisition of the Dogmatis, we will briefly, and by way of Summary, examine every part of that which they call Philosophy. But first, let us answer them who cry, A Sceptick is not capable to examine, or comprehend Dogmasick assertions. They argue thus, A Sceptick either comprehends assertions, or not; if he comprehend them, how can be doubt of

that, which by his own confession he comprehends? If he doth not comprehend them, he cannot discourse upon that which he comprehends not. For, As he who knowes not (for example) what is To ucto of welcourselves, or a Theorem by two Tropicks, is not able to say any thing of them: So, he who knowes not the particular assertion of the Dogmatists, cannot dispute against that, of which he knowes nothing; therefore a Sceptick cannot examine or dispute against the

affertions of Dogmatists.

Who argue thus, Let them say, in what sense they use the word somprebend, whether simply, for to understand without affirming ought, concerning the beeings of the things whereon we discourse; or not onely to understand, but to grant the beeing of those things. If they say, To comprehend, is by discourse to assent to comprehensive phantasie, foralmuch as comprehenfive phantafie proceeds from a thing that hath beeing, impressed and sealed according to the being thereof, in such manner as cannot be derived from that which hath no being, perhaps even they themselves will not be capable of examining or disputing, against that which they comprehend nor: As, when the Stoick disputes against the Epicurean, who affirms, that Substance is divided; or, that God orders not the world by providence; or, that Pleasure is a good; Doth he comprehend or not? If he comprehend, he, in faving these things are, wholly subverts the Stoick Doctrin; if he comprehends not, neither can he say any thing against it. The same may be objected to those of all other Sects, when they offer to dispute against opinions, which they conceive hererodox; fo as none of them can dispute against another, upon any pretence whatsoever. Besides, (not to trifle) in a word, all their dogmarick learning will be subverted, and the Sceptick Philosophy firmly established, if it be granted, that none can dispute of any thing, which is not thus comprehended. For who oever afferts dogmarically concerning a thing not certain, afferts, either as having comprehended it, or not; if he hath not comprehended it, what he faith will not be creditable; if he hath comprehended it, he must say, that he did it either through the very thing it felf, and by some ast incident to it, or by some inquisition and examination. If, through it self by some at incident to it, a thing not-manifest be comprehended, it cannot be said to be notmanifest. manifest, but equally apparent to all, granted and not controverted. But concerning every thing not-manifest, there is an irreconcilable difference amongst them; wherefore the Dogmatist, who afferts concerning the being of a thing not-manifest, doth not comprehend it through it self, and by an act incident to it. But, if by fome inquificion, how is he capable of enquiring or disputing, before he comprehends the thing it self, according to the hypothesis proposed? For inquisition requiring, that the thing after which we enquire be exactly comprehended; and on the other fide, the comprehension of the thing whereof we enquire, requiring first inquincion, by the alternate common-place of Suspension, it will be impossible for them to enquire and affert dogmatically, concerning things not-manisest. If they would begin from comprehension, we object, that they must first enquire before they can comprehend; if from inquisition, . that they must comprehend before they can enquire. Wherefore they can neither comprehend, nor politively affirm concerning things not-manisest. So that this foolish Dogmatick-sourish will be taken away, and, as I conceive, the Ephettick Philosophy come in of it self.

Now if they fay, They conceive it not necessary, that such comprehension precede inquisition, but simple intellection onely; it is not impossible but they; who suspend as to things not-manifest, may dispute also; for the Sceptick, as I think, is not excluded from intellection, which ariseth from Phanomena's that occur, and actually affect us. Neither doth this necessarily infer, that intelligibles are existent; for we understand not onely things existent, but the inexistent; whence the Ephectick, whether enquiring or understanding, continueth in his Sceptick Institution. For, that he assents to things that occur to him by passive phantasie, as they

appear to him, is manifest.

Let us now see, whether the Dogmatists themselves are not excluded from Inquisition. It is not incongruous, that they who confess themselves ignorant of the nature of things, should yet enquire after them, but that they who think they know them exactly should do so; for these are arrived, as they think, at the end of inquisition, the others still retain the ground of inquisition, to think they have not found. We shall briefly inquire into every part of that which they call Philosophy. And for as there is great controversie among the Dogmatists, concerning the parts thereof, some afferting one, others two, others three, (which it is to no purpose here to enlarge) we will explain the opinion of those, who seem most persectly conversant therein, and accommodate our discourse to that.

CHAP. II.

From whence the Inquisition against Dogmatists should begin.

The Stoicks and some others say, The parts of Philosophy are three, Logick, Physick, Ethick; they begin with the Logick, teaching than sirst, (yet there is no little controversie which of them they should begin withall). These we shall follow, without engaging our opinion. And because the affertions in these three parts require judgment and a criterie, and the discourse concerning the criterie seemeth to belong to Logick, we will begin with the Logicall part, and first of the Criterie.

CHAP.

CHAP. III. Of the Criterie.

Whereas they call a Criterie, that whereby essence and existence (as they say) are judged; as also, that wherein we acquiesce in the course of life: Our purpose now is to discourse of that which they call, The criterie of truth; for of criterie in the other sense, we discoursed sormerly in a chap. 8.

the first Book.

The criterie of which we now discourse is taken three waies, Commonly, Properly, Most properly. Commonly, for every measure of comprehension; in which sense , Naturalls also are called Criteries , at, Sight. Properly, for every artificiall measure of comprehension; as, a Ruler, a pair of Compasses. Most-properly, for every areticiall measure of comprehension of a thing not manifest; in which sense, these things which belong to the actions of life, are not called Criteries, but therationall onely, and those which Dogmatick Philosophers alledge for invention of truth. Our designe is, as we said, to discourse of the rationall Criterie; and of this also there are three kinds, in which, by which, according to which; as, in which, the man; by which, the sense, or the intellect; according to which, the application of the phantalie, according to which, a man attempts to judge by one of the fore-named. This ir was necessary first to lay down, for understanding the subject of the question. It remains we confute those, who unadvisedly affirm, they comprehend the criterie of truth; we will begin with that.

CHAP. IV. Whether there be any Criterie of Truth.

OF those who have discoursed concerning the Criterie, some hold, that it is, as the Stoicks and others; some, that there is none, as (among the rest) Xeniades of Corinth, and Xenophanes of Colophen, who saith,

in overy thing opinion's fram'd.

But wefulpend, whether there be, or be not.

This controversie they most hold to be either dijudicable, (that is, determinable) or indijudicable, (indeterminable). If indijudicable, they grant, we ought to suspend in it; if dijudicable, let them say whereby it shall be judged, when as we have not a Criterie acknowledged by all,

neither know we whether there indeed be one, but enquire.

Moreover, to judge this controversie of the Criterie, it is requisize we have a Criterie acknowledged, by which we may judge it; and to have a Criterie acknowledged, it is necessary, that the controversie concerning the Criterie be first judged. The dispute thus incurring the alternate common place, it cannot be resolved whether theere be a Criterie or no. For, we grant them not a Criterie by supposition; and if they judge a Criterie by a Criterie, we force them to go on imo in finite.

Again, Demonstration requiring a Criterie demonstrated, and the Criterie a Demonstration dijudicated, they fall into the alternate common

place.

This we conceive sufficient to confure the confidence of the Dogmatists, in what they after concerning a Criterie. It is not from the purpose to insist longer hereon, and to show severall other waies, whereby they may be confused; but we shall not mention all their particular opinions herein,

herein, (for it cannot be expressed, how much they differ among themselves concerning it; and this would put us out of the right method in our dispute). Because therefore the Criterie after which we enquire seems threefold, in which, by which, according to which, we shall examine every one of these apart, and show its incomprehensibility. Thus our discourse -will be most Methodicall and perfect. We will begin with that in which, for the rest seem in some manner dubious by reason of it.

CHAP. V.

Of the Criterie, in which.

TOw Man, (in my opinion) by what the Dogmatists say, is not onely not to be comprehended, but not to be understood; for we hear Socrates (in Place) plainly confessing, he knowes not whether he is a man or some other thing. And when they would declare the notion of man, they first disagree among themselves, next they speak foolishly; for Democri-sus saith, Min is that which we all know; by which we cannot know what Man is; for we know a Dog, and according to this, a dog should be a man; some men we know not, and therefore they should not be men. But indeed, according to this notion there will be no Man at all; for if it be necessary that a man be known by all, there is no man known to all men. and consequently there is no man at all. That we say not this sophistically, but as a consequence to his doctrine, is apparent; for he holds that nothing really exists but Atoms and Vacuum, which (he faith) exist not in Animals onely, but in all compounded things; by these we cannot understand the property of Man; for they are common to all, but there is in these nothing else within our capacity; we have nothing therefore, whereby we may diftinguish Man from other Creatures, and understand him simply.

Epicurus saith, that Man is such a kind of figured animate-beeing; Now according to this, seeing Man is onely such a kind of beeing, as is shown, (by him, who thus describes him) that person who is not such, as is thus Thown, is not a man: and if a man (in describing man after this manner.) show a woman, the man himselse will not be a man; or if a woman show a man, the woman will not be of mankind; The same we may argue from the difference of circumstances, mentioned in the fourth common place of

Spipention.

Others say, a Man is an Animal, Rasionall, Mortall, capable of Understanding and Science; now having shown in the first Common place of Suspension, that no Animal is irrationall, but that all are capable of Understanding and Science, by their own confession, we know not what they mean. Again, the accidents which are inserted into a definition, are meant either actuall or potentiall. If actuall, he is no man, who hath not attained perfed Science, and hath not perfect Science of discourse, and is not in the stare of death, for that is to be mortall actually. If potentiall, he who * So Plate di- harh perfect reason, and harh attained Understanding and Science, is no often, especi- man, which were more absurd then the former.

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Plato, who will have a man to be an Animal without feathers, with two where he at feet, with broad nails, capable of political Science, dares not affirm this polarge explain fitively. For if a man be, * as he holds one of those things which are geneneth vi to rated, but indeed are not; it is impossible, (as he acknowledgeth) to affirm with a positively, concerning things that are not. Neither doth Plate himselfe more, & vine lay down this position as certain, but discoursing, as he useth, according

But though we should grant that man May be understood, we shall neverthelesse

SCEPTICISM.

verifielesse find that he cannot be comprehended. For we consist of soul and body, but meither soul nor body (perhaps) can be comprehended, sherefore not Man. That the body is not comprehended, appears from this; the accidents of a thing, are distinct from the thing, to which they are accidents; now when colour, or the like presents it selfe to us, the accidents of the body are presented to us, but not the body it selfe. A body, they say, hath three dimensions; we must therefore, to comprehend the body, comprehend the length, breadth, and depth, but if this did present it selfe to us; we might discern silver that is guilt; Therefore the body cannot be confissed.

Besides this, "a Man shall be found to be incomprehensible, because his foot is incomprehensible! That his Soul is incomprehensible, is manifest, thus. Of those who have discoursed concerning the soul, (to omit the great undetermined contest amongst them) some said that there is no foul. as the followers of Dicearchus the Messenian; others that there is; others fulpended. This controversie therefore, if the Dogmarists acknowledge to be indijudicable; they grant the incomprehensibility of the soul; if dijudicable, ler them fay by what they judge and determine it. By seuse they cannor, for they hold the foul to be intelligible; if by intellect, we object the Intellect is the most unmanifest thing in the soul, as they show, who agree in the existence of the soul, but disagree concerning her intellect. If therefore they would comprehend the foul, and determine the controversie concerning her, by Intellect, they would determine that which is leffe in controversie, by that which is more in controversie, which is absurd. Therefore neither by intellect can the question concerning the Soul, be judged and determined, therefore, by nothing; therefore it is incomprehensible, and consequently, Man cannor be comprebended.

But rhough we should grant that Man may be comprehended, yet perhaps it cannot be proved, that things should be judged (and determined) by him: For he who faith that things should be judged by Man, saith it ethicr without demonstration or with demonstration. Not with demonfiration; for demonstration ought to be true and adjudged; but, we knowing none, who, by the consent of all, is able to judge the demonstration, (for the Criterie in which is in question) we are not able to judge the demonstration, and consequently cannot demonstrate the Criterie in which, the subject of our discourse. If it be said, that things may be judged by Man without démonstration, it will be increditable, because we have not any thing whereby to ascertain, that the Criterie in which is Mon. From what shall it be judged; that the Criterie in which is Man? For if they say it without judgement and determination, it will not be admitted; if as determined by man, the question is begged; if, as by any other Creature, how can any fuch be allow'd, to determine that Man is the criterie ? If without determination, it is of no credit; it with determination, that Criterie must again be judged by some other, to be capable of determining; If by it selfe, the absurdicy continues, for the thing in questionis determin'd by the thing in question. If by Man, the alternate Common place comes in. If by any other belides thele, we shall again require a Criterie in which, and so to infinite. Therefore, we cannot say things are to be determined by Man.

But if it be granted that Men ought to determine things, yet seeing there is so great dissention amongst men, the Dogmatists must agree among themselves, what one Man they ought to follow before they impose it upon us. Otherwise, if,

As long as streams shall flow, and sall Trees bloomes

they

they are like cochiagree upon this, why do they press us so, earnestly to affent to any one person? If say they, We must believe a wife man; we shall ask, What kind of wife man, whether an Epicurean, or a Stoke, or a Cyntck? They can not agree Which. If any require us to lay down this question concerning the wife man, and simply to believe him who is wifer than Al others; first they will herein also disagree. Who is wifer then the reft; and, though they could agree in some one person, acknowledging him witer then all that are, or ever were, yet neither will he be worthy to be credited; for there being a great, and, almost, infinire intension and remission, as to Wisdom, we say, It is possible, there may be another wifer then this man, whom they hold to be wifer then all that either are or were. As therefore they require of us to give credit to him, that is faid to be wifer then all that are or ever were, in respect of his wisdom; so, if one comes after him, wifer than be, this last is to be believed before him; and whill this fecond lives, we may hope for another wifer then he: after whom, another; and so to infinite. Now whether these will agree with one another, no man knows. So that though it were granted, that there is one man wifer then all that are, or ever were; yet because we cannot affirm, there shall never be any one wifer then he, (for that is uncertain) we ought alwaies to expect judgment of that future wilest perfon, and not affent to him who is wifelt at present.

But though we should grant, that there is not, was not, no rever shall be, any person wifer then him whom they suppose, yet neither is it convenient to believe him; for, wife persons affect most (in the construction of things) to maintain Paradoxes, making the unsound seem sound and true. When therefore the sagatious person saies any thing, we cannot tell whether he speaks it according to the nature of the thing it self, or alledgeth a falsity as if it were a truth, perswading us to believe it, he being wifer then all men, and therefore we not able to contradict him. Thus ought we not to assent to him, as judging things rightly, because we may imagine, The things which he saith are not true, but represented as such, by the extraordinary advantage he hath over us in sagacity. For these reasons, we ought not in the judgment of things to believe him, who seemeth

the most sagacious of all men.

If any shall say, We ought to believe the agreement of many. We answer, That to do so is foolish; for first, Truth perhaps is rare, and therefore one may be wiser then many. Again, every Criterie bath more adversaries, then those who agree in desence thereof. For all those who maintain any other Criterie whatsoever, oppose them who agree in the defence of one, and are therefore of much greater number then the others. Besides, they who agree, either are in different affections, or in one. In different they are not, at least as to this, for then they would not agree in it. If in one, seeing that he who affirmethany thing, different from this which they agree in, hath one affection, and all they who agree in it have but one; as to the affections which we follow, there is no advantage in the number: wherefore we ought not to follow many rather then one. As also, because the difference of judgments, as to their multitude, is incomprehensible, as we showed from the fourth common place of Suspenfion; for there are infinite men, if we confider them fingly, neither are we able to examine the judgments of all, and so to say what the greater part holds, what the fewest. It is therefore in this respect absurd also, to prefer some judges before others, because of their number. And if the judgment of all in generall is not to be followed, neither shall we find any at all by whom things may be judged, though we should grant never so much otherwise. Wherefore by all this, the Criterie in which all things

are judged, appears to be incomprehensible; and the other Criteries being circumscribed by this, (for each of them is either a part, or a passion, or an action of man) it follows: having bere discoursed of them already. But, lest we should seem to de-Andro miles. cline the confuration of every one in particular, we will say something over and above of them; and first of the Criterie called, By which.

CHAP. VI. Of the Criterie, By which.

Reat, almost infinite, is the disagreement amongst the Dogmarists Concerning this; but we, observing our first method, shall onely say; Forasmuch as, according to them, Man is the Criterie in which things are judged, but he hard nothing by which he can judge (as they all agree) besides. Sense and Intellect; if we show he cannot judge neither by Sense alone, nor by Intellect alone, nor by best together, we shall compendiou-

fly refute all their particular affertions.

Let us begin with the Senses. Whereas some hold, that the affections of the Senses are vain, (and that none of those things which we think that we perceive, are subjected to them). Others, that all the things by which the Senses think they are moved, are subjected to them. Others, that some of them are subjected to the Senses, others not. We know not to which of these we should assent, for we cannot determine the controversie neither by sense, (for the question is, whether that be vainly affected, or comprehend truly) nor by any other; for there is no other Criterie whereby it ought to be determined, (according to the hypothesis) it will therefore be indeterminable and incomprehensible, whether senses vainly affected, or comprehendethany thing. Whence it followeth, that we ought not to rely wholly upon Sense in the determination of things, when as we cannot say, that it comprehendeth any thing.

But let us grant the Senses to be comprehensive, yet will they be found to be nothing the less uncreditable, as to determination concerning externall objects. The Senses are contrarily moved by externalls, as the taste by the fame honey is sometimes affected sweetly, sometimes bitterly. The fight thinkerh the same colour sometimes red, sometimes white, Neither doth the smell agree with it self. He who hath some kind of ob-. .: Aructions in the head, thinketh unguents not to be sweet; he who hath not, faith they are sweet. Persons divinely inspired, and fanatick, imagine they hear orbers discoursing with them, whom we hear not. The same water to those who are troubled with an inflammation, seems excessive hor, to others moderately warm. Now whether shall we say, All these phantafies are true, or all false; or some false, some true? To say that all are false is impossible, for we have not any Criterie uncontroverted, whereby to determine that which we prefer; neither have we any true determined demonstration, seeing that the criterie of truth, whereby true demonstration ought to be determined, is still in question. For this reafon, he who conceiveth, we ought to give credit to those who are well, and not to those who are not, speaks absurdly; for saying this without demonstration he shall not be believed; but a true adjudged demonstration, he cannot have, for the reasons alledged.

But though we should grant, that the phantalies of those who are well, are creditable, others not; nevertheless it will be found, that externall objects cannot be judged by the senses onely. The sight in persons that are well, judgeth the same Tower sometimes to be round, sometimes.

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times square; the raste judgeth the same means upon repletion sowr; in hunger pleasant; the hearing perceiveth the same voice in the night load, in the day low; the small, what most men declare to be stinking, in Tanners commonly denies it; the same touch when we enter a Bath is warned by the parastas, when we come out cooled by it. Wherefore seeing the senses of such as are well, disagree amongst themselves, and their disagreement is indeterminable, (for we have not any thing universally acknowledged, whereby they may be determined) the doubt must necessarily be insolvable. Many other things might be alledged out of the common places of Suspension. Thus penhaps it is not true, that Sense alone can judge of externall objects.

Let us now come to Intellect. They who conceive, that Intellect onely is to be followed in the judication of things; first, they cannot demonstrate it to be comprehensible; that there is intellect; for Gorgias, in saying, There is nothing, saith, that there is not Intellect. Others affert, it exists; How will they determine this controversie? Not by Intellect, (for that were to beg the question): nor by any other; for they say, there is no other (according to the hypothesis) by which the things may be judged. It remains therefore indetermiable and incomprehensible, whether there be Intellect or not. Whence it followeth, that we ought not to rely upon Intellect onely, in the dijudication of things, being it

self is not yet comprehended.

But let us admit Intellect to be comprehended, and grant, by way of fuppolition, that it exists; notwicklanding, I say, it cannot determine of things; for if it feeth not it self exactly, but disagreeth concerning its own essence, and the manner of its generation, how then can it exactly comprehend other things? Belides, though we grant Incelled to be capable to determine of things, yet we shall not find how to determine by ir. For there being much difference as to Intellect; one Intellect of Gargras, according to which be faith, Nothing is; another of Heraeliums, according to which he saith, All things are; another of those who affirm, Somethings are, others are not: We shall not find anyway to disudicate these differences of Intellects, nor be able to say, This Intellect is to be preferred before that, or that not to be preferred before this. For, if we would judge it by any Intellect, we yield to parties in the difference, and beg the question; if by any other than by Intellect, we are deceived, because we ought to judge things by intellect onely. Moreover, from what we faid upon the Criterie by which, may be demonstrated, that we can neither find a fagacity exceeding the fagacity of others: not if we could find an Intellect more sagacious, than any ever had or have been; yet, (forasmuch as it is uncertain, whether there will not be one more sagacious than it) we ought not to follow it. And though we should suppose an Intellect more fagacious, than any shall ever be hereafter, yet ought we not to follow him who judgeth by it, left, alledging some false reason, he perswade us by the acuteness of his wit, that it is true. Therefore neither doth Intellect onely judge things.

It remaineth we say, that things are judged by both, which likewise is impossible: for the Sense are so far from guiding the Intellect to comprehension, that they contradict one another. Honey seems sweet to some, bitter to others; Democritus held, it is not er sweet nor bitter; Heraclitus, that it is both. Tis the same in other Senses, and other Sensibles. So as the Intellect impelled by the Senses, is constrained to affirm things different and repugnant. But such a kind of Criterie is far from compre-

henfive.

Moreover, they must say, That they judge things either by all the Senses,

fes, and all * Intellects; or, by some. By all, it is impossible; there appear and here sing so great controversic amongst severall Senses and Intellects, Clike and after the wife the Inselfect of Gorgias declaring, that neither the jud gmen, of Sense wais. or Invollection who was to followed; the argument will be recorted) If by some. Who can inske, that we onebe to adhere to these Senses; and this Intellost, and not to those, not having an acknowledged Conterie, by which to judge different Senfes and Intellects. If we say, that they judge Senses and Intellects by Intellect and Senie, t they beg the question, which is, t Betwint new Wheeher we can judge by thefe.

Again, either he judgeth Senfes and Intellects by Senfe; or Senfes and there Intellects by Intellect; or Senies by Senie, and Intellects by Intellect; or Intellects by Intellect; or Sentes by Sentes and Intellects by Soble, and Sanfes by Intellect. If they fay, they indge thele M. St. of Mr. by Senles or Intellect, they judge nor by Senle and Intellect, but by one Cafaulone and of them; which they make choice of, and consequently incur the diffi- Sir Henry Sacultins althouged formerly. If Senses by Sense, and Intellects by Intellect, wile; which the there being to great repugnance of Senies to Senies, and Intellects to In- Printed Editithere being to great repugnance or senies to senies, any microses of an not taking tellects, which to ever they take of the repugnant Senies to judge the rest notice of, conof the Senies, they begthe question; for they assume part of the difference, founds the as creditable, for dijudication of things equally controverted with it. It sense. is the fame in Intellects. If they judge Intellects by Senfes, and Senfes by Intellects, the alternate common place occurs, showing, that to judge Senfes we prejudge Intellects, and to examine Intellects we mult pie judge Sanfes. Wherefore seeing that Criteries of one kind, cannot be judged by Criteries of the fame kind, nor both kinds by ope kind, nor reciprocally one kind by the other kind; par can we prefer Intellect before Intellect, or Sense before Sense; it followes, that we have not any thing whereby to judge. For, it we cannot judge by all Senfes and Intellects. nor know by which we ought to judge, and by which not to judge, we shall now have any thing by which to judge things. Wherefore there is no Criterie by which.

CHAP. VII. Of the Criterie according to which.

Et us next examine the Criterie according to which things are judge ed. In the first place we may hold, that phantage is unconceivable; for they say, Phancasie is an impression in the Hegemanick part of the Soul, Seeing therefore that the Soul and the Hegemonick is a spirit, or something more subtle then spirit, as they themselves hold; no man can conreive, that there is in himself an impression, either by excuberance and deprotion, as we fee in Scales; or by the wonderfully invented Hererzorick, for he could retain in memory so many Theorems, as make up an Art, because by succeeding Herercoses, the precedent would be defaced.

But, though there were such a thing as Bhancasie, yet would it be incomprehensible, for it is a passion of the Hegemonick; the Hegemonick, as we show'd, is not comprehended; therefore neither can we comprehendits affection.

Moreover, though we should grant, that phantasie is comprehended; yet things cannot be judged according to it; for it doth not (fay they) apply it self to externalls, and conceive phantakes in it self, but by the Senses. Now the Senses comprehend not the externall objects, but their affections onely; for Honey, and my being sweetly affected, are not all one thing; neither is Wormwood the same with my being bitterly affectedi breach and de-

feeted; they differ. But if the affection differ from the externall object; the phantasie will not be of the externall object, but of some other thing different from it. Therefore if the Intellect judge according to the phantasie, it will judge amis, and not according to the object; whence it is absurd to say, externall objects are judicated according to the phantasie.

Neither can it besaid, that the Soul comprehends sensible objects by sensible affections, because the affections of the senses are like their external objects; for how can the Intellect know, whether the affections of the senses are like the sensible objects, when as it self meddles not with external objects, neither do the senses declare the natures of them to her, but onely their own affections, as we argued in the common places of Suspension. For as he who knowes not Socrates, if he look upon his picture, knows not whether it be like Socrates; so the intellect, beholding the affections of the senses, but not seeing the external objects themselves, cannot tell, whether the affections of the senses are like their external objects. Therefore neither by assimilation can it judge those things accor-

ding to the phantane.

But let us grant, that the phantalie cannot onely understand and comprehend, but is ablealfo to judge things of it felf, (though we have proved the contrary) it followes, that either we must believe all phantaires, (one whereof faith, that all phantasses are increditable, by which means the argument will be retorted, that all phantastes, by their own acknowledgment, are not capable to judge things) or if we must believe onely some, How shall we judge, Which phantasies are so be believed, which not? If without phantafie, then they grant, that phantafie is not requifite to the judgment of things, in as much as they fay, they can judge things without it. If with phantasie, How will they assume that phantasie, by which they mean to judge all other phantafies? Or again, they will need another phantasie to judge the phantasie, by which they judge all phantafies, and another to judge that, and so to infinite; but it is impossible to judge to infinite; therefore it is impossible, to find what phantasies ought to be used as Criteries, what not. Since therefore, which way soever we grant that things ought to be judged according to phantalies, the argument will be retorted, whether by all, or by some onely. We conclude, that Phantasies ought not to be used as Criteries, to judge things.

This may ferve for an answer by way of Summary, to the Criterie according so which: But take notice, that our purpose is not to prove, there is no Criterie of truth existent, (for that were Dogmaticall) but because the Dogmatists seem probably to have evinced, that there is a Criterie of truth, we have proposed arguments that seem probable against them; now that we think them true, or more probable than the contrary; but for as much as these arguments, and those of the Dogmatists, seem alike proba-

ble, we are driven to Suspension.

CHAP. VIII. Of True and Truth.

Hough we should grant, (by way of supposition) that there is some Criterie of truth, yet will it be uselesse and vain, if we prove, (even out of what the Dogmatists themselves say) that truth is not, neither can it be, We show it thus: True, is said to differ from Truth three wayes; by Essence, by Constitution, by Power. By essence, for True is Incorporeall, (as being an axiome and a disible) but Truth is a body, as being the enunciative Science

of all true things; but Science is the Hegemonick, after fuch a manner, at the fift is the hand after fuch a manner; but the Hegemonick is a body, for (according to them.) it is a spirit.

By constitution, for True is something simple, As, I discourse; one Trush con-

fifts of the knowledge of many true things.

By power, for Truch adhereth to Science, True doth not absolutely; whence they say that, Truth san onely be in a wife person, but True in a wicked: for a wicked man may speak something that is true. Thus the Dogmatists.

But we contiming our first defigne, will discourse onely concerning True: for Truth, which is said to be the Scence of the knowledge of things true, is included therein. Again, for as much as of arguments, some are generall by which we take away the subsistence of True; others passicular, whereby we show that Truth is neither in speech, nor in a dicible, nor in the motion of the inteliect, we conceive it sufficient to use onely the generall. For, as when the foundation of a wall is taken away, all the superstructures sail; so the subsistence of True being taken away, the particular conceits of the Dogmatists are thereby excluded also.

CHAP. IX.

Whether True be something in nature.

Here being a disagreement amongst the Dogmatists concerning truth, (some holding that True is something, others that it is not) the controversie is not capable to be judged. For he who saith, that true is something, if he say it without demonstration, will not be credited, because of the disagreement; if he alledge a demonstration, and acknowledge it to be salte, he is uncreditable; if he say that it is true, he runs into the alternate Common place. It will be required of him, that he produce a demonstration to demonstrate that to be true, and another to prove this, and so to infinite: but it is impossible to demonstrate infinities, therefore it is

impossible to know whether true be something.

Again, this fomething, which they hold to be the most general of all things, is either true or false, or meither true nor false, or both true and false. If they say it is false, they constesse that all things are salse: for, as because an Animal is something animate, therefore every Animal in particular is animate; in like manner, if this something, being the most generall of all things, be false, all things in particular will be false and nothing true. Whence also may be inserted that nothing is salse, for this proposition all things are false, this other something is false, including all things, will be false. And if something be true, all things will be true, and consequently nothing will be true; for this proposition. Nothing is true, will be true.

If fomething be both true and falle, everything in particular will be both true and falle, whence it will follow, that nothing is in its owner nature true; for that which is true in its owner nature, cannot by any

means be false.

Is something be neither true nor fasse, they consesse, that all things in particular being said to be neither true nor fasse, are not true, and there-

fore it is not manifelt to us whether this be true.

Moreover, either things manifest onely are true, or onely things not manifest, or of true things some are manifest, others not manifest; But neither of these, as shall be proved; therefore nothing is true. If onely things manifest are true, they must say that all the manifest are true, or some onely; if all, the argument will be recorted, saying it is manifest, that nothing

nothing is true: if some, none can say, without dijudication, this is true, that faile. It he use a criterie, he must grant it to be either manifest or unmaniselt; not unmaniselt, for the maniselt onely are now supposed true; if manifest, we demand, Which manifest things are true, which salse? The thing manifest, assumed to judge things manifest, will it selfe require another criterie, and that another, and so to infinite: but it is, impossible to judge to infinite; therefore it is impossible to comprehend, Which; manifest things onely are true.

He, who faith anely unmanifest things are true, holdern not that all things are true, (for he will not fay, that the Stars are even and that they are odde, walike true) if some, by what shall we judge that these unmanifest things are true, those false? Not by any thing manifest, and if by any thing unmanifelt, that unmanifelt thing will require another to judge, and this, another, and so to infinite. Wherefore, neither are onely things unapparent true.

It remains, that we say of the true, some are manifest, others unmanifest, which also is absurd. For either all things, both manifest and unmanifest are true, or some of the manifest, and some of the unmanifest. If all, the argument will be recorted , granting it to be true, that nothing is true. He likewise grants it to be true, that the Stars are even, and that they are odd. If of the manifelt some onely are true, and of the unmanifest some onely, by what shall we judge that of the manifest, these are true, these false. If by a thing manifest, we run into infinite: If by an unmanifest, forasmuch as the unmanifest requires dijudication also, by what shall that unmanifest be judged? If by a manifest, the alternate Common place occurs: if by an unmanisest a the Common place of infinite. The same may be said of the unmanifest, for he who undertakes to judge it by an unmanifest, is forc'd to run into infinite; he who by a manifest, either assuming a mass nifest, runs into the Common place of infinite, or passing to an unmanifest, into the alternate. It is therefore falfe to say, that of the true some are manifelt, others not manifelt.

Now if neither the manifost onely are true, nor onely the unmanifest, nor some of the manifest, and some of the unmanifest, then nothing is true; and if nothing be true, the criterie conducing to the judgement of truth, would be uselesse and vaine, though we should grant it had a being. Now if we must suspend concerning this question, whether True be something, it will follow, that they who say Dialectick is the Science of things. true, false, and nemier, speak mshly: since the criterie of Truth appeares to be undeterminable; neither can we affirm any thing, either concerning those things which seem evident, as the Dogmatists call them, or concerning the unmanifest; For fince the latter, (as the Dogmatists conceive) are comprehended by the former, if we are inforced to fuspend concerning the evident, how dare we after concerning the unmanifest?

But we shall (over and above) alledge our arguments against particular things, and for as much as these seem to be comprehended by signe and demonstration, we shall show that we ought to suspend our assent concerning signe and demonstration. We will begin with Signe, for demonstra-

tion is a species of signe.

CHAP. X. Of Signe.

Fthings (according to the Dogmatists) some are manifest, others ummanifest. Of the unmanifest, some are absolutely unmanisest, ethers unmanifest for a time, others unmanifest by nature. Manifest they hold to be those things which of themselves come into our knowledge, as it is day. Absolutely unmanifest, those which come not within the reach of our comprehension, as, that the number of the Stars weven. Unmanifest for a time, those which are manifest in their owne nature, but by reason of some externall circumstances, they are for a time not manifest to us, as the Citty of Athens is to me at this present. Unmanifest by nature are those, which have a nature not subject to be manifest to us, as pores; for these never appear to us of themselves, but are comprehended from some others, as by sweat or the like. Manifest things, say they, require not a figne, (for they are comprehended of themselves) neither those which are absolutely unmanifest, for they are no way to be comprehended; but the unmanifest for a time, and the unmanifest by nature, are comprehended by signes, yet no: by the same; the unmanifest for a time, by the Hypomnestick (adminicive) the unmanifest by nature, by the endictick (indicative). Of Signes therefore, some are, according to them, hypomnestick, others endictick. A hypomnestick signe, they call that which being observed to be together with a finificate, evident, assoon as ever the signe evidently incurreth to our sense, though the significate appear not, jet it causeth us to remember that which was concomitant to it, though at present not evident, as smoot and fire.

An Endictick signe, (say they) is that, which is not observed together with an evident * significate, but of its owne nature and constitution signifieth, that * M. S. owne whereof it is a figne; thus the motions of the body are signes of the foul.

Hereupon they define Signe thus, Signe is a demonstrative axiome, ante-

cedent in a found connexe, detective of that which followeth.

Of these two kinds of signes, we oppose not both, but onely the endictick, as seeming to be forged by the Dogmatists; the hypomnestick is creditable in the course of life; for whosoever sees smoak, knowes that fire is signified, and seeing a scarre, saith it had been a wound. So as we not onely not contradict the common course of life, but maintaine it, affenting inopinionatively to that in it which is creditable, but opposing what is particularly forged by the Dogmatists. Thus much it was requifite to say for explication of the question. We now proceed to consuration, not endeavouring to show that the endictick signe is wholly inexistent, but the apparent equivalence of arguments on both sides, for its exiflence and inexistence.

CHAP. XI.

Whether there be any Endictick Signe.

Signe therefore, by what the Dogmatists speak of it, is unintelligible, The Stoicks, who have discoursed with most exactnesse hereupon, to shew the notion of signe , say, A signe is an Axiome antecedent in a sound connex, desettive of that which followes. Axiom, they say, is a dicible, selfeperfect, enunciative as it is within it felf. A found connex is that which begins neth not from true, and endeth in false; for a connex either beginneth from true, and endeth in true; as, I fit is day it is light; or it beginneth from false, and endeth in falle; as, If the earth flyeth, the earth bath wings : or it beginneth from true, and endeth in fa!se; as, If the earth is, the earth flies : or it beginneth from false, and enderb in true; as, If the earth flyeth, the earth is. Of these, they hold that onely to be unsound, which beginneth from true, and endeth in false, the rest are all true. Antecedent they call that, which goeth foremost in a connex, beginning from true, and ending in true; it is detective of that which followeth, for in this connex, If the hath milk, the bath conceived; thefe words, She hash conceived, are declared by those, She hash milk. Thus they. Gggg

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Now we first say, that it is uncertain whether there be a Dicible: for seeing that of the Dogmatists the Epicureaus say there is no dicible, the Stoicks that there is; when the Stoicks say that a dicible is something, either they use affertion onely, or demonstration also. If affertion onely, the Epicureaus will oppose it with the contrary affertion, that a Dicible is nothing. If by demonstration, for assuch as demonstration consists of dicible axiomes, nothing that consists of dicibles can be assumed to prove that a dicible is something. For he who allows not a dicible to be, how will be grant a collection of dicibles to be? Thus, whosoever shall endeavour by a collection of dicibles to prove that there is a dicible, goes about to prove a thing controverted, by a thing controverted. If therefore neither simply nor by demonstration it cannot be proved that there is a dicible, it is not manifest that there is a dicible, and consequently that there is an axiome; for, an axiome is a dicible.

Yet, thouh byway of supposition we should grant that there is a dicible, an axiome notwithstanding will be found to be inexistent, which consists of dicibles not coexistent with one another. As for example in these, If it is day, it is light, when I say, it is day, I have not yet said it is tin hi; and when I say it is light, I had before said that it is day. If therefore what-soever is compounded of any thing cannot exist unlesse its parts coexist with one another, but the parts whereof an axiome is compounded coex-

ist not with one another, therefore an axiome will not exist.

But besides all this, a sound connexe will be found to be incomprehenfible. For Philo faith, That is a found connexe which beginneth not from true and endeth in false as (it being day and I disputing) this, If it is day, I dispute. But Diodorus saish, that beginning from true it neither could nor canend in false, according to whom that connexion seemeth to be false, for it being day and I being silene, a will begin from true and end in false. But this is a true one, If the elements of things are not indivisible, the elements of things are indivisible, for beginning alwayes from false (the elements of things are not indivisible) is will end in true, the elements of things are indivisible. But they who introduce Synartesis, say, That is a sound connex, when that which is contrary to that which ends in it, is contrary to that which is antecedent in it, according to whom these connexes which we have instanced are unsound, but this a true one, If it is day it is day. They who judge by emphasis, say, that is a true connexe whose consequent is potentially contained in the antecedent, according to whom this, If it be day it is day, and every reduplicate connex'd axiome perhaps will be false, for a thing cannot contain it selfe. Thus this controversie seems indeterminable, for neither shall we be creditable, if we prefer any of the forementioned propositions without demonstration, nor with demonstration: for the demonstration seemeth then to be sound, when its conclusion followeth the conjunction of its sumptions or premisses, as the consequent the antecedent. As thus ; If it is day, it is light, but it is day, therefore it is light. But if we demand how the consequence of the consequent to the antecedent shall be judged, they incurre the alternate common place : for to demonstrate the dijudication of the connexe, the conclusion as we said must follow the sumptions of the demonstration. Again, that this may be credited, the connexe and the consequence ought to be determined; which is absurd. Therefore a sound connexe is incomprehenfible.

Likewise the antecedent is undeterminable. For the antecedent, (say they,) is that which goeth formost, in such a connexe as beginneth from true and endeth in true. Now if it be a sign detective of the consequent, either the consequent is manifest or unmanifest; if manifest, it needs no detetive, for, it will be comprehended together with the other, neither is -it-a. signi-

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fignificate, and therefore this is not its fign; if unmanifest, for as much as, there is an undetermined controversie concerning things not manifest, which of them is true, which false, and whether any of them be true, it will be unmanifest whether the connexe speak true; whence it followers that it is also unmanifest, whether the antecedent in it precede

Crightly).

But besides this, Though there be a significate to the signe, yet it cannot be detective of the consequent even for this reason, because it is comprehended together with it: for relatives are comprehended together, as right cannot be comprehended before left, as, being right in relation to left, nor on the contrary left without right. The like in all other relatives; 10 is it impossible that the fign can be comprehended before the fignifi-Care; but if the fign be not comprehended before the fignificate, it cannot be detective of it, the fignificate being comprehended together with it and not after it. Thus from their disagreeing opinions we may gather That a fign is unintelligible, for they say that it is relative, and detective of the fignificate to which it is relative; whence it followers, that if it be relative to the significate, it must necessarily be comprehended together with the fignificate, as right with left, upwards with downwards, and the like: but if it be detective of the fignificate, it is necessary that it be comprehended before it; that, being first known, it may bring us to the notion. of the thing which is known by it; but it is impossible to understand a thing which cannot be known but by the fore-knowledge of another thing which cannot be known before it. Therefore it is impossible to understand any thing which is not only relative to, but detective also of, that to which it is relative: but a figue, fay they, is both relative to, and detective of the fignificate, therefore it is impossible to understand the hen.

Moreover it was a controversie before our time, some affirming that there is an endeictick signe, others that there is none; now he who saith that there is an endeictick sign either affirmeth it barely without demonstration, or with demonstration. If with bare affirmation, he will not be creditable; if he would demonstrate it, he beggs the Question. For the genus of demonstration being sign, when we question whether there be signe, we question whether there is demonstration, as, If we question whether there be a Man, for Man is an Animal; but to demonstrate a thing controverted by a thing controverted or by it self, is absurd; therefore it cannot be demonstrated that there is a sign. And if it can neither be affirmed simply nor demonstratively, it is impossible to frame a comprehensive enunciation of its. Now if sign be not exactly comprehended, neither can it be said to be significant of any thing, it not being acknowledged it selfe; therefore there will be no sign. Whence according to this argument, sign is unexistent and un-

intelligible.

Again, Signs either are apparent only, ommapparent only, or some apparent others unapparent, but none of these is true, therefore there is no sign. That signs are not unapparent, is shown thus. What is unapparent is not manifested by it self according to the Dogmatists, but occurrent to us through some other, a sign therefore if it be unapparent will require another sign which also will be unapparent (for according to the proposed hypothesis no sign is apparent) and that another, and so to infinite: but it is impossible to take infinite signs, therefore it is impossible to comprehend a sign, it being unapparent. For which reason it will be inexistent, not capable to signific any thing, as to be a sign, because it cannot be comprehended. On the contrary, If all signs are apparent, for as much as the

fign is relative to the fignificate, and relatives are comprehended together with one another, the fignificate being comprehended together with the apparent will be also apparent. For as right and left incurring to us together, right is not faid to be more apparent then left, or left then right : in like manner the fign and the fignificate being comprehended together. it cannot be said that the sign is more apparent then the significate : bug if the fignificate be apparent, it is not a lightificate, as not needing any to fignific and derect it. Whence, taking away right, we take away leit also; to taking avvay the fignificate, the fign cannor exist. Thus the fign will be found to be inexistent, if we say that signs only are apparent. It remains, we fay, that of figns some are apparent, some unapparent, but this also incurres the same difficulties; for the significates of apparent signs will be apparent as we fald, not requiring any thing to fignific them, and tonsequently they will not be fignificates. Whence neither will the other be signs, assignifying nothing; The unmanifelt signs requiring something to detect them. If they say, they are signist'd by unmanifest, the argument running into infinite, they will be found to be incomprehenfible, and consequently inexistent, as we said. If by apparent, they will also be apparent, as being comprehended together with their apparent figns, and confequently will also be inexistent, for it is impossible a thing should be by nature apparent and unapparent; but the signs, of which our discourse is, being supposed unapparent, will be found to be apparent, by reporting the argument. If therefore neither all figns he apparent, nor all unapparent; nor some apparent, others unapparent and that there be nothing more then this, as they acknowledge, what they call signs will be inexistenr. These few arguments, alleadged out of many, may suffice to show that there is no Enderdick lign.

Let us now lay down the arguments of those who hold a Sign to be, that we may shew the equivalence of contrary reasons. Either the words alledged against Signo signific something, or they signific nothing; if insignificant, show can they take away the existence of signe? If they signific what signe is, they are demonstrative against signe, or not demonstrative; if not demonstrative, they do not demonstrate that signe is not; if demonstrative, demonstration being a species of signe, derective of its conclusion, signe will be. Whence is argued thus, it signe be something, there is signe; and if there be not signe, there is signe; for that there is no signe must be proved by demonstration, which is a signe, Now either

figne is, or it is not, therefore it is not.

Upon this argument followerh another in this manner; If there be not fome figue, there is no figue; and if a figue be that which the Dogmatists hold it to be, it is no figue; for the figue of which we discourse, according as it is understood, and as it is relative to, and detective of, the figurificate, is found to be inexistent, as we showed before. Now either figure

is, or it is not; therefore it is not.

As concerning the words which are spoken of signa, let the Dogmatists answer, whether they significancy thingo root; if they signific northing, they prove not that there is signe; if they signific, the significance followeth them, which is, there is signe; whence it followeth, as we showed, that there is signe by retorting the argument. Since therefore reasons equally probable may be alledged; to prove there is signe; and that there is not signe, we ought not to say either rather them the other,

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CHAP. XII.

Of Demonstration.

Rom what hath been said, it is manifest that neither is Demonstration a thing acknowledged. For if we suspend as to signe, and demonstration on be a signe, we must necessarily suspend as to Demonstration: for we shall find that the arguments alledged against signe will serve also against demonstration: it seemeth to be relative to and detective of, its conclusion, upon which will follow almost all that we alledged against signe. But if some thing must be said of Demonstration in particular, I will comprise the discourse in a narrow compasse, first laying down what Demonstration, according to them, is.

Demonstration (as they say) is a reason which by collection of ack nowledged time dubitate) sumptions, detected a shing numarises. But cleare will it seeme by this that followeth, Reason (or argument) is that which consists of sumptions and a conclusion 3 see sumptions are said to be she Axioms taken sutably

for construction of the conclusion concordantly.

Inference or Conclusion is the axiome framed out of the two sumptions, at she this, If it is day, it is light, but it is day, therefore it is light; If herefore it is light; is the Conclusion, the rest are the Sumptions. Of Reasons some are conclusion, others not conclusive: Conclusions when the convexe, beginning from complications of the sumptions of the Argument, and concluding in the inference thereof, is sound; as the instanced Reason is conclusive, because to this complication of its sumptions, It is day, and, if it is day it is light, it is consequent, it is light, in this connexe, if it is day, and if it is day, it is light. Not conclusive are those which are not after this manner.

Of the conclusive, some are true, others not true. True, whom not enely the connexe, as to complication of the sumptions and the inference, is, as we said, sound, but the conclusion, and the which is a complication of the samptions is true, which is the antecedent and the connexe. A true complication is that which hath all true, as, It is day, and, if it is day, it is light. Not true, is, when they are not thus; for this reason, if it is night it is dark, but it is night, therefore it is dark is indeed conclusive, became the commence is sound, if it is night, and if it is night, it is not true, for the confequent complicate is false, it is night, and if it is night, it is night, it is night, it is dark, it containing this falsey, for it is a false complicate what sower containeth in it selfs a falsey. Whence they say, A true reason is that, which from true sumptions, inforced a true conclusion.

Againe, of true Renfons, some are (apodeittick) demonstrative, others not demonstrative. Demonstrative, are those which from things manifest collect something not manifest not demonstrative are those which are not o, as this reason, if it be day it is light, but it is day, therefore it is light, is not demonstrative, for its conclusion, it is light, is manifest. But this, if sweat pierce through the skin, there are porce intelligible, but sweat pierceth through the skin, therefore there are porce intelligible, is demonstrative, for its conclusion, therefore there

ere pores intelligible, is unmanifelt.

Agains of those which collect something unmanifest, some bring us by the sumptions to the conclusion industrively onely, others industrively and desectively. Industrively, those which seems to depend upon beliefe and memory, as this; if one tell you that such a man shall grow rich, he shall grow rich; but this god (as supposing Jupiter) tells you that such a man shall grow rich; therefore he shall grow rich. We affent to the conclusion not somuch for any necessary of the sumptions, as for that we believe what the God saith. Others not only industrive but detectively also lead us to the conclusion; If sweat is sure through the skin, pores

pores are intelligible but the first, therefore the second; for this . Sweat iffacth forth, is detective of the other, I here are pores; for assume has we preconceive, that .

mosfure cannot penetrate through a body not-porous.

Thus Demonstration must be a Reason conclusive and true, and have an unmanifest conclusion desective by the power of the sumptions, and therefore demonstration is said to be a Reason having indubitate sumptions, and by collection desecting an unmanifest inference. By this we may understand the notion of Demonstration.

CHAP.XIII. Whether there is Demonstration.

That Demostration is not, may be argued from what they themselves say, by overthrowing every particular that is included in the notion. For example; A Reason or argument consists of axiomes, but a compound thing cannot exist, unlesse the things whereof it is compounded coexist one with another (as a bed and the like): But the parts of a Reason are not coexistent one with another; for whilst we are speaking the first sumption, the other sumption nor the inserence do not yet exist; and while we are speaking the second, the first is no longer existent, and the inference exists not yet; and when we pronounce the Inserence, the Sumptions are no longer existent. Thus the parts of a Reason are not coexistent with one another, and therefore the Reason it selfe seemeth not to exist.

Besides, A conclusive Reason is incomprehensible; sor, if it be judged from the consequence of the connexe, but the consequence of the connexe be undererminably controverted, and perhaps is incomprehensible (as we showed in our discourse concerning a signe); conclusive Reason will also

be incomprehensible.

Moreover the Dialecticks say, that Anot-conclusive Reason is made either by incoherence, or by defett, or by being in an ill sigure, or by redundance. By incoherence; when the sumptions have no coherence with one another nor muith the inserence, as, I fit is day, it is light, but corne is sold in the market, therefore Dion walkes.

By redundance; when there is found some redundant sumption superstuents to collection of the reason, as, if it is day it is light, but it is day and Dion walkes,

therefore it is light.

By being in an ill figure; for the se are as they call them Syllogisms If it is day, it is light, but is day, therefore it is light; And If it is not light, it is not day; But it is not light, therefore it is not day; But this is an inconclusive reafon If it is dayit is light, but it is day, sherefore it is light; because the connexe promising that its consequent is in its antecedent, the antecedent being assumed, the consequent is also assumed; and the antecedent being taken away; the consequent is also taken away; for if the antecedent be, the consequent woult be also. But as summer the consequent, the antecedent is not allmaies as sumed also; for the connexe dosh not promise that the antecedent shall follow upon the consequent, but onely the consequent upon the antecedem, Hereuponza Reason which collects the consequent from the connexe of the integedent is said to be syllogistick; and that which from the connexe and from the contrary of the confequent collects the contrary of the antecedent: but that which from the connexe and the confequent collect sthe antecedent is inconclusive, as we said before. Whence it's sumption being erperit collects a falfity, if it be spoken in the night time by the light of a candle? for this If it is dayst is lightes atrue connexes and so is this assumption. But it is light; but the inference, Therefore it is day, is false.

By defect, a reason is faulty, when there is omitted something of those which

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So supply the

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are requisite to collection of the conclusion, as this reason, being, as they comseive, found, Riches are either good, or ill, or indifferent; but neither ill nor indifferent, therefore good. This other is unfound by defect, Riches are either

good, or ill, or indifferent; but notill, therefore good.

Now if I shall show, that according to them, no difference of incomclusive reasons can be judged by the conclusive, I shall have cleared, that the conclusive reason is incomprehensible, and that all their ostentation in Dialectick is folly. I prove it thus: A reason inconclusive by incoherence, is said to be known from its sumptions, not having any coherence one with another, and with the conclusion; now for almuch as the knowledge of coherents must precede the judgment of the connex, the connex will be indijudicable, (according to our usuall argument) and consequently so will the reason, inconclusive by incoherence, be also. For he who saith, That a Reason is inconclusive by incoherence, if he do it by simple enunciation, we oppose the contrary enunciation; if he demonstrate it by a reason, we shall tell him, he must first demonstrate that reason to be conclusive, & afterwards prove the sumptions of a reason defective by incoherence, to be incoherent; but whether his reason be demonstrative, we cannot know, not having a generally acknowledg'd judgment of the connex, whereby to judge, whether the conclusion cohere with the complication of the sumptions in the reason. Therefore we have not whereby to judg the difference betwixt the conclusive reason, and the desective by incoherence. The same we object to him who saith that a Reason is faulty by being in an

ill figure: for he who goeth upon this ground, that there is some figure ill, will not have an acknowledged conclusive reason, whereby to collect

what he saith.

In the same manner may those be consuted, who say that a Reason is inconclusive by defect; for if the perfect be indijudicable, the defective must be so also. Again, he who would prove by some reason that there is something wanting to Reason, unless he hath an acknowledged judication of the connexe, whereby he may judg the coherence of the reason which he alledgeth, he cannot judiciously and rightly say that the other is desective.

Likewise that reason which is said to be saulty by redundance is not dijudicable by the demonstrative; for as to redundance even those very reasons which the Stoicks cry up as Indemonstrable, will be sound to be inconclusive, which if they should be taken away, all Dialectick will be overthrowne. These are they which (they say) need not demonstration to establish them, but by them are demonstrated the other conclusive Reasons. That these are redundant, will appear plainly if we lay them down and discourse upon them. They dream that there are many indemenstrables, but affers chiefly five, whereto all the rest seeme to be referred. The sirst , from the connext and the amocedent, collect s the consequent, as, If it is day, it is light, but is day, therefore it is light,. The second, from the connexe and the contrary of the consequent, collects the contrary of the antecedent, as, If it is day, it is light, but it is not light, therefore it is not day: The shird, from the negative complicate and one of the parts of the complicate, collects the contrary of the other part 3 as, It is not day and night alfo, but it is day, therefore it is not night. The fourth from the disjunct of one of the conjuncts, collects the contrary of the other, as, Either is is day, or it is night, but it is day, therefore it is not night. The fifth, from the disjunit and the contrary of one of the conjunits, collects the other; as, Either is is day or it is night, but it is not day, therefore it is night.

These are the reasons which they cry up as indemonstrable; but they all feem to me inconclusive by redundance. For to begin with the first either it is acknowledged [as undoubted] that this part, it is day, followeth upon this other it is light, which is the antecedent in this connexe if it is day, it is ligh; or, it is not manifelt. If unmanifelt, we shall not allow the connexe as acknowledged; but if it be manifelt that if this be, It is day, this other must necessarily be also, it is light, in saying it is day we collect the other.

it is light, and this connexe it is day, it is light, is redundant.

The same may be said of the second Indemonstrable, for either it is possible the antecedent may be, the consequent not being, or it is not-possible. If possible, it is not a sound connexe; if not-possible, as soon as ever the word not is spoken in the consequent, it declares the not in the ancecedent, so as this is a redundant connexe, it is not light, therefore it is not day.

The same may be said of the third indemonstrabl; either it is manifest that those which are in the complication cannot possibly coexist, or not manifest; if not manifest, we shall not allow the negative of the complication; if manifest, as soon as one is laid downe, the other is taken away, whereby the negative of the complicate is redundat thus, it is day, therefore it is not night.

The like we say of the fourth and si th Indemonstrable; either it is manifest that in the disjunct one is true the other salse, with persect opposition (as the disjunct promiseth); of it is not manifest. If unmanisest, we shall not grant the disjunct; is manifest, assoon as one is laid down, the other is taken away, and one being taken away, it is manifest that the other is, as, it is day, therefore it is not night; it is not day, therefore it is night.

The like may be said of the Casegorick Syllogisms used cheisly by the Peripatericks, such as this, Just is honest, honest is good, therefore just is good seither it is manifest that honest is good, or it is doubted and unmanifest; If unmanifest, it will not be granted upon this argument, and consequently the syllogism will not convince; if it be manifest that whatfoever is honest is good, in saying it is honest is implyed it is good also: To that this were enough, just is honest therefore just is good; and the other fumption in which bone st is said to be good is redundant. The like in this Reason, Socrates is a man, every man is a living creature, therefore Socrates is a living creature. If it be not manifest in its selfe, that what soever is man, is also a living creature, the universall first proposition will not be acknowledged, neither shall we grant it in the argument. But if from being a man it followeth, that he is a living creature, and therefore the first propolition, every man is a living creature is acknowledged true, then, as foon as ever Socrates is faid to be a man, it is implied that he is a civing creature; and therefore thefirst proposition is redundant every man is a living creature The like method may be used against all categorical reasons, not to insistion. ger hereon: seeing thereforethese reasons whereuponthe Dialecticks ground their Syllogisms are redundant, as to redundance all dialectick will bee subverted, we not being able to judg the redundant inconclusive reasons from the conclusive called Syllogisms. And if any will not allow Monolemma's (reasons that have but one Sumption) they will not be more creditable than Antipaier, who allowes them.

Thus a true reason is impossible to be found, as well for the causes alledged, as because it ought to end in true; for the conclusion which is said to be true, must be either apparent or unapparent; not apparent, for then it would not require the sumptions to detect it, it being of it selfe manifest to us, and no lesse apparent then the sumptions themselves. If unapparent, for as much as there is an undeterminable controverse concerning unapparents (as was said formerly) it is therefore incomprehensible. Thus the conclusion of the Reason which they call True will be incomprehensible, and if that be incomprehensible, we shall not know whether that which is collected be true or false, therefore we shall not know whether the reason be true or false, and consequently the reason which they call rue cannot be found.

Moreover that Reason which collects a thing unmanifest from a manifest fest cannot be found out for if the inference follow the complication from its sumptions, that which followerh [the confequent] is relative to the antecedent; but relatives are comprehended together with one another, as we said before. If therefore the conclusion be unmanifest, the sumptions will also be unmanifest; if the sumptions are manifest, the conclusion will also be manifest, as being comprehended together with the manifest (sumptions.) So as northing unmanifest can be collected from what is manifest. Hereupon the inference cannot be detected by the sumptions, whether it be unmanifest and not comprehended, or manifest and not needing detection. Now if Demonstration be said to be a Reason according to connexion, that is, conclusive by some acknowledged true thing, detecting an unmanifest inference; and we have proved, that it neither is a Reason nor conclusive, nortrue, nor by some things manifest collecting an unmanifest, nor detective of the conclusion, it appeares there is no such thing as demonstration.

Lakewise we shall otherwise find Demonstration to be inexistent and unintelligible: for he who saith there is demonstration, asserts either general demonstration or particular, but neither general nor particular demonstration are possible, (as we shall prove;) and besides these there is no other can be understood; therefore no man can affert demonstration

to be existent.

That there is no general demonstration, we prove thus. Either it hath sumptions and an inference, or it hath not; if it buth not, it is no demonstration; if it hath, foras much as every thing that is demonstrated, and also that which doth demonstrate is particular, it will be a particular de-

monfracion, therefore there is no generall demonstration.

Bur neither is there any particular demonstration. For either they shull lay it confilts of lumptions and an inference, or of lumptions onely, but neither of these, therefore there is no particular demonstration. That which confilts of sumprious and an inference, is not a demonstration; first as having one part unmanifest (the inference) it will be unmanifest, which were abfurd: for if the demonstracion be unmanifelt, it rather will require to be demonstrated by something, than bee capable to demonstrate by something. Again, for as much as they say, the demonstration is relative to the inference, and relatives, as they also say, are different from one another, the thing demonstrated must be different from the demonstration. If therefore the conclusion be the thing demonstrated, the demonstration will not be understood together with the conclusion. For either the conclufion conferreth some thing towards demonstrating it selfe or not; if it conferre, it will be detective of it felfe; if it confer not, but be redundant, it will be no part of the demonstration, for such a demonstration will but fortifie redundance. Neither is that which confifts of sumptions only a demonstration; for, who will say that this, I first day at is light, but it is day, mis light, either is a reason or indeed inferreth any thing? Wherefore neither is that which confifts of fumptions only a demonstration; whence it follows, that there is no particular demonstration. Now if there be no particular demonstration nor no generall, and besides these is no demonthration intelligible; there cannot be demonstration.

Moreover the inexistence of demonstration may be proved this way; If there be demonstration, either an apparent detects an apparent, or an unmanifest an unmanifest, or an unmanifest an apparent, or an apparent an unmanifest; but none of these can be understood; it is therefore unintelligible. For it an apparent detect an apparent, the thing detecting will be at once apparent and unmanifest; apparent, or being supposed in the han

fifth; manualitelt, as requiring founding to detect it, and not manifelt by of it felfe incurring to use If an unmanifelt an unmanifelt, it felfe will require fomething to detect it, rather then be capable of detecting another, which is incomment with the nature of a demonstration. Neither can an unmanifelt be the demonstration of a manifelt, nor a manifelt of an unmanifelt, for this reason, because they are relative. Relatives are comprehended together with one another; if that which is said to be demonstrated be comprehended together with the manifest demonstration, it is manifest if selfe. Thus the reason will be restorted, and it will not be found that the manifest can demonstrate the namanifest. If therefore there be not demonstration, neither of an unmanifest by a manifest, nor of an unmanifest by a manifest, nor of an unmanifest by a manifest, nor of an unmanifest by a thenlifest, nor of an unmanifest the there is not any, we must say that. Demonstration is nothing.

Moteovers there is concroverice concerning demonstration; some fay that it is not, as they who hold that there is nothing; others that it is, as those of the Dogmatists; we say neither rather that it is orthat it is not. Againe, demontracion multuccollarily containe some doctrine, but every document is controverted, and therefore every Demonstration minst be controverted. Por if, for example, the demonstration to prove Vacuum beiffe acknowledged, vacuum affo be acknowledged, it is manifest that they who doubt whether there be vacuum doubt also the demonstration there. of, It is the fame in all other demonstrated doctrines. Thus all demonstration is doubted and commoverted. Since therefore demonstration is unmanifefry as appears by the controverty concerning it (for things controvereed, in as muchas controverted, are unmanifelt) it is not evident in it self, but must be evinced to us by demonstration. Now an acknowledge ed indubitate demonstration to prove demonstration there cannot be (the question being, Whether there be any demonstration at all); but if it be concreverted and unmanifelt, it will require another demonstration, and that another; and foto infinite; but it is impossible to demonstrate infinite therefore it is impossible to prove there is Demonstration.

Meither tan it be derected by a sign for it being questioned whether there be a Signe and the signe-consequency requiring a demonstration of it self, it runs into the Marmae common-place; the demonstration requiring a signe, the signe a demonstration, which is absard. Neither can the common-version elements of its property of the control of the sing control of the

Bur the Dogniatilis, on the other fide, say, The reasons alledged against demonstration eit her are demonstrative or not demonstrative. If not demonstrative, they are not able to prove there is no demonstration, if design in the responsibility is there by retortion prove the sublishence of demonstration. Heremons they areas thus, Is there is demonstration there is demonstration, therefore there is demonstration. Upon the same grounds they also propose this reason; this demonstration. Upon the same grounds they also propose this reason; this which followers from communics, is not only true but necessary, but, there is demonstration, and opposite

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opposite one to another, from both which it followeth that there is demonstration, therefore there is demonstration.

But this may be contradicted, as for example, if we say thus. For as much as we conceave that there is not any reason demonstrative, neither do we conceave that the reasons alledged against demonstrations, are absolutely demonstrative, but that they seeme probable to us; but probables are not necessarily demonstrative, therefore if the demonstrative are (which we allow not) necessarily true, but true reasons collect true from true. their inference is not true, and if not, it is no demonstration: therefore (by way of recordion) there is no demonstration. Besides, as purgative Medicines expell themselves togetherwith the humours which they purge, it is possible that these reasons may exclude themselves, together with those which are said to be demonstratives. For this is pot abfurd, seeing that this sentence, That there is nothing true, not onely takes away all other things, but it selfe amongst the rest. Moreover this argument (If there be demonstration there is demonstration, if there is not demonstration, there is demonstration, but either there is, or there is not therefore there is) may many wayes be shown to be inconclusive; but for the present, we shall be contented with this Epicheren. If this connexe, (If there is demonstration there is demonstration) be not faulty. the contrary of its consequent, (that is, there is not demonstration) must be repugnant to its antecedent, there is demonstration, for that is the anrecedent of the connexe: but according to them it is impossible that a connex can be found, if it consists of contrary propositions, for a connexe promiserh, that if its antecedent be; its consequent is also; but in oppolites quice contrary, which of themsoever is, the other must not be, Therefore if this be a true connexe, If there is demonstration there is demonttration, this other cannot be true, If there is not demonstration, there is demonstration.

Moreover, if we grant by supposition, that this is a sound connexe Ethere is not demonstration there is demonstration, this part, if there is not demonstration may coexist with the other, there is demonstration: but if it may coexist with it, it cannot be repugnant to it, so that in this connexe, if there is demonstration there is demonstration, the contrary efthe consequent, is not repugnant to the antecedent, therefore it is not found. Agains, if this connexe, which by way of concession is layer down tor found, and this part, there is no demonstration, be repugnant to that part, there is not demonstration, neither will this be a good disjunct, either there is demonstration, or there is not demonstration; for a good disjunct promiferh that one of it's parts is true, and that the other is false and repugnant. Or if the disjunct be sound, this, if there is not demonstration, demonstration will againe be found to be faulty, a connexe confifting of repugnants. Wherefore the fumptions in the foresaid Realon are not inconsistent, and destroy one another, therefore the reason is not found. But neither can they show that something followerh upon repugnants, not having a criterie of the consequents as we argued before. But this is said over and above. Now if the reasons for Demonstration be probable, and the reasons against demonstrations be probable also, we must suspend, saying no more, that there is demonstration, than that there is not.

CHAP.

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CHAP. XIV. Of Syllogisms.

Oncerning those which they call Syllogisms, perhaps in were superfluous to discourse, as well for that they are subverted by taking away Demonstration, (for if there be no demonstration, there is no demonstrative reason) as also, for simuch as what we have already said, may serve for constration of them, when as we over and above delivered a method, to show, that all the demonstrative reasons of the Stoicks and Periparticks are inconclusive. But perhaps it would not be amiss to say something in particular concerning these, especially, seeing they have a high conceit of them. But whereas many things might be alledged, so show, they cannot exist, yet we, pursuing our designe of a Summary, will

ale our first method.

Let us first speak of indemonstrables; for if they be taken away, all other tensons are overthrown, as being by them demonstrated to be conclusive. Now this Proposition, Every man is a living creature, is inductively proved by particulars; because from Socrater's being a man, and a living creature, and to Plan's, and Dion's, and every one in particular, it feemeth possible to be proved, that every man is a living creature. For if there be but one particular, which seemeth concury to the rest, the universall Proposition will not be found. As for example, Although the greatest pare of living creatures move the lower jaw, onely the Crocodile the upper, this Proposition is not true, All living creatures move the lower jaw. therefore they say, Every man is a living treasure, Socrates is a man, therefore Socrates we living countered intending from this universall Proposition, Every man is a living creature, to collect this particular Proposition, therefore Socrates is a living creature t this being one of those, by which the universall Proposition was (as I said) inductively proved, they fall into the mirrane common place, proving the universall Peroposition by the particulars, and the particular by the universall. In like monner in this tenson, Bocraces is a man; int no man in four-footed, therefore Socrates as not four-footed. This Proposition, No man is four-footed, endeavouring to prove Inductively by particulars, and to prove every particular Tyllogistically one of this, they can inco the atternace common place inextricably.

In like manner, let us examine the rest of the reasons, which the Peripareside call demonstrable; for this, If it beday, it is light, they say, is
conclusive of this, it is light; and again, this, It is light, together with the
other, It is day, is confirmative of this, If it is day, it is light. For the aforefaid connex would not be thought sound, if the first part, Is is light, were
not alwaiss coexistent with Irisday. If therefore it must first be comprehented, that when there is day, there is necessarily light, for the framing of this connex, If it be day, it is light, hence is inferred, that in these,
when it is day, it is light; this connex, If it is day, it is light, (us far as concerns the present indemonstrable reason) proving the coexistence of this is
it is day, and of this, It is kight; and reciprocally their existence, confirming the connex here again by the abstrance common place, the existence of

reason is subverted.

The same may be said of this reason, If it is day, it is light; but it is not light, therefore it is not day; for, inasmuch as there cannot be day without light, this is conceived to be a sound connex, If it be day, it is light: But it we should suppose some day to be, and light not to be, it will be said to be a false connex. Now as to the foresaid Indemonstrable, that, If there is

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not day, there is not light, is collected from this, that, If there is day, there is light; so as either is requisite to the proof of the other, and incurs the

alternate common place.

Likewise, forasmuch as some things are inconsistent one with the other, as day, and night, and the negative of the complicate, (It is not day, and it is me night) and the disjunct is thought to be found; but that they are inconfiftent, they conceive to be proved by the negative of the complicate, and by the disjunct, faying, It is not day and night both; but it is might, therefore it is not day. Or thus, Enter it is day or night; but it is might therefore it is not day; or, but it is not night, therefore it is day. Whence we again argue, that if to confirmation of the disjunct and of the negacion in the complicate, it be necollary that we first comprehend the axioms contained in them to be inconfiftenc; but that they are inconfiftent. forms to be collected from the disjunct, and the negative of the complicate, they run into the abernate common place, feeing that we can neither credit the foresaid Modalls, unless we first comprehend the incomfishence of the axioms that are in them, nor can affirm their inconsistence. before we can affirm the coargution of the Syllogisms which is made by the Modalls. Wherefore not having whereupon to ground our belief first, (they being reciprocall) we must say, that neither the third, nor fourth nor fifth, of the Indemonstrables, (as far as appeareth by this) have fablifience. Thus much for Syllogisms.

CHAP, XV. Of Induction.

Maltier, us I conceive, may easily be overchrown; for, seeing that by it they would prove an universall from particulars, either they must do it, as having examined all particulars, or onely some. If some onely, the Induction will not be valid, it being possible, that some of the omitted particulars may be found contrary to the aniversall proposition. If they would examine all, they attempt impossibles; for particulars are infinite, and undeterminate. Thus it happens, that Induction cannot subset either way.

CHAP, XVI. Of Definitions.

To the framing of Definitions, (which they rank under the Logical part of Philotophy) let us discourse a little hereupon. The Dognatists say, that Definitions conduce to many things, but perhaps all their new cessary use may be reduced to two general heads; for they shew, that Definitions are necessary, either to Comprehension; or to Instruction. Now it we prove they are necessary necessary necessary, either to we overthrow their vain labour. We argue thus: If he who knoweth not that which is defined, cannot define that which he knoweth not; and he who knoweth first, and afterwards defineth, comprehends not, by the deshittion, that which is defined, but applies the definition to that which he already comprehends; then Desinmion is not necessary to the domprehend of things. And for something is not necessary to the domprehend of things. And something in the model of the same should be comprehended without definitions, we show that setsuitions are not necessary that setsuitions are not necessary that the substitutions are not necessary that the substitutions are not necessary that the substitutions are not necessary to the substitution of the substitutions are not necessary to the substitution of the subst

fary to comprehension: as those which are not defined are comprehended, so we might comprehend all the rest without definitions, either we shall define nothing at all, because of proceeding to infinite; or we alledge definitions not necessary.

For the same reasons shall we find, that neither are they necessary to Instruction. For, as he who first knoweth a thing, knoweth it without definition; in like manner, he who teacheth it, may teach it without a

definition.

Moreover, from the things defined they judge definitions, saying, those are faulty definitions, which include something, which is not in the things defined, either in all, or in some. So as if we say, A man is alsving creature, rationall, immortally or, A living creature, rationall, mortall, learned, forasmuch as there is no man immortall, and that there are some men not learned, they say, it is a faulty definition. Therefore definitions perhaps are indijudicable, by reason of the infinity of the particulars, by which they ought to be judged. Besides, they cannot make us comprehend and learn the things, of which themselves are dijudicated, inasmuch as they are already known and comprehended. Is it not therefore ridiculous to lay, that definitions conduce to comprehension, or instruction; or declaration, when they involve us in such obscurity. As for example, (to sport a little.) If one man meaning to ask another, whether he met a man on horse-back, with a dog sollowing him, should do it after this manner, O living creature, rationall, mortall, capable of intellect and science; didst thou not meet a living creature, distile, broadwaited, capable of political science, mounted upon a living creature that bath the faculty of neighing, leading a four-footed living creature that hath the faculty of barking: Who would not laugh to see a man, that knowes the things themselves, puzzeled by their definitions? We must therefore acknowledge Definitions to be unv necessary, whether it be a speech, which, by a short explication, brings us to knowledge of the thing, meant by the words, (which, by what we have said, it appeareth, that it doth not) or whether it be a speech declaring what a thing is, To Time Email, or even what they please. For when they go about to thew what demonstration is, they fall out among themselves reconcilably, of which, for brevitie's sake, we will not take notice.

CHAP. XVII. Of Division.

Orasmuch as some of the Dogmatists say, that Dialectick is a Science of splingistick, industrive; definitive; after our discourse of the Criterie, and of Demonstration, and of Syllogisms, and of Industriens, and of Definition; we will come to say something of Division, conceiving it not to be from our purpose.

They fay, that of Division there are four kinds; Of the word into significations, of the whole into parts; of the genus into species; of the species into individuals. But that there is not a divisive Science of any of these, I think may:

easily be shown, by examining them severally.

CHAP. XVIII,

Of the division of a Word into Significations.

He Sciences they hold to be by nature, not by imposition; and justly, for Science must be a thing stable and unmovable; but those things which which are by Imposition, are very subject to muration, being vasted according to the diversity of impositions which are in our power. Now some much as words signific by imposition, and not by sature, (otherwise all men would upderstand all Languages, both Greeks and Barbarians, besides it is in our power to declare our meaning by other words) how is it possible there should be a divisive Science of the word into significations. Or how can Dialectick be, (as some conceive) the Science of signissicants, and signissicates?

CHAP. XIX. Of Whole, and Part.

Concerning Whole, and Part, we shall discourse in that which they call Physick, at present, we shall onely speak of the division of the whole into its parts. We say thus. When the Decad is said to be divided into one, and three, and sour, it is not divided into these, for as soon as the first part; (granting this by way of supposition) it taken away, (as the Mound) there is no longer the Decad, but the Emand, a thing quite different from the Decad; therefore the substruction and division of the rest concernes not the Decad, but other numbers according to the several substructions.

Let us now see Whether it be possible to divide the whole into those things, which shey say are its parts. If the whole is divided into its parts, the parts before the division either are contained in the whole, or not contained: to use our first example, the Decad; They say that 9 is one of its parts, for it is divided into 1. and 9. so is 8 also, for it is divided into 8. and 2. So also is 7. and 6. and 5. and 4. and 3: and 2. and 1. Now if all these are contained in the Decad, and compounded with it, they making 55. the Decad mast contain 55. which is absurd. Therefore are not the parts, as they call them, contained in the Decad; neither can the Decad be divided into them, as a whole into parts, since they are not to be found in it. The same may be objected against magnitudes, as if we should divide a magnitude incotten cubics; perhaps therefore it is not possible to divide the whole into parts.

CHAP. XX. Of Genns, and Species.

IT remaines to treat of Genus, and Species, of which eliewhere we healf freak mote largely, but now compendiously. If Genus, and Species, are Notions, the arguments which we brought against the Hegemonick, and Phantasie, subvert them: but if they allow them to have a peculiar substitute, what will they answer to this? If there are Genus's, either there are as many as there are Species, or there is one dommon Species, or Genus, in all those which are called Species. If there be as many Genus's as there are Species, of them there will not be one common Genus, which is divided into them; but if it be said, there is one genus in all ke species, then every species that participate of the whole genus, or of part thereof; but not of the whole, for it is impossible, for oneahing contained at once, in one, and another to be wholly in one. If of part onely, first, the whole Genus will not follow the species, as they conceive it doth, for man will not be a living Creature, but pare of a living Greature, as a substance, but neither

neither animare nor sensible. Again, either all the Species will be said to participate of the same parts of their Genus, or some of some parts; others of others. That they should participate of the same is impossible, for the reason aforesaid. If some of some, others of others, the Species will not be like to one another, according to their Genus, (which they will not admit) and besides, every Genus will be infinite, being divided into infinite, not onely as to species, but as to particulars, in which it is considered with those species: for Dion is not onely said to be a man, but a living Creature. But if these things be absurd, neither do the species participate of part of their Genus, it being one; but if neither doth every species of its Genus in whose, nor in part, how can one Genus be said to be in all its species, so as to be divided into them. More sure can say any thing hereto, unlesse he frame some kind of Images; and yet even those will be sub-werted according to the Scepticall Method, by their owne indeterminate

consequences,

We shall adde this, Species's are either such or such, their Genus's are either such and such, or they are such and they are not such, or they are neither such nor such. As for instance. Forasmuch as of these or those, fome are corporeall, others incorporeall, and some true, others false, and some peradventure white, others black, and some very great, others every little: this word thing, for example, which some say is most generall, will either be All, or some, or nothing; but if it be absolutely nothing, neither will it be Genus, and so there is an end of the controversie. they say it is all, besides that it is impossible it should be so, it must be all the Species, and every particular in them. For because an Animal, as they fay, is an animate, sensitive substance, therefore each of its species is said to be both a substance, and animate, and sensitive: so if Genus be both body, and incorporeall, and false and true, and black and white, and lite. tle and great, and all the reft, each of its Species, and particulars will also be All; which we do not find to be so. Therefore this also is false. Bue if it be onely some, then that which is the Genus of those, will not be the Genus of the rest; as if thing be body, it will not be the Genus of Incorporealls, and if living Creature be rationall, not of irrationalls; so that neither will an incorporeall be a thing, nor irrationall a Creature. Therefore Genus is neither fuch and fuch, nor fuch and not fuch, nor neither fuch nor fuch: And if so, neither is Genus any thing at all.

If any shall say, that genus is all potentially, we answer, that what is any thing potentially, must be something actually also, as none can be a Grammarian potentially; if he exist not actually; now if Genus be all things potentially, we demand of them what it is actually, and thereupon occur the same inextricable difficulties: for it cannot be all contraries actually. Again, neither, can it be some actually, others potentially, onely, as a body actually, incorporeall potentially; for a thing is potentially, such as it may be actually, but what is actually a body, cannot be actually incorporeall; so as, for example, if it be a body actually, it is incorporeall potentially, and on the contrary. Wherefore we cannot say that Genus is some things actually, others potentially, onely. Now if actually it be nothing at all, it exists not; and therefore the Genus, which

they affirm to be divided into its species, is nothing.

This likewise is worthy consideration, that as because Alexander and Paris are the same, therefore it is impossible, if it be true that Alexander walks, it should be safe that Paris walks. In like manner, if to be Man, be the same thing in Theon, and in Dien, this appellation, Man, alledged in the framing of any axiom, will make the axiom either true or sale in both

but this we find not to be so, for when Dion sitteth, and Theon walkerh, this axiom a man sitteth, spoken of one, is true; of the other, false; wherefore this appellation, Man, is not common to both, nor one and the same in both, but proper to each.

CHAP. XXI, 6 Of common Accidents.

The like may be said of common Accidents. For if one and the same accident belong to Dion and Theon, for example, seeing; if D on dye and Theon survive and see, either they must say, that the sight of Dion is not subject to perish, which is absurd, or that the same sight is perished, and not perished, which is irrational also: therefore the sight of Theon, is not the same with the sight of Dion, therefore properto each. For if the same respiration happen to Dion, and I heon, it cannot be that it should be in Theon, and not in Dion; but one may dye, and the other survive, therefore it is not the same. But of these, let what we have briefly said suffice.

CHAP. XXII. Of Sophisms.

It will not haply be absurd to insist a little upon Sophisms, in regard that they who cry up Dialectick so much, say, it is necessary for the solution of them. For, say they, if it discern speeches true and saise, and Sophisms be false speeches; it is disudicative of these, which corrupt truth with an apparent likelihood. Wherefore the Dialecticks, as assisting and underpropping the sailing course of life, with much labour, teach the inferences, and solutions of Sophisms, saying, A Sophism is a reason probable and deceitfull; so as it receives an inference, euter false, or like to false, or uncertain, or, otherwise not to be received. False, as in this Sophism,

No man givesh a Categorem to be drunk, But this, to drink Worm-wood, is a Categorem, Therefore, No man givesh Worm-wood to be drunk.

Like to false, as in this;

That which could not be, nor cannot be, is not abfurd, But this, a Physician, as a Physician, kills; neither could, nor can be.

Therefore this [proposition] a Physician as a Physician kills, is not absurd.

Unncertain, as this;

I did not ask thee something first, and the Stars are not even in number,

But I did ask thee something first; Therefore, the Stars are not even in number.

Not otherwise to be received, as those speeches which are called Solwcisms, as,

I hat which then seest is,

But thou seest him mad,

Therefore him is mad.

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Again,

That which thou seeft is, But thou seeft many houses burning, Therefore many houses is burning.

Then they endeavour to shew their solutions, saying, that in the first sophism, one thing is granted by the Sumptions, another inferred; it is granted that a Categorem is not drunk, and that, to drink Worm-wood is a Categorem, but not the Worm-wood it selfe. So that, whereas the inference ought to be, Therefore no man drinks this [Categorem] To drink Worm-wood; which is true, it inferreth, Therefore no man drinketh Worm-wood, which is false, and is not collected from the granted premises.

As to the second, they say, It seems to lead to false, (in so much as they who mind it not well, doubt whether they ought to assent to it or not) but it collects truth, therefore this is not absurd. A Physician, as a Physician, killeth, for no proposition is absurd; but this, A Physician, as a Physician, killeth, is a proposition;

therefore it is not absurd.

That which leadeth to uncertainty, is, they say, of the nature of reciprocall reasons; for if nothing were asked before, then the negative of the connexe were true, the connexe it selfe being false, because this, is asked thee something first which is false, is inserted into it: but after asking, (the assumption being true, [I asked thee first] by reason the asking was before the assumption) the negative of the connexe is false, so that a conclusion cannot any way be gather'd, the negative of the connexe, being inconsistent with the assumption.

The lust kind being by Soloecism, (some say) infers absurdly, and contrary to

common use.

Thus some Dialecticks dicourse of Sophisms, (others otherwise) which may perhaps tickle the ears of the lighter fort of Persons, but are indeed superfluous, and forged by themselves to no purpose. This perhaps may be observed, from what was said formerly; for we showed, that neither true nor salse can be comprehended, according to the Dialecticks, as many other waies, so particularly by overthrowing demonstration, and indemonstrable reasons, the props of their Syllogistick faculty. Many other things might be alledged against this subject in hand, of which we shall

onely say briefly, thus.

Of all those Sophisms, which Dialectick seems properly to confute, the folution is unprofitable; but those, the solution whereof is profitable, it is not within the power of a Dialectick to solve, but of those who are conversant in the particular arts of each severall thing. As for instance, If this Sophism were propounded to a Physician, In the remission of a disease, there ought to be variety of Diet, and Wine allowed; But on the third day, there usually happens aremission; Therefore before the third day, there ought to be a variety of Diet, and allowance of Wine. A Dialectick can say nothing to all this, but the Physician can solve the Sophism, knowing that remission is taken two wayes, either of the whole disease, or for any particular inclination towards amendment. Before the first third day, it happens for the most part, that there is a remission of some particular intensence; now we approve not variety of Diet in this remission, but in the remission of the whole disease. Whereupon he will say, that one of the sumptions of the Argument is dis-joyn'd from the other, viz. that which concernes the whole disease, from the other, which concernes part; Again, to this argument concerning an intense seavor, Contraries are the remedies of contraries; but cold is contrary to the heat of the feavor, therefore cold things are convenient for the cure of it, a dialectick will not know what to say: but the

the Physician, knowing that some are affections adherent to the disease, others Symptoms of those affections, will answer, that the question is not to be understood of the Symptoms (for it usually happens that hear is encreased by powring on cold things) but of the adherent affectedness, and that constipation is an adherent affection, which requires not condensation, but rather opening; but the heat which followes upon it, is not primarily adherent, wherefore that which is cold is not convenient to be applied. Thus to Sophisms, whose solution is profitable, the Dialectick will not know what to fay; but to fuch as these, If thou hast not large horns, and hast horns, thou hast not horns; but thou hast not large horns, and hast horns; therefore then hast not horns. And, If athing be moved, eith r it is moved, in the place wherein it is, or in that wherein it is not; but neither in that wherein it is, (for there it rests); nor in that wherein it is not, (for it cannot all where it is not); therefore nothing is moved: And, Either that which is generated, or that which is not, but that which is not generated (for it is already) nor that which is not; for that which is generated suffers something, that which is not suffers not; Again, Snow is water congeal'd, but water is black, herefore Snow is black. And a great many such fooleries gathering together, he knits his brows, and produceth his Dialectick, and with a great deal of gravity, endeavours to show us by Syllogistick Demonstrations that something is generated, and that something is moved, and that Snow is white, and that we have not horns; when perhaps, if he did only oppose the evidence of the contrary to them, it would suffice to overthrow their Theses, by the testimony of their contraries, which are manifest. Whence a Philosopher, to whom the argument against motion was objected, said nothing, but walked. And men, in the ordinary course of life, travell by sea and land, build ships and houses, and beget children, never minding the arguments against motion and generation. There is also a facete Apophthegm of Erophilus the Phylitian, (contemporary with Diodorus, who introduc'd into his foolish Logick many sophistical arguments, as, about other things, so particularly concerning motion) Diodorno having put his shoulder out of joynt, Erophilus comming to set it, derided him, faying, Either the bone flipt out of the place in which it was, or out of that in which it was not; but neither out of that in which it was, nor out of that in which it was not, therefore it is not flipt. So as the Sophist was fain to intreat him to ler his arguments alone, and to betake himself to the cure. For it is sufficient (I conceive) to live experimentally, and inopiniatively, according to common observations and assumptions, suspending our asfent in all dogmaticall superfluities, and especially those, which are besides the use of life. If therefore Dialectick cannot solve those Sophisms, whose solution is usefull; and of those which somethink it doth solve, the solution is un-usefull, Dialectick is of no benefit in solving Sophisms.

Moreover, even from what the Dialecticks themselves say, it may be proved, that their art concerning Sophisms is superfluous; they say, That they applyed themselves to Dialectick, not onely to learn what may be gathered from it, but proposing to themselves chiefly, to know how to judge true and false by demonstrative reasons. Whence they affirm Dialectick to be, The Science of True, and False, and Neuters. When therefore they affert that to be a true reason, which by true sumptions collects a true conclusion, as soon as any reason, which hath a false conclusion, is brought against us, we shall know it is false, and therefore will not assent to it; for of necessity, the reason must either be not conclusive, or not have true sumptions, which is manifest from hence. The false conclusion

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clusion which is in the reason, is either consequent to the connexion made by its sumption, or not consequent; if not consequent, the reason is not conclusive; for they say, a conclusive reason is that which solloweth the connexion made by its sumptions; if consequent, the connexion which is made by its sumptions must necessarily be salse, by their own rules; for they say, False is consequent to salse, but not true. Now that a reason which is neither conclusive nor true, is, according to them, not demonstrable, is manifest from what was formerly said. If therefore a reason being propounded, in which there is a salse conclusion, we know even by it self, that it is neither true nor conclusive, for almuch as it hath a salse conclusion, we will not assent to it, though we do not know where the salsay lies. For, as we believe not the tricks of Juglers to be true, but know that they deceive, though we know not which way they do it; so neither do we credit salse reasons, which seem true, though we know

not which way they are fallacious. Or because Sophisms lead us not onely to one falsity, but to many absurdities besides, we may argue more generally thus: The reason proposed either leadeth us to something unexpected, or to something that we must have expected; if to the latter, we shall not do absurdly in assenting to it; if to something beyond our expediation, we ought not to affent to an absurdicy rashly, upon a probability; but they rather ought to withdraw their reason, which compelleth assent to an absurdity, if they intend not to trifle childishly, but to make a serious enquiry into truth, as they profess. For if there be a way that leads to some precipice, we will not run upon the precipice, because there is a way leads to it, but rather go out of the way because of the precipice: In like manner, if there be a reafon which bringerh us to something, acknowledged to be abourd, we must not assent to the absurdity because of the reason, but reject the reason because of the absurdity. When therefore a reason is objected to us, we will suspend to every proposition; and then, when the whole reason is laid down, we will bring in that which appeareth to us. For if the followers of Chrysppus, being Dogmatists, upon a Sorites proposed, say, they must put a stop to the progresse of the reason, and suspend their assent, left they fall into an absurdity; certainly we, who are Scepticks, and icalous of absurdicies ought much more to take heed, lest we be berray'd by fumptions, and therefore suspend upon every one, untill we hear the whole argument. Besides, we, without opinion, being onely informed by the Common observations of life, thus avoid fallacious reasons: But the Dogmatists cannot discern a Sophism from a true reason, seeing they are constrained to judge dogmatically, whether the form of the reason be conclusive, and whether the sumptions be true or not; but we have formerly shewn, that they cannot comprehend what reasons are conclufive, nor judge truth in any thing, as having neither a criterie nor demonstration, which we proved from their owne words. Hence it appears, that the artificiall forms of Sophisms, so much cry'd up by the Dialecticks, are fuperfluous.

CHAP.

CHAP. XXIII. Of Amphibolies.

E say the same concerning distinction of, Amphibolies. For, is Amphiboly be a word which signifies two or more things, and words signifie by imposition, it is sit they be distinguished by those, who are of the severall Arts to which they belong, they having had experience of the positive use of the words, which they applied to the things that they signified; but a Dialectick hath not, as in this amphiboly: In the remission

of discases, variety of Dist, and Wine is allowed.

Moreover, we see, that in common life, even children distinguish those Amphibolies, the diffinction whereof seemeth usefull to them. For it a man, having two Servants of the same name, shall bid a child, Call Manes to him (let us suppose that to be the name of both) the child would ask, Which? And if one having severals forts of Wine, shall bid a child, Fill him some Wine, the child will ask, Of which fort? Thus in all things experience of that which is usefull introduceth distinction; but those Amphibolies, which come not within the experience of life, and are perhaps onely in the sayings of the Dogmatists, and nothing usefull to living without opinion, the Dialectick being particularly employ'd in these, will be necessitated even in them to suspend after the Scepticall way according as they are annexed to things uncertain, or incomprehensible, or inexistent. But of these we shall discourse again. Now if any Dogmatist attempt to say any thing against this, he confirms the Sceptick reason; and by the allegation of arguments on both sides, and their indeterminable difference will fettle suspension as to the thing controverted; Having spoken thus much concerning Amphibolies, we close our Second Book of Hypotypoles.

The

The Third Book.

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PHYSICK.

ITHERTO by way of Summary, we have spoken of the Logicall part of Philosophy; we shall observe the same course in examining the Physicall part, not consuting every particular, but endeavouring to overthrow the more generall, wherein the others are comprehended. We will begin with the Principles; And forasmuch as the greatest part hold, that some of them are Materiall, others Efficient, we will first speak of the efficient, those being said to be Principles more properly than the materiall.

CHAP. I. of God.

Ow seeing that most of the Dogmatists hold God to be the most efficient cause, let us first enquire concerning God; professing, that, following the course of life, we say, (without engaging our judgment) that there are gods, and we worship the gods, and we say, that they have providence. Onely, to consure the temerity of the Dogmatists, we say as followeth.

Of the things which we understand, we ought to consider the substances, as, whether they are bodies, or incorporeall; likewise their forms. For none can understand a Horse, if he hath not first learn'd what the form of a Horse is. Likewise, that which is understood, must be understood as being some-where. Now for a smuch as, of the Dogmatists, some fay, that God is a body; others, incorporeall; some, that he hath a human form; others, not: some, that he is in place; others, that he is not in place: and of those who say, he is in place, some, that he is in the world; others, that he is beyond it. How can we have a notion of God, not having an indubitate knowledge of his substance, nor of his form, nor of the place wherein he is. Let them first agree amongst themselves, What God is? and then they may represent him to us, and require, that we receive such a notion of God; for, while they disagree irreconcilably amongst themselves, we cannot receive any thing from them as undoubtedly true. But, say they, Conceive with your felt something incorruptible and blessed, and think God to be such. This is foolish. For, as he who, knoweth not Dion, cannot know the accidents that are competent to him, as Dion; so, not knowing the substance of God, neither can we know his accidents.

Moreover, let them tell us what is blessed, whether that which acts according to vertue, and hath a providence over the things subordinate to it; or that which is unactive, and neither hath any business it self, nor affords business to any other. For, differing irreconcilably even about this, they show, that what they call blessed is not to be found out, and consequently not God himself.

But though we should admit the notion of God, yet is it necessary we suspend, whether he is, or he is not, even from what the Dogmatists say, because it is not manifest that there is a God; for, if that were self-evident, the Dogmatists would have agreed, Who, and what, and where he is; whereas on the contrary, there is an undeterminable controversie a-

mongst them, whereby we see, that his beeing is unmanisest to us, and require the demonstration. Now he who saith, that there is a God, must either demonstrate it by a thing manisest, or by an unmanisest; not by a thing manisest, for if that were manisest which demonstrates there is a God, for a simulated that which demonstrate this relative to that which is demonstrated, and consequently is comprehended together with it, (as we have formerly proved) that there is a God will be manisest also, as being comprehended together with the unmanisest thing that demonstrates it. But this is not-manisest, therefore neither can it be demonstrated by a manisest thing.

But neither by an unmanifest; for the unmanifest that should demonstrate there is a God, will require a demonstration. If demonstrated by a manifest, it will no longer be unmanifest, but manifest, that there is a God. Therefore the unmanifest demonstrative cannot be demonstrated by a manifest. But neither by an unmanifest, for he who saith so, will be driven into infinite, we continually requiring a demonstration of the unmanifest, that is alledged for demonstration of the thing proposed. Therefore it cannot be demonstrated from any other, that there is a God; and if it neither be manifest in it self, nor demonstrable from any other, it will

be incomprehensible whether there be a God.

Moreover, he who faith there is a God, holds either, that he is provident over the things in the world, or not provident. If provident, either over all, or over some. If over all, there would be no ill or wickedness in the world; but all things (as they confess) are full of ill; therefore God cannot be faid to be provident over all. If over some onely, why is he provident over these, and not over those? For either he both will, and can be provident over alt; or he will, but cannot; or he can, but will not; or he neither will, nor can. If he both will and can, then he would be provident over all; but he is not, as is manifelt from what we last alledged; therefore that he both will and can provide over all, is not so. If he will, but cannot, his power is exceeded by that cause, which hinders him from being provident over the things, over which he is not provident; but it is abfurd to imagine God to be weaker than some other. If he can be provident over all, and will not, he may be thought envious. If he neither will nor can, both envious and infirm; which to affirm of God, were impious. Therefore God is not provident over the things of the world; and if he is not provident over them, neither performeth any work or effect, none can say by what means he comprehends there is a God, seeing that it neither is manifest in it self, nor comprehended by any effects. For these reasons therefore it is incomprehensible, whether there be a God or no.

Hence we also argue, that perhaps they who say there is a God, cannot be excused from impiery; for in affirming, that he is provident over all things, they say, that God is the Author of evill; and in saying, that he is provident over some, and not over all, they will be forced to confess, that God is either envious or infirm; which cannot be said without ma-

nifest impiery.

Of Cause.

Dir that the Dogmatists, not being able to extricate themselves out of these difficulties, may not charge us with blasphemy, we will in generall examine efficient canse, first endeavouring to lay down the notion thereof.

From

From what the Dogmatists say, none can understand what Canse is. Some hold it to be a body, others, incorporeall. It seems to be according to their most generall opinion, That by which the effect is operated; as the Sun, or the Sun's heat is cause, that the Waxis melted, or cause of the liquestaction of the Wax; for even here they differ. Some will have the cause to be of the abstract, as liquestaction; others of the concrete, as to be siquested. Thus, as I said, according to the most generall and received opinion, a cause is that by which the effect is operated.

Of these Causes, they hold some to be continent (or solitary); others, concausall; others, co-operative. Solitary are those, which being present, the effect is present; and being taken away, the effect is taken away; and being diminished, the effect is diminished. Thus, the knitting a halter about the neck is the cause of suffocation. Con-causall is that which joyneth with another con-causall, towards production of the same effect; thus, Every one of the Oxen that draw the Plough, is cause of the drawing thereof. Co-operative is that which affords assistance, but very little to the effect; as when two men carry a burthen, and a third helps them a little.

Some say, that things present are impulsive causes of the suture, as the vehement heat of the Sun is of a seavour; but some will not admit these, for that a cause, being relative to its effect, cannot, as cause, precede it.

CHAP. III. Whether there be any Cause of a Thing.

It is probable, there is such a thing as Cause; for how can augmentation, diminution; generation, corruption; motion of naturall and spiritual Agents; in a word, the ordering of the whole world, be, if not from some Cause? For if none of these be really such in their own nature, we must say, that they seem to us, by reason of some cause, to be such as indeed they are not. Again, all generations would be promiscuous, if there were no cause; Horses, of Mice; Elephants, of Pismires. At Thebes in Legypt, there would be great showers of rain and snow; in the southern parts, none; unless there were some cause that produced extraordinary cold in the Southern parts, and made the Eastern dry and hot.

Again, he who faith, there is no cause, is consuted either way: If he say it simply, without a cause, (or reason) he is not worthy credit; if upon any cause, let him show a cause why there is no cause, and by that very

reason he will prove, that there is a cause.

That they likewise speak probably who deny cause, we shall show, by alledging some reasons out of many; As thus: It is impossible to understand the cause, before we comprehend the effect as its effect; but neither can we comprehend the effect of the cause, as its effect, if we comprehend not the cause of the effect as its cause: for then we seem to know, that it is its effect, when we comprehend the cause as its cause. Now if to understand the cause, it be necessary that we first know the effect; and to know the effect (as I said) it be necessary, that we first know the cause, the alternate common place comes in, to show, that neither of them can be known; not the cause as cause, nor the effect as effect; for each of them requiring the other to its credit, we shall not know upon which to ground our knowledge first. Wherefore we are not able to assert, that there is any cause of a thing.

But though we should grant there is a cause, yet will it appear to be incomprehensible, from the controversies about it. For he who saith, that there is something cause of something, either saith it simply, not moved

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moved by any cause or reason, or else is moved to this assent by some cause. If simply, he will be nothing the more creditable, than he who simply saith, there is no cause of any thing. If he alledge any cause, why he thinks there is a cause, he endeavoureth to prove that which is in question by that which is in question. For the question being, Whether there be any cause of a thing, he takes it for granted that there is a cause, when he alledge that cause why there is a cause. Moreover, the question being concerning the existence of cause, if we prove it by any cause, it will be requisite to alledge another cause to prove that, and so to infinite; but to alledge infinite causes is impossible. It is therefore impossible to assert, that there is something cause of another

Moreover, a cause produceth the effect, either when it already is, and exists as cause, or when it is not a cause: not the latter; and if when it already is, it must first exist, and be a cause, and then produce the effect, which is said to be the effect thereof, the cause already existing. But cause being relative to the effect, it is manifest, that, as cause, it cannot exist before it. Therefore a cause, even when it is already a cause. cannot produce that whereof it is cause. And if it produceth not any thing, neither when it is not a cause, nor when it is a cause, then there is no cause at all; for a cause cannot be understood as cause, unless it produce

something.

Whence some argue also thus; A cause must exist either together with the effect, or before it, or after it; now to say that the cause begins to exist after the production of the effect, were ridiculous. Neither can it exist before it, as being understood in relation to it; but relatives, as relatives, co-exist, and are understood together; but neither can it co-exist with the effect, for if it be its efficient, and that what soever is effected, must be effected by some other that hath a beeing, it is necessary, that a cause first be a cause before it produce the effect. Therefore if a cause exist not either together with, or before, or after the effect, it exists not at all.

Moreover, the notion of a cause may haply be overthrown thus. For if we cannot understand a cause (forasmuch as it is relative) before its effect; and, to understand it as cause of the effect, it be necessary to understand it, as being before the effect: but it be impossible to understand any thing to be before that, before which we cannot understand any thing

to be; then it is impossible to understand that there is cause.

Hence we argue thus; Forasmuch as the reasons by which we proved, that there must be a cause, are probable; and those also are probable on the other side, which prove there is no cause; and of these reasons we cannot possibly know, which ought to be preferred, since we neither have a Signe, nor Criterie, nor Demonstration, acknowledged indubitate, (as we showed formerly.) Therefore we must necessarily suspend, as to the existence of cause, saying, That from what the Dogmatists affirm of it, it appears nothing rather to be, than not to be.

CHAP, IV. Of materiall Principles.

Itherto of the Efficent; we shall next speak briefly of those which are called Material Principles. That these are incomprehensible, is manisest, from the disagreement of the Dogmatists about them. Pherecides the Syrian afferted Earth to the principle of all things; Thales the Milesian, Water; Anaximander, his disciple, Infinite; Anaximenes and Diogenes Appollinates, Aire; Hippasus the Metapontine, Fire; Xenophanes the Colophonian, Kkkk Earth

Earth and Water; Enopides the Chian, Fire and Aire; Hippo of Rhegium, Fire and Water; Onomacritus in his Orphicks, Fire, Water, and Earth; not to speake of Matter voyd of quality, (which some have prodigiously sancied but not understood); the followers of Aristotle (the Petipateticks) a circular moving body consisting of Fire, Aire, Water, and Earth; Dunne critus and Epicurus, Atoms; Anaxageras the Clazomenian, Homoiomeria's; Diodorus Cronns, least and indivisible bodyes; Horaphides of Pontus, and Asclepiades of Birhynia, uncompounded bulks (or little bodies) the Pythagareans Numbers; the Machamaticians, the termes of Bodies; Strate the Naturalist, Qualities.

Such, (or yet greater) being the controversy amongst them concerning the material principles we must either assent to all their opinions or to some, To all is impossible, for we cannot hold with Afelopeades that they are tangible and qualited, and with Domocrius that they are atoms and voy'd of quality, and with dnaxagoras, who ascribes all sensible qualities to his Homoiomeria's. But if we must of our own judgements make choice of some of these opinions, we must do it eather without demonstration, or with demonstration. If without demonstration, it will not be credited ; if with demonstration, that demonstration must be true: but it will not be granted to be true unlesse it be judged and determined by a true criterie, but the criterie must be proved to be true by an adjudged demonstration. If therefore, to prove that which preferreth one opinion before the rest to be true, it be requisite that its criterie be demonstrated; and, to demonstrate that the criterie is true, it be requisite that its demonstration be first adjudged, it runs into the alternace common place, which will fuffer the argument to proceed no further, the demonstration continually requiring a criterie, and the criterie adjudged demonstration: Buc to judge a criterie by a criterie, and a demonstration by a demonstration, were to run into infinite. Now if we cannot affent to all opinions concerning the Elements, not to some of them, we must necessarily sufpend,

This perhaps is sufficient to show the incomprehensibility of the Etcments and materiall Principles. But to refute the Dogmatishs more sully, we
will insist longer hereupon. Their opinions concerning Elements are so
many, that to examine every one in particular is more then our designe
will allow, but what we shall alledge may serve to consuce all. For seeing
that in all controverses concerning the Elements they are held either to
be bodies or incorporeall, we conceave it sufficient to prove that both bodies and incorporealls are incomprehensible; for thence it will follow, that

the Elements must be incomprehensible.

CHAP.V. Whether Bodies be incomprehensible?

Body, (some of them say,) is that which (they think) doth, or suffereth: but according to this notion it is incomprehensible, as we have shewen. For not being able to say whether there be a cause, we cannot say whether there be a patient, for the patient suffers from the cause; thus both the cause and the patient being incomprehensible, a body also must be incomprehensible.

Some say, A body is that which bath a triple dimension and resistance; for a poynt, (they say) is that which hath no past, a line is a length without breadth: now when these have receased depth also and resistance,

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it then becomes the body we speak of, consisting of length, breadth, depth, and resistance. But these are easily disproved; for, either they must fay, that a Body is nothing but these, or that it is something else different from these: *That it is something else different from these, we cannot * The text conceive; for we cannot conceive that there is a body, where there is not seemes idelength, breadth, depth, and resistance. But if a body be these, & we prove sedire, and that these are notexulent, we take away body: for the whole, if you take to be thussupaway all its parts, is taken away also. These may be confuted severall pliedour of his chapter conwayes, of which we shall onely alleadge this; If there are terms, either eerning Body, they are lines, or superficies, or bodies; if they shall say that there is advertus Masuperficies, they must grant that each of them can thematics. exitt by it felfe, or is confidered only in the bodies. That a line or superfi- Pag: 368. cies exilts by it selfe, none perhaps is so foolish as to imagine: If they say, that they exist not by themselves but in the body, first they must grant that bodies are made of them, for then they must first have had a subsistence by themselves, and atterwards concurre to the making of a body. Again neither do they exist in the things which are called bodies, as, (toomit other instances) we shall show from Contact onely: for if the bodies which are clapp'd together touch one another mutually they must touch mutually by their terms, that is, by their superficies; But the superficies touch not each other in whole, for then they would be united one to theother bythe act of touching, the touch would confound the substances; so as to divide two things that touch one another, would be a divultion. Neither doth a superficies by some parts touch the superficies of the body which is apply'd to it, and by others is united to the body whole terme it is; certainly no man can consider this to be without depth, and consequently not a superficies but abody; In like manner, if we suppose two superficies laid one upon the other according to their termes or bounds; It followes, that according to that which is called their length (that is, according to their lines,) those lines, by which the superficies are said to touch one a nother, shall not touch one another totally, for then they would be confounded; Neither doth any one line of them touch by some parts the line to which it is applyed, and by others is united to the superficies whose bound it is, for then it would not be without breadth and confequently no line: Now if in a body there is neither linenor fuperficies, there is neither lenghth, breadth, nor depth in a body.

If any shall say, these termes are bodies; they may be consured breisly thus: If length be a body, it is divided into its three dimensions, and each of those being a body is again divided into its three dimensions, and so into infinite. Thus a body will bee of infinite magnitude, being divided into infinite; but that is absurd; therefore the foresaid dimensions are not bodies: and if neither bodyes nor lines, nor superficies, it may well

be conceaved that they are not at all.

Resistance likewise is not to be comprehended or understood; for if it might be comprehended, it would be comprehended from the touch. Now if we show that the Touch it selfe is incomprehensible, it will appear that it is impossible to comprehend resistance; That touch is incomprehensible, we collect thus; whatsoever things touch one another, either touch one another mutually by their parts; or the whole, the whole. Not the whole, the whole; for that were not to touch, but to be made one: neither the parts, the parts; for those parts, though in respect of their wholes they are parts, yet in respect of their own parts are wholes, for they have parts within themselves. But wholes touch not wholes, for the reason alledged; and consequently neither do parts touch parts; these parts, in respect of their own parts, being wholes. Now if we cannot comprehend, that touch Kkkk2

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may be made either by whole, or by parts. Touch must be incomprehensible, and consequently so must a Body; for if it be nothing more then these three dimensions and resistance, and we have shown that each of these is incomprehensible, body also is incomprehensible. Thus therefore, as to the notion of body it sell, it is incomprehensible, whether there is

a body.

Moreover, of bodies, lay they, some are sonsible, others intelligible; these are comprehended by interlect, those by the senses. The senses are fimply passible, but the intellect commeth to the comprehension of intelligible things, through comprehennon of fentibles. If therefore a body be somerting, it must either be tentible or intelligible: Sensible it is not, for it feemeth to be comprehended by collection of length, and breadth, and depth, and refishance, and colour, and such like, rogether with which it is confidered; but the fenies they hold to be simply pallive. If they say, abody is intelligible, where must be tomething in the nature of tentible things, by which bodies, being intelligible, may be understood: but there is nothing besides body and incorporeall, whereof the incorporeall is it felf intelligible, the body therefore is not sensible, as we proved; and there not being in the nature of things any femble, by which Body might be understood, neither will body be intelligible; and if neither tenfible nor intelligible, and there be nothing bendes these, we may say, a body is norhing. Wherefore opposing these reasons, which prove there is no bo-

dy, to those which prove that there is a body, we Suspend.

Now from the incomprehensibility of body will be inferred also, that incorporeall is incomprehentible; for privations are understood to be the privations of habits, as, of fight, blindnesse; of hearing, deafnesse; and the like. Wherefore to comprehend the privation, we must first comprehend the habir whereof it is a privation; for, he who understands not what fight is, cannot fay, this man bath not fight, that is, he is blind. If therefore the privarion of a body be interporeall, and, the habits being incomprehensible, it be impossible to comprehend their privations; but body, as we have shown, is incomprehensible; incorporealls also will be incomprehensible. For, either it is sent ble, or intelligible; if sensible, it is incomprehensible, by reason of the difference of living creatures, and of men, and of fenses, and of circumstances, and by reason of commixtion, and the like, mentioned in the ten common-places of suspension; if intelligible, there not being granted a comprehension of sensible things, by which we may be carried to intelligibles, neither will there be granted a comprehension of things intelligible, and confequently not of an incorporeall. Besides, he who saith, that he comprehends an incorporeall, mult fay, that he comprehends it either by senie or by reason; not by Tense, for the sense seemeth to perceive sensible things, by intromission and infinuation; as the fight (whether it be made by a conick impression, or by emission or immission of species, or by effusion of raise and colours) and the hearing, (whether it be that the arreis firme k, or that the parts of the voice are varried to the ear, and strike the sense, so as to cause a perception of the voice) likewise odours to the nostrills, and sapours to the rongue, and tangible things are derived to the touch in the same manner. But incorporealis are not capable of receiving such impressions, therefore they cannot be comprehended by sense. But neither by discourse (or rea-Yon); for if discourse be a dicible and incorporeall, (as the Stoicks hold) he, who faith Incorporealls are understood by discourse, begs the question for when we demand, whether an incorporeall can be comprehended, he, taking incorporeall simply, would thereby show the comprehension of incorporealis; whereas discourse it self., if it be incorporeall, is a part

of the thing controverted. How then can any show, that this incorporeall (discourse) is comprehended first? If by any incorporeall, we shall require a demonstration of its comprehension, and so to infinite. If by a body, the comprehension of bodies is the thing in question. By what then shall we demonstrate, that a body is comprehended, which is assumed to demonstrate the comprehension of discourse and incorporeals? If by a body we run into mfinite, if by an incorporeall we run into the alternate common place. Thus discourse being, if incorporeall, comprehensible, none can say, that an incorporeal may be comprehended by it. But if discourse be a body, forafmuch as there is controversie concerning bodies, whether they are comprehended or not, because of the continual effluxion (as they call it) of them, in respect whereof, they neither can admit demon-Aration, nor are conceived to be; infomuch as Plate tearmeth bodies, ywhere, with the schenos, generated, not being. Hereupon I doubt which way the controversie concerning body determineth, since neither by a body, nor by an incorporeall, for the inconveniences alledged. Therefore neither is it possible to comprehend incorporealts by discourse; but if they neither incur to sense, nor are comprehended by discourse, they tannot be comprehended at all. Now if we can neither affert the existence of a body, nor of an incorporeall, we must inspend us to the Elements; and perhaps we must suspend also concerning those things, which are after the Elements; if, of them, some are corporeall; others, incorporeall, and both these are controverted. Moreover, seeing we ought to suspend concerning efficient and material principles, for the precedent reasons. the whole discourse concerning principles will be inextricable.

CHAP. VI. Of Temperament.

Dut, setting this aside, how can they say, that Temperaments are Dmade of the first elements, when as there is not any touch, nor contact, nor temperament, nor mixture at all. That touch is nothing, we showed lately, in discoursing concerning the existence of bodies. And that temperament also, from what they say, is not possible, we shall briefly declare. They speak much concerning it, and almost innumerable are the controversies of the Dogmatist about it, so as from the indijudicableness of the controversie may be argued, the incomprehensibility of the subject. To consute them all in particular, would be beyond our

defigne; this which we shall say, we conceive may suffice.

All contemperated things consist, as they say, of substance and qualities. They must therefore either hold, that either the substances are mingled, and not the qualities, or the qualities but not the substances, or neither with the other, or both with one another. But if neither substance nor qualities are mingled one with another, temperament will be unintelligible; for how can one sense be made of the things tempered if the things tempered be not mingled together, by any of the foresaid waies. If they say, that the qualities are simply adjacent one to another, but the substance is mingled, this also is absurd, for we comprehend not qualities in temperaments, as separate, but we seel them as made one by the things tempered. If they say, that the qualities are mingled, but not the substances, it is impossible, for the substance of the qualities is in the substance. Wherefore it is ridiculous to say, that the qualities are separated from their substances, and so mingled with one another, and the substances left deprived of their qualities. It remains to say, that the qualities and sub-

stances of things tempered passe through one another, and being mingled. make the temperament, which is more abfurd then the former; for such a temperament is impossible. For example, Is with ten pints of water there be mixed one pint of hemlock, the hemlock will be faid to be commixed. with all the water; for, if a man take never so little of this mixture, he will find it full of the power of the hemlock. Now if the hemlock be mixed with every part of the water, and co-extended with it, the whole with the whole, by mutuall permeation of the substances and qualities one through another, that so the temperament may be made; and things, coextended with one another in every part, take up equall place, and consequently are equall to one another, the pint of hemlock shall be equall to the ten pints of water; so that the mixtion must either be twenty pints or two pints, according to this hypothesis of the manner of temperament. And again, one pint of water being put to twenty pints of water, according to this hypothesis, must make the measure either of forty pints, or of two onely; because we may either conceive the pint to be twenty pints, as being co-extended with so many; or the twenty pints to be that one, with which they are coequaliz'd. In like manner, a man adding but one pint, may argue, that the twenty pints which we see, ought to be twenty thousand, or more, according to this hypothefis of temperament, and that the same are but two onely; than which, nothing is more abfurd; Therefore this hypothelis of temperament is abfurd. Now if temperament neither be by mixing the substances onely, nor qualities onely, nor both, nor either; and belides these, nothing can be imagined; the manner of temperament, and of all mixtures, is not to be understood. Wherefore if those things which are called Elements, are not capable of making consemperations, neither by touching one another, nor by being blended or mingled, the Physiology of the Dogmatistic as to this thing, is unintelligible.

CHAP. VII. Of Motion.

Besides what hath been said, the Physiology of the Dogmatists may be conceived to be impossible, by discourting upon Motions; for all commixtions must be made by some motion of the Elements, and the efficient principle. If therefore we prove, that there is no generally acknowledged species of motion, it will be manifest, that, though all which we formerly opposed should, by way of supposition, be granted; yet that which the Dogmatists call Physick, serves to no purpose.

CHAP. VIII. Of locall-Motion.

Hey who feem to have discoursed most exactly of Motion, say, there are six kinds thereof, Locall-motion, alteration, augmentation, diminution, generation, and corruption. We shall examine each of these particularly, beginning with Locall-motion. This, according to the Dogmatists, is that, by which that which moveth, passeth from place to place, either according to its whole, or according to part; according to its whole, as in them who walk; according to part, as in a sphear that moves about its center; for the whole remaineth in the same place, the parts onely change place.

Three,

Three, as I conceive, are the principal controversies concerning Mocion. Bliss, and some other Philosophers, hold that there is motion; Parmenides, Melissis, and others, that there is not motion; the Scepticks withing rather that it is, then that it is not. For as to the Phanomenas, in appeareth that there is motion; but as to Philosophicall discourse, that there is not. If therefore, upon examination of the Arguments on both sides; we shall find them to be of equall weight, we shall not assent to either. Let us begin with those who hold that it is.

These insist most upon evidence: for is, they say, there is no motion, how dorn the Sun appear now in the East, anon in the West? or how or he make the seasons of the year; which are according as he is nearer to, or farther from us? Or how do Ships put off from one port; and reach another sar distant? Or how does he, who denies motion, go abroad and come home? These they conceive cannot be answered, and therefore one of the Cytricks, an Argument being propounded to him to take away motion, made no answer, but rose up and walk'd; shewing by action and evidence, that there is motion. Thus they endeavour to filence the contrary

party.

But they who rake away the existence of motion, argue thus. If a thing be moved, it must be moved either by it selfe, or by some other: but neither by it selfe, nor by any other. For that which is faid to be moved nor by it felfe, must be moved either by some cause, or by none; by no cause they say nothing is done; if by some cause, the cause by which it is moved, will be its mover, and so they will run into infinite, according to our usualf way of argument. Again, if that which moveth, effects, and that which effects is moved, that will also require another to move it, and this a third, and fo to infinite; so that motion shall be without any principle or first beginning, which is absurd. Therefore every thing that moveth, is not moved by another. But neither by it felfe; for every thing that moveth, either impelleth forward, or draweth backward, of upward, or downward; therefore what soever moveth it selfe, must do it after one of these wayes. If by impelling forward, it must be behind it selfe; if by drawing back, before it selfe; if upwards, below it selfe; if downwards, above it felfe. But for a thing to be either above, or before, or below, or behind it selfe, is impossible; it is therefore impossible sot any thing to be moved by it selfe. But if neither by it selfe, nor by any other, then nothing at all is moved. If any recurre to appetite and election we must let him know, that the question is concerning that which is in our power, and that this question is indeterminable, foral much as we have not yet founda Criterie of truth.

Again, if a thing be moved, it is either moved in the place in which it is, or in which it is not; but not in the place wherein it is, for if it be in it, it continues in it. Not in the place in which it is not, for where a thing is not, there it can neither act nor fusier. This was the argument of Diodorme Cronus. But it is answered severall wayes, of which we shall onely alledge those which we conceive to be of greatest force, together with the judgment which appeareth for the present to us. Some say, that a thing may be moved in the place where it is, for the spheares which roll about their centres are moved, and yet continue in their place. In answer to whom, the Argument should be transferred to the severall parts of the sphear, and we must show by this argument, it is not moved as to its parts, if we will prove that nothing is moved in the place wherein it is.

The same answer may be made to those, who say that a thing moved must touch two places, that wherein it is, and that to which it goes; We shall ask them, seeing that what is moved is carried from the place wherein

wherein it is to another, whether this be when it is in the first place, or when it is in the second? But whilst it is in the first, it passeth not to another, for it is yet in the first; and when it is not in this, it passeth not out of it: Besides this, the question is begged. For in the place wherein it is not, it cannot act; for no man will grant simply, that it is carried to any place, who grants not that it is moved.

Some there are who diftinguish thus: Place is taken two waies, largely, as my house; strictly, as the aire, which enclose the superficies of a body. Now when a thing that is moved is said to be moved in place, we mean not place in the large sense, but in the strict. To these may be answered, by subdividing place largely taken; that in one part thereof, the body is said to be moved properly, as being its exact place; in the other, not so, this being the rest of the parts of place largely taken. Then interring, that nothing can be moved, neither in the place wherein it is, nor in the place wherein it is not, conclude, that neither in place at large, improperly taken, can any thing be moved. For it consists of two parts, of that wherein the thing exactly is, and of that in which exactly it is not; in

neither of which can any thing be moved, as was proved.

It may be argued also thus: If any thing be moved, either it is moved from some part of the space, and then another; or it is moved all at once, over the whole divisible intervall: But neither can any thing be moved from some first part of the space, and then another, nor all at once, over the whole divisible intervall, therefore nothing is moved. That nothing is moved from some first part of the space, is manifest from hence; for that if the bodies, and the places, and the times, in which those bodies are said to be moved, be divided into infinite, there will be no motion, it being impossible to find in infinites a first, from which first (part) that which is faid to be moved shall be moved. But if the things afore-said end in an indivisible, and every thing that is moved passe the first divisible part of its place, in like manner as the first indivisible part of its time, all things will be of equal celerity; as the fleetest Horse, and a Tortoise; which is absurder then the former. Therefore motion is not made from some first part of the space. But neither all at once over the whole divisible intervall. For if apparent things must, as they say, clear things unapparent; when a man should go the space of a Stadium, it is requisite, that he first perform the first part of the Stadium, and then the second, and so the other parts in order. So every thing that is moved according to the first, must first be moved; for if that which is moved be faid to passe at once over all the parts of the place, in which it is moved, it will be in all its parts at once: and if one part of the place be cold, another hot; or one black, another white, so much as to qualifie the things that are in it, that which moveth will be at once hot and cold, and black and white. Befides, let them fay, how much of the place at once that which is moved passeth. If they say it is indefinite, they grant, that something may be moved over the face of the whole earth at once; if they deny that, let them define the quantity of the place; for to endeavour exactly to define such a place, than which the thing moved cannot passe, at once, any (though never so little) greater distance, besides that it is absurd and ridiculous, will perbaps incur the former inconvenience; for all things will be swift alike, seeing that every thing passeth alike through determinate places. But if they shall say, that what is moved all at once is moved through a little. but not exactly determinate, place, we shall confound them by a Sorites, continually adding to the supposed magnitude, another very little magnitude of place. For if at any time they make a stand, then they fall into their former determination of the place, and strange conceits; but if they admir

admit an increase, we shall force them to grant; that a thing may be moved all at once over the whole earth. Wherefore neither are those things which are said to bee moved, moved at once over the whole divisible intervall; and if neither all at once, nor from some part, then nothing is moved. This & much more, is altedged by those who take away local morion; but we not being able to disprove either these arguments, or the phanomenon which they follow who say there is no motion, as to the opposition betwixt the Phanomenas and the arguments) suspend whether there be motion or not.

CHAP. IX.

Of Augmentation and Diminution.

The fame ground we suspend as to Augmentation and Diminution: for, Evidence seems to prove that they are, but Discourse (or reason) to soverthrow them? As thus: That is angine need being allready an ens and subsistent, must be moved further as to quantity (for if any shall say that by apposition of one thing another is augmented, he speaketh falsey): since therefore substance never is at a stand, but all-wayes in fluxion, and some are infinuated into others, that which is augmented hath not its first substance with the addition of some other, but a substance wholly new; As therefore (for instance), Is there being a piece of wood three foot long, some man putting to it a piece ten foot long should say he hath augmented the piece of three foot he shall say falsely, (for as, much as this is wholly another thing from the other): so in every thing that is said to be augmented, the former matter flowing out and new matter flowing in, if that be added which is said to be added, none will say that this is augmentation, but alteration of the whole.

The same may be said of diminution; for how can that which subfists not, be said to be diminished? Besides, if diminution be made by detraction, ugmentation by addition; But neither detraction nor addition be any thing; Neither is diminution nor augmentation any thing.

CHAP. X. Of Detraction and Addition.

Hat detraction is nothing, they argue thus: If something be de-I tracted from another, either an equall is detracted from an equall, or a greater from a leffer, or a leffer from a greater : But none of these; therefore detraction is not possible. That detraction is not made by any of these waves, is manifest. That which is decrated from another, before it is decracted, must be contained in that from which it is detracted, bug an equal is not contained in an equal, as fixe in fixe; for that which containerh ought to be greater than that which is contained; and that from which something is detracted, ought to be greater, than that which is derracted, that after the detraction there may be something remaining, for herein detraction feems to differ from quite taking away. Neither is the greater contained in the leffer, as fixe in five; that were absurd. Neither is the lesser contained in the greater storis five were contained in fixe, as the fewer in the more, by the same reason, in five will be contained four, and in four three, and in three two, & in two one; thus fixe shall contain five, foure, three, two, one, which being put together make fifteen, which must be contained in fixe, if it be granted that the lesser is contained in the greater. In like maner, in the fifteen LIII

which is contained in fixe, will be contained thirty five; and so, by progression, infinite numbers: but it is absurd to say, that infinite numbers are contained in the number fixe; therefore it is absurd to say that the lesser is contained in the greater. If therefore it be requisite that what is detracted from another be contained in the thing from which it is detracted; but neither equall is contained in equal 1 mor the greater in the lesser, nor the lesser in the greater; nothing certainly is detracted from any thing.

'Again, if something be detracted from something, either the whole is detracted from the whole, or part from part, or the whole from the part, or part from the whole. But to say, that the whole is detracted from the whole or from part, is abfurd; it remaines therefore to fay, that the part is detracted from the whole at from part, which is abfurd also. We will instance (not to change our example in numbers, as being most perspicuous) in the number Ten; and let us suppose one to be substracted from it. This one cannot be substracted from the whole ten, nor from the remaining part of it, nine, as I shall prove; therefore is it not substracted. For if one be substracted from the whole ten, for as much as ten is nothing else but ten unites, not any one of the unites, but a combination of all, this unity, to be substracted out of the whole ten, must be substracted out of every unite + But first, from an unite nothing can be. fubfiracted, for unites are indivisible, and therefore one cannot be sub-Bracted from ten in this manner. But if we grant, an unite may be taken from every uniteran unite will have ten parts, and having ten parts will bean unite; now there being ten other parts remaining, from which were sub-Hracted the ten parts of that which is called an unite, those ten will be twenty: But it is absurd to say that one is ten, and that ten is ewency, and that what is individible (according to them) is divided therefore it is absurd to say, that an unite is substracted from the whole mamber ten. But neither is the unite substracted from the remaining number Nine, for that from which a thing is substracted remaineth not intire. but the nine remaineth intire after the substraction of the unite. Befides, the Ninebeing nothing else but nine Unites, if the unite be said to be taken away from the whole, the nine it selfe will be taken away; if from a part of the nineas from eight, the same absurdities will follow : if from an unite, which is the last, they must say that an unite is divisible, which is abfurd; therefore the unite is not substracted out of the Nine. Now if it neither besubstracted from the whole ten, nor from a part thereof, neither can a part be substracted from the whole, nor from a part. If therefore meither whole can be substracted from whole, nor part from whole, nor whole from part, nor part from part, nothing is subtracted from ano-

Likewise Addition is reckoned by them amongst things impossible: for, say they, that which is added is either added to it selfe, or to some subject præexistent, or to that which consists of both; but none of these is true; therefore nothing is added to another. For instance; suppose the quantity of sonr pintes, and thereto let be added one pinte, I demand, To what it is added? To it selfe it cannot, for that which is added is diverse from that to which it is added; but nothing is diverse from it selfe. But neither is it added to that which consists of both, the measure of sour pintes and one pint, for how can any thing be added to that which is not yet. Besides, if to the four pintes, and to the one pinte, be added a pint, it will make up sixe pintes, from the quantity of soure pints and the one pinte and the additional pinte. Now if to the four pintes onely, be added one pinte, for a small pinte. Now if to the four pintes onely, be added one pinte, for a small pinte which is coextended with another must be equall with that to which it is coextended, if one pinte be coextended

tended with four pinter, it will double the quantity of the four pinter, so as the whole measure will be eight pintes, which we see to be otherwife. If therefore that which is faid to be added, be neither added to it selfe, norto some other subject, norto that which consists of both these, and, besides these, there be nothing; certainly there is no addition of one thing to another,

CHAP. XI. Of Transposition.

Ransposition comes within the compasse of addition, and detraction, and locall motion, for it is a decraction from one thing, and addition to another, transiently.

CHAP. XII. Of Whole and Part.

The like may be said of Whole and Part, for the whole seemeth to be made by convention, and addition of the parts; but by detraction of

any one, or more of them, it leaveth to be whole.

Besides, is there be a whole, either it is a thing diverse from its parts, or its parts are the whole, but it seems not to be diverse from its parts; for, the parts being taken away, nothing remaineth whereby we may think that the whole is any thing belides them. Now if the parts are the whole, the whole is onely a word, and an empry name, but hath no proper subfistence, as distance is nothing more then things distant, and contiguity nothing but things contiguous; Therefore the whole is not any thing. But neither the parts also ; for if there are parts, either they are parts of the whole, or parts of one another, or each is part of it selfe. Not of the whole, for that is nothing more then the parts themselves. Besides, the parts would then be parts of themselves, because every part is completive of the whole. Neither of one another, for a part seemeth to be contained in that whereof it is a part, and it were abfurd to fay, that the hand (for example) is contained in the foor. Neither is each of them a part of it selse, for then, as containing, and contained by it selse, a thing will be greater, and lesse then it selse. Now if those which we call parts, neither be parts of the whole, nor of themselves, nor of one another, they are not parts of any thing, and if parts of nothing, neither are they parts, for relatives are taken away together. This by way of digression; for we treated of Whole and Part once before.

CHAP. XIII. Of Alteration.

COme also deny that there is any alteration of natural mutation, (as They term it) arguing thus. If something be changed, either that which is changed is a body, or incorporeall; but neither of these is determinable, therefore alteration it selfe is indeterminable. If any thing alter. by operating as a cause, it alters as being the patient; and the subsistence. of it, as cause, is subverted, together with which the patient also is subverted, not having a thing from which to suffer; therefore nothing is alte-Lill 2

Moreover,

Moreover, if there be alteration, it is either of a being, or of a not being; but a not-being is infubilitent, and can neither fuffer not act, therefore it is not capable of alteration. If that which is changed, be a being, it is either changed as a being, or as a not-being. As a not-being it is not changed, for not-beings are not. If it be changed as a being, it becomes different from a being, that is, it will not be a being: but to fay that a being is a not-being, is abfurd. Therefore a being is not changed. Now if neither a being be changed, nor a not-being, and besides these there is nothing, it remaines to say, that nothing is changed.

Some argue thus; that which is changed, must be changed in some time, but peither is any thing changed in the time past, nor in the future, nor in the present; (as we shall shew); therefore nothing is changed. In time past or future, nothing is changed; for neither of these is present, but it is impossible for any thing to act or suffer, in a non-existent and not-present time. But neither in the present, for perhaps the present also is inexistent. This \(\tau\)\(\text{ov}\varphi\), \(\text{now}\), is indivisible a but it is impossible to imagine that iron (for example) can be changed from hand to soft, or that any other alteration can be made in indivisible time, for they seem to require succession. Now if nothing be changed either in the time past, nor in the present, nor in the future, nothing at all is changed.

Moreover, if there be alteration, † either it is subject to sense, or to intellect; not to the senses, for they receive onely single notions, but alteration hath a two fold respect, both to that, out of which the alteration is, and to that, into which it is. If they say, It is intelligible, for as much as there is an indeterminable controverse concerning intelligibles, as we

have already said, we cannot affert the being of Alteration.

† The Tex requires to be fupplied to this effect.

CHAP. XIIII.

Of Generation, and Corruption.

Eneration, and Corruption, are subverted rogether with addition, and detraction, and alteration; for without these nothing can be generated, nor corrupted: as for example. Of the corruption of the number Ten, say they, is generated the number Nine, by substraction of one, and of nine corrupted, is generated ten, by addition of one; and cancker (by alteration) of brasse corrupted, therefore the forenamed motions being taken away, perhaps it necessarily followeth, that Generation and

Corruption are also taken away.

Moreover, some argue thus. If Sacrates were generated, he was genenerated either when he was not Socrates, or when he was Socrates: if when
he was, he must have been generated twice; if when he was not, he was,
and was not, at the same time. He was, as being generated; he was not,
according to the hypothesis. Again, it Socrates died, either he died when
he lived, or when he was dead; not when he lived, for so the same person
should be both dead and alive; neither when he was dead, for so he should
dyetwice. Therefore Socrates died not. By this argument, upon every
thing that is said to be generated, or corrupted, Generation and Corrup-

Some argue thus. If there be generation, that which is generated, is either a being, or a not-being; not a not-being, for to that, which is not, nothing can happen, not so much as to be. Neither a being, for if a being be generated, it is generated either as it is a being, or as it is a not-being. As it is a not-being, it is not generated, and if it be generated as a being, for as much as a thing is generated of something different from it, that which

which is generated small be different from a beeing, that is, a not-bining. Therefore that which is generated shall be a not-beeing, which is ubfard. Now if neither a beeing, nor a not-beeing be generated, nothing at all is

generated.

Upon the same grounds also nothing is corrupted. For if something be corrupted, it is either abecing, or a not-beeing, not a not-beeing, for that which is corrupted mult fuffer something; not a beeing, for either it is corrupted, 'as continuing in the flate of a beeing, of as not continuing, If as continuing in the state of a beeing, the same will be at once a beeing anda not-beeing; because it is not corrupted as a not-beeing, but as it is a beeing; and as it is corrupted, it is different from a beeing, and confequencly a nor-being. But it is abfurd to fay, the same thing is a becing and a nor-beeing; therefore a beeing is not corrupted whilst it contimueth in the state of a beeing. But if a beeing be corrupted, not whilst it is in the state of a beeing, but first reduced to a not-beeing, and afterwards corrupted; it is not a beeings but a not-beeing, that is corrupted; which (as we said before) is impossible. If therefore neither a beeing is corrupted, nor a not-beeing, and befides thefe there is nothing, nothing is corrupted. This may serve, by way of Summary, to say of Motions 4 whence it followeth, that the Phyliologic of the Dogmatists is inexistent, and unintelligible.

Of Rest.

N likemanner some doubt as to nature of Rest, saying, That what soe— Liver moves rests not; but every body communally moveth, according to the opinions of the Dogmarists, who say, that substance is shuid, and hash continuall evacuations and recruits. (Whence the Plannicks chuse rather to call Bodies, Things generated, than Beeings; and Heractions compared the mobility of our matter to the rapid course of a River.) Therefore no body rests.

Again, that which is faid to rest, seemeth to be contained by the things that are about it; that which is contained suffers, but there is no patient; for, as we proved before, there is no cause, therefore nothing rests. Some arguethus: That which rests suffers, that which suffers is moved; therefore that which is said to rest is moved, and is moved, it rests not. Hence also it is manifest, that an incorporeall rests not; for if that which rests suffers, and to suffer be proper to bodies, and not to incorporealls, no incorporeal either suffers or rests; therefore nothing rests.

Now forafmuch as none of the fore-named are understood without Place or Time, we must proceed to disquisition of these; and if we prove, that these exist not, the others will appear to be inexistent upon that ac-

count allo, Let us begin with Place.

CHAP. XVI. Of Place.

Describe taken two water, properly, and improperly; improperly, for a place at large, as a City; properly, for that in which we are exactly contained. We enquire of place in the proper exact lense; some have aftered it, others deny'd it, others suspended. Of these, they who affert it, recur to evidence; For who is there, say they, who will affirm, there is not

not place, when they behold the parts of place, as, right, left; upwards, downwards; before, behind: and that the same person is at severall times in severall places; and that where my Master taught, there do I now teach. They argue also, that there is place, because things are naturally leight or heavy; and for that the Antients said, Chaos was sirst; for they hold, that Chaos is place, because it contained all things that were made in it. And if a body be anything, say they, so is place also; for without this, there will be no body: and if there be a from which, there is also an of which, and an in which, that is, place. The first is in either, the second therefore in both.

But neither do they who take away place grant, that the parts of place are; for place is nothing else but its parts: And he who afferts that place is, it he takes for granted that its parts are, endeavours to make good the thing in question, by it self. In like manner they do foolishly, who say, that fomething is in a place, when as place it felf is absolutely deny'd to be: They take away together with it the existence of place, which of it self is not granted, and the of which, and the from which, are p oved to be inexistent, as well as place; and disallow Hessed, as not a competent judge in Philosophy. And thus overthrowing the arguments alledged, for the existence of place, they, with greater subtlety, prove it to be inexistent, converting to their own use those opinions of the Dognatis concerning place, which seem of greatest weight; as that of the S. oicks, and that of the Peripateticks, in this manner: The Stocks fay, Vacuum withat which is capable of beeing contained by a beeing but whoi contained: Or a distance word of body: Or a distance not contained by a body. But place is a distance which is contained by a beeing and is adaquate to that which containeth it; they call a budy a beeing; the diftance, which is partly contained by the body, partly not contained, Region. Whereas others by Region understand the place of a great body, to as place and region differ in magnitude. Now its objected, when they say, Place is the a stance contained by a budy; how do they mean it to be a distance, (or dimension) whether the length of a body, or the breadth, or the depth onely, or whether all three together? If they mean but one of these, the place will not be adaquate to that whose place it is. Besides, that which containeth will be part of that which is contained, which were abfurd. If all the three diffances, for a fmuch as in that which is called place, there is not vacuum, nor any other body that hath dimensions; but that body which is faid to be in the place, consists not of distances, (for that is length, and breadth, and depth, relistance also comes within these) the body it felf will be its own place, and that which containeth will be the same with that which is contained, which were absurd. There is not therefore any distance of the place, and consequently place is nothing.

There is also an argument to this effect. For a since has in a thing that is said to be in place, there are not seen double dimensions, but one length, and one breadth, and one depth; whether are these dimensions of the body onely, or of place, or of both? If of place onely, then the body will have no proper length, bredth, or depth, and consequently it will not be a body, which is absurd. If of both, for a smuch as Vacuum hath no substance besides the dimensions, and those of the Vacuum subjected to the body; of what soever dimensions the body consists, of the same will the vacuum consist also. For of the existence of resistance, nothing can be positively afferted, as we somethy shewed. Now seeing that the dimensions which belong to the Vacuum, and are the same with the Vacuum, appear onely in the body, which is visible, the body will be Vacuum, which is absurd. If the dimensions are of the body onely, then there will be no dimension of place, and consequently no place; if therefore the dimension

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of place be not found by any of the foresaid waies, there is no place.

This is likewise alledged: When a body enters into a Vacuum, which thereby becomes a place, either the vacuum suffers, or yields, or is destroyed; but if it suffers, the same will be full and vacuous; if it either yields, being † moved locally, or is destroy'd by motion, vacuum will be † reading a body; for these are proper affections of a body. But it is absurd to say, mrsuper, the same is vacuuous and full, or that vacuum is a body; therefore it is absurd to say, that a vacuum may be occupated by a body, and become place. Whence it is also found, that vacuum is absolutely inexistent, if it cannot be occupated by a body, so as to become place; for vacuum was said to be that, which may be occupated by a body.

Hereby also is subverted Region, for either it is a great place, or is circumscribed with the place; but if it be partly occupated by body, and partly a vacuous distance or dimension, it is taken away with both. This, and much more, is alledged against the opinion of the Swicks concerning

place, wherein they diffent from others.

But the Peripateticks say, that Pince is the term (or inmost superficies) of that which containeth, inasmuch as it containeth; so that my place is the superficies of the aire which incloseth my body: But if this be place, the same will be and not be; for when a body is about to go into some place, forasmuch as nothing can be in that which is not, it is necessary that place first exist, and then that body be in it; so that there must be place, before there can be a body that is said to be in place. But inasmuch as place is made, by accommodating of the superficies of the thing containing, to the thing contained, place cannot exist before there be a body in it, and therefore will not have been before. But it is absurd to say, that the same is something, and is not; therefore place is not the term of a thing continent, in as much as it containeth.

Moreover, if place be something, it is either generate or ingenerate, not ingenerate, for they say it is made, whilst it is conformed to the body which is in it; but neither is it generate, for either when the body is in place, then is made the place, in which that which is in place, is now said to be; or when it is not in it: but neither when it is in it, (for it is already the place of the body that is in it) seeing that which containeth is adapted, as they say, to that which is contained, and so becommether place. But nothing can be adapted round about that which is not in it. Now if place be neither made when the body is in it, nor when it is not in it, and besides these, we know not any way, then place is not genera-

ted; but if it be neither generate nor ingenerate, it is not at all.

More generally may be argued thus: If there be place, it is either a body or incorporeall; but both these are doubtfull, as we discoursed formerly, therefore place it self is doubtfull. Place is understood with reference to the body whereof it is place; but that which is alledged concerning the existence of a body is uncertain, therefore that which is said of place. The place of every particular thing is not eternall, but if it be said to be generated, it will be found to be inexistent, for as much as generation it self is not. Much more might be said, but not to insist longer hereon, we shall, from what hath been said, inser, that the Scepticks ought not to assent to any thing, that is said by the Dogmatist concerning Place, but to Suspend.

CHAP.

CHAP. XVII.

Of Time.

He same we do in the question concerning Time. For by Phanomena's, time seemeth to be something; but by that which is said of it, it seems to have no beeing; for some aftirm, that time is the intervall of the motion of time, (by time understanding the world); others, that it is the motion of the world. Aristotle, or, as some, Place, that it is the number of prime & posterius in motion, Strato, or, as some, Aristotle, that it is the measure of motion and rest. Epicurus, (as Demetrius the Lacedemopian faith) that it is an accident of accidents, accompanying daies, and nights, and hours, and affections, and apathies, and motions, and refts. As to its essence, some affirm it is a body, as the followers of Enesidemu: for they hold, it differs nothing from beeing, and from the first body; others, that it is incorporeall. Now therefore, either all these dissonant opinions are true, or all are false; or some are true, some false. But all cannot be true, for most of them are repugnant to one another; neither will the Bogmarists yield that all are false. Besides, if we should grame it to be false, that Time is a Body, and false likewise, that it is incorporeall, it must immediately begranted, that Time is not at all; for besides these, there can be nothing. Neither is it possible to comprehend which are true, which falle, by reason of the equivalence of the arguments on both sides, and the uncertainty of the Criterie and the Demonstration. For these reasons therefore, we cannot assert any thing concerning Time. Moreover, seeing that Time exists not without motion or rest, if motion and rest betaken away, Timealso is taken away. Neverthelesse, some bring these arguments against Time.

If Time be, either it is determinate, or infinite; if determinate, it began from fome time, and will end in some time; and consequently there was once a time when time was not, that is, before it began to be; and there will be a time when time shall not be, that is, when it shall have ceased to be; which is absurd; Therefore Time is not determinate. Now if it be infinite, for smuch as one is said to be pass, another present, another surner; the suture and present either are or are not; but if they are not, seeing there onely remains the present, than which nothing can be shorter. Time will be determinate, and consequently there will arise the same difficulties as at first. But if the past exist, and the suture exist, they must both be present; but it is absurd to say, that that which is past and suture is present, therefore time is not infinite. Now if it be neither infinite, nor

Moreover, if time be, 'tiseither divisible or indivisible; indivisible it is not, for it is divided, as they say, into present, pass, and suture; but neither is it divisible, forevery divisible is measured by some part of it self, that which measurest being applied to every part of the thing measured, as when we measure a Cubit with a Digit. But time cannot be measured by any part of it self; for if the present (for example) measurest the pass, it must be in the pass, and consequently past; and, if the suture, it must be in the future, and consequently suture. In like manner the suture, if it measure the others, must be present and past; and the past must be future and present, which is a contradiction; therefore it is not divisible. Now if it be neither divisible nor indivisible, it is not at all.

Again, Time is said to have three parts, the past, the present, and the suture, of which, the past and suture are not, (for if the past and suture >

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were now, each of them would be the present) neither is the present also. For if the present time be, it is either indivisible or divisible; indivisible it is not, for things that are changed, are said to be changed in present time; but nothing is changed in indivisible time, as, I am softned, or the like. Therefore the present time is not indivisible. But neither is it divisible; it cannot be divided into presents; for by reason of the swift fluxion of things in the world, the present is imperceptibly changed into the past. Neither is it divided into past and suture, for then it were inexistent, as having one part no longer existent, the other not yet existent. Whence neither can the present be the end of the past, and beginning of the future, for so it will be and not be; it will be, as it is present; and not be, because its parts are not: Therefore it is not divisible. Now if the present be neither divisible nor indivisible, it is not at all. But if there be neither present, nor past, nor future, Time is not; for that which consists of what is not, it self is not.

Against Time, is also brought this argument: If time is, it is either generate and corruptible, or ingenerate and incorruptible. Ingenerate and incorruptible it is not, for part is past, and hath no longer beeing; part is surface, and hath no beeing yet: But neither is it generate and corruptible; for things that are generated are generated of some beeing, and things that are corrupted are corrupted into some beeing, according to the tenet of the Dogmatists. If therefore it be corrupted into the past, it is corrupted into a not-beeing; and if it be generated of the surure, it is generated of a not-beeing, for neither of these is. But it is absurd to say, that a thing is generated of a not-beeing, or corrupted into a not-beeing; therefore Time is not generate and corruptible. Now if time be neither ingenerate

and incorruptible, nor generate and corruptible, it is not at all.

Moreover, forasmuch as every thing that is generated seems to be generated in time; if time be generated, it is generated in time; it is therefore either generated in it self, or one time in another: but if in it self, the same will be and not be; for since that in which any thing is generated, must be pre-existent to that which is generated in it; time generated in it self, it is already. Wherefore time is not generated in it self. But neither is one time generated in another; for if the present be generated in the future, the future must be present; and if in the past, the past. The same may be said of other times; therefore one time is not generated in another. Now if time be neither generated in it self, nor one time in another, it is not generate at all. But that it is not ingenerate, we showed also. Therefore seeing it is neither generate nor ingenerate, it is not at all; for every Beeing must either be generate or ingenerate.

CHAP. XVIII. Of Number.

Poralmuch as Time seemeth not to be considered without Number, it.

will not be from the purpose, to speak something briefly concerning
Number. As to common conversation, we say, without opinion, that we
number something; and allow it to be said, that number is something:
but the superfluous curiosity of the Dogmatists urgeth us to dispute
against it. The Pythagoreans affert Numbers to be the elements of the
World, for they say, that Phanomena's must consist of something; but
the Elements must be simple, therefore the Elements are unapparent.
Now of things unapparent, some are bodies, as vapours, and little bulks;

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orbers incorpored, as figures, and idea's, and numbers, of which bodies are compounded, comfifting of length, breadth, depth, resistance, and gravity. The elements therefore are not onely unapparent, but incorporeall. Moreover, number is confidered in every incorporeall, for it is either one, or two, or more; where is gathered, that the elements of all things are numbers, which are unapparent and incorporeall, and consider'd in all things; and this not limitly, but by the Monad, and the 1 indefinite Duad, made by composition of the Monad, by participation whereof, all particular Duads are Duads. Of these are made the other numbers, which are confidered in things numerate, and, they fay, frame the world. For the Point is correspondent to the Monad, the Line to the Duad, (for it is consistered, as lying betwixt two points) the Superficies to the Triad. (for they fay, it is the fluxion of a line into breadth to another point over against it). The body of the Tourad to the Tetrad, for it is made by elevating the superficies to a point over it. These sictions they make of bodies, and of the whole world, which they affirm to be governed according to harmonical proportions; the Distessaron, which is sesquitertia, as 8 to 6; the Dispente, which is sesquialters, as 9 to 6; and the Diapaton, which is duple, as t 2 to 6. These things they dream, afferting number to be something diffind from the things numbred, arguing thus If an Animal be in its own proper respect one, a Plant, not being an anitook will mor be one; but a plant is one, therefore an animal is not one tinks own proper respect, but according to something extrinsecall that is confidered in it, whereof every thing partakes, and is made one by its Awiif number be the things numbered, for simuch as the things numbred are (for example) men, and oxen, and horses, number must be men, horses, and oxen; and number must be white, and black, and bearded, if che things mambred happen to be such; but this is ablard, therefore number it not the things which are numbred, but hath a peculiar existence distinct from them, according to which it is confider'd in the things manbred, andis also an element.

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The Pythagorems having thus collected, that number is not the things numbred, there comes in the infoluble doubt concerning number: for number is faid to be Number, therefore is either the things numbred. or some extrinsecall thing distinct from them; but neither is number the things numbred, as the Pythagoreans have demonstrated not is it any thing adiffind from them, as we * shall declare; therefore number is nothing. That mamber is nothing extrinsecall, distinct from the things numbred. we shall prove, instancing in the Monad, for the better explication here-For if the Monad be something in it felf, by participation whereof, every thing that participates of it becomes one, either the Monad it felf is but one, or it is as many as there are things which participate of it; but if it is one, Whether doth each of those things which are said to participate of it, participate of the whole, or of part thereof? For if one man (for example) hath the whole Monad, there will be no more Monad, whereof one horse, or one dog, or any of those things which we affirm to be one, can communicate. For, supposing one garment to be amongst many histed men, if one of them put it on, the rest must remain maked, and without any garmout; now if every one participates of part thereof, find, Monad will have a part, and confequently infinite parts inco which it is divided, which were ablurd. Again, as a part of the Decad, Cas! a Dund) is not a Decad, so neither will a part of the Monad be a Monad. and therefore nothing participmes of the Monad: therefore there is not one Monad, of whose pairs all singulars participace. Now if the Monade are equal in number to all numeracethings, of which she word One is prædi-

prædicated, by participation of which Monads every particular is said to be one, there will be infinite Monad: thus participated. And these either participate of a transcendent Monad, or of Monads which are of equals number with them, and are for that reason Monads; or they participate not, but are Monads without any participation. If these can be Monads without participation, every sensible thing may in like manner be one without participation; and then the Monad, which is confidered in it felf, is overthrown. But if these Monads also are by participation, either they all participate of one, or there is one peculiar to each; if all participate of one, each participates of part thereof, or of the whole; whereupon follow the former absurdities: but if each hath a peculiar to it self, we must consider over each of these another Monad, and over each of those another, and so to infinite. If therefore to comprehend, that there are some Monads in themselves, by participation whereof everything that is is one, it be requisite to comprehend infinitely infinite intelligible Monads; but it is impossible to comprehend infinitely infinite intelligible Monads; by consequence it is impossible to assert, that there are certain intelligible Monads, and that every being is one, being made one by participation of its proper Monad. Therefore it is absurdatio to say, there are as many Monads as there are things participant of them. Now if that which is said to be Monadin it self, neither is one, not so many as are the things which participate of it, there is no such thing as a Monad in it felf. In like manner, neither will there be any of the other numbers in it self: for the same argument which we have brought against the Monad, will hold against them all. But if number neither be in it self, as we have shewn; nor number be the things numbered, as the Pythagoreans approved; and besides these there is nothing; we must say, that Number is not.

Moreover, how do they, who conceive number to be something extrimfecall, diffinet from the things numbered, affirm, that the Duad is generated of the Monad! For when we add a Monad to another Monad seither something extrinsecall is added to the Monads, or is subfracted from them, or is neither added nor substracted; but if nothing be added or substracted, there will be no Duad. For neither will the Monads, being separate from one another, have a Monad considered as above them, according to their peculiar respects; neither is any thing added to them from without, (nor taken away, according to the Hypothesis.) So that the addition of a Monad to a Monad, there being no addition nor substraction from without, will not make a Duad; but if there be substraction, there will not only be no Duad, but the Monads themselves will be diminished: & if from without a Duad be added to them, that of the two Monads there may be made a Duad, seeming to be two they will be four; for there is first laid down one Monad, and another Monad, to which a Duad from without being added, the number Four is made. It is the same as to all other numbers, which are said to be made by composition. If therefore those numbers which are faid to be compounded of transcendent numbers, are made neither by substraction nor addition, nor without substraction and addition, the generation of that number, which is faid to be by it felf, and about numerate things, will be insubsistent. But that the numbers which are by composition are not ingenerate, they themselves declare, affirming, that they are compounded and made of those which are transcendent, as of the Monad, and indefinite Duad; therefore number hath not a subsistence of it felf. And if number hath not a sublistence, neither considered in it self, nor in things numbered, number is not any thing, according to the superfluous curiofity of the Dogmatists. Thus much may serve for a brief account, asto that which is called the Physical part of Philosophy. Mmmm 2 CHAP.

CHAP. XIX. OF THE ETHICAL PART OF PHILOSOPHT.

Here remaines the Ethical part, which seemeth conversant about Goods, and Ills, and Indifferents. That therefore we may treat of this also, by way of Summary, we will inquire into the existence of goods, ills, and indifferents, having first explained their notions.

CHAP. XX. Of Goods, Ills, and Indifferents.

The Swicks say, that good is prosis, or, that which differeth not from prosis, calling prosis, vertue; and vertuous action, that which is not different from prosis, a vertuous man, and a friend; for vertue being the Hegemonick part of the soul, consistent after such a manner; and vertuous action, being an operation according to vertue, is plainly prosis; and a vertuous man and a stiend, is not different from prosis. For prosis is a part of vertuous, as being the hegemonick thereof; now the wholes, they say, are neither the same with their parts (for a man is not a hand); nor different from their parts, for they subsist not without their parts: wherefore they say the whole is not different from its parts, consequently a vertuous man being the whole in respect of its hegemonick (which they say is prosit) is not different from prosit.

CHAP. XXI. That Good is taken three wayes.

Ence, Good, they say, is taken three wayes: One way, good is said to be that from which profit cometh; this is the most principall, and the Vortues: The second is that by which Profit cometh, as vertue and vertuous actions. The third that which is able to profit, as vertue, and vertuous actions, and a vertuous man, and a friend, and the Gods, and good Damons. Thus the second signification includes the first, and the third both first and second.

Some say, Good is that which is expende for it self; others, that which assisted to felicity, or compleateth it. Felicity, according to the Stoicks, is Euglia Blas, a

a good current of life. These things are said to explain the notion of good; but whether a man faith, Good is that which profiteth, or that which is expetible in it selfe, or that which cooperates toward felicity, he declareth not what good is, but something accident to it, which is frivolous. For the foresaid are either accident to good onely, or to other things also. If to other things also, they are not characteristicks of good, for as much as they are made common. If to good only, we cannot by these understand good ; for as he who understands not what a horse is, knoweth not what neighing is, not can by that come to the notion of a horse, if he first light not upon a horse neighing: So, he who enquireth what is good, for as much as he knowerh not what good is, he cannot know what properly and foly belongs to it, that thereby he might come to understand good it selfe. For first he must lerne the nature of good it selse, and then understand, that it prositeth, and that it is expetible for its selfe, and that it is effective of felicity. But that the foresaid accidents are not sufficient to declare the notion and nature of good, the Dogmatists manifest in effect. For, that good pro-

fireth, and that it is expetible, (whence called dyaddo qu. dyaydo) and effective of felicity, all perhaps grant: but being demanded, What that is, to which these are accident, they run into an incredible contest, some saying that it is Vertue, others Pleasure, others Indolence, others somehing esse; whereas, if by the foresaid definitions it were determined what good is, they would not fall out among themselves, as ignorant of its nature. Thus the most eminent among the Dogmatists differ concerning the notion of good. They likewise disagree about ill, saying that Ill is hurt, or not different from hurt; others, that which is avoidable for it selfe; others, that which is effective of infelicity; whereby perhaps declaring not the essence of ill, but some of the things accident to it, they fall into the foresaid inextricability.

CHAP. XXII. Of Indifferent.

Ndifferent is taken three waies; first, for that which moveth neither appetite nor aversion; as, that the starrs or the bairs of our head are of even number. Secondly, for that which moves the appetite or aversion not one more then the other, as in two Tetradrachmes nothing different, when one of them is to be chosen. There is an appetite to choose one of them, but not this more than that. The third kind of Indifferent is, that which conduceth neither to felicity nor infelicity, as health, wealth; for that which sometimes may be used well, sometimes ill, this, they say, is indifferent, Concerning this last chiefly they discourse in Ethick!

What to conceave of this notion, is manifest from what we said before from goods and ills. They bring us not to the notion of each of these things; but it is not strange, that they fail in things inexistent. That no-

thing by nature is good, ill, or indifferent, some argue thus.

CHAP.XXIII.

Whether there is any thing naturally good, ill, or indifferent.

The being hot by nature appeareth to all to be heating; Snow being cold by nature appeareth to all to be acting; cold by nature appeareth to all to be cooling; all things, which affect by their nature, affect all that are according to nature or well, after the same manner; but none of those which are called good, affect all men as good (as we shall shew) therefore there is nothing good by nature. That none of those which are called goods, affect all men alike, is manifest; for (to passe by the ordinary people, whereof some thinke a good habit of body to be good; others, venereall pleasures; others, eating; others, drinking; others, dicing; others, riches; others somethings worse then these) some Philosophers, as the Peripateticks, say, There are three kinds of goods, some in the soul, as the versues; some in the body, as health and the like; others, externall, as friends, wealth, and the like. The Stoicks also affect three kinds of goods, some in the soul, as the Vertues; some externall, as a versuous man, and a friend; some, neither in, nor without the soul, 'as a vertuous man as to himself. But those which are in the body or externall, which the Peripareticks account goods, they deny to be goods. Some there are who hold pleasure to be a good; others on the contrary say, it is an ill: whence one of the Philosophers cried out, I had rather be mad, than be pleased. Now if all things, which move (or affect) by nature, move all men alike, but by those which are called goods, all men are not affected alike, nothing is good by nature. For neither can we believe all the foresaid opinions, by

reason of their repugnance, nor some one of them; for he who saich we must believe this Sect, and not that, seeing he is opposed by the reasons of the other side, becomes a party in the controversie, and will himselfe need a judge, but shall not judge others. Now there neither being an acknowledged criterie, nor a demonstration, by reason of the indijudicable controversie concerning these, he must come to suspension, and hereupon will not be able to affert what is good by nature.

Moreover some argue thus. Good is either the desire it selfe, or that which we defire: the defire it selfe is not good, in it selfe; for then we would not endeavour to obtain that which we defire, left having obtained it we lose the desire. For example; if to desire drink were good, we would not endeavour to get drink; for, as foon as ever we have obtained it. we leave to desire it. 'Tis the same in Hunger, Love, and the like; therefore the defire is not a thing expetible in it, felfe; rather on the contrary, perhaps troublesome. For he who is hungry, endeavours to obtain meat, that he may be freed from the trouble of hunger; the like doth he who Loves, and he who Thirsts. Neither is that which is desired the good it self: for either it is without us, or above us. If without us, either it causeth in us some pleasing motion, and such a constitution as we willingly embrace, and consequently is a delightfull affection, or it affects us not at all; but if it be not delightfull, it is not good, nor can incite us to its apperition, nor can be any way experible. If there be ingenerate about us extrinsecally, some delightfull constitution and affection, which we willingly embrace, that which is without us, shall not be expetible in it selfe, but for the affection which is raised in us through it; but neither about us, for then it must be either about the body, or about the soul, or about both. If about the body onely, we cannot know it, for all knowledge they attribute to the foul, the body they say in it selfe is irrationall. Now if it be faid to proceed as far as the foul, it will feem to be expecible to the comprehension of the soul, and to its delightfull affection: for that which is judged to be experible, is judged (according to them) by the intellect, not by the irrationall body. It remains therefore to say that good is about the soul onely, but even this, according to the grounds of the Dogmatists, is impossible; for perhaps the soul it felf is not existent, or if it exist, it is not (from what they themselves say) comprehended, as we have proved in the discourse concerning the Criterie. But how will any venture to fay, that something is produced in a thing, which comprehends it

Besides all this, how do they say that good is in the soul? If Epicarus say that pleasure is the end, and that the soul, (for so do all things) consists of Atoms, how pleasure, and an assent or judgement, that this is expetible and good, that avoidable and ill, can be in a heap of Atoms, is not possible to be resolved.

CHAP. XXIIII. What that is, which is called Art about life.

A Gain, the Stoicks say, that the goods in the Soul are certain Arts, the Vertues. Art they say is a Systeme of coexercised comprehensions; comprehensions are made in the Hegemonick. Now, how in the Hegemonick, which according to them is a spirit, there is a storing up of comprehensions, and a coacervation of them, so as to make an Art, is not possible to be understood; for as much as the latter impression still defaceth the fore-going, since they say it is a spirit, and moved totally, according to every impression.

on. For to fay that Plan's educationations can demonstrate good. I mean that temperament of divisible and indivisible substance, and of the nature of alterity and Identity, or numbers, is meetly to triflet. Whence neither can good be in the foul. Now if neither the desire be the good, nor the extrinsecast subject which is expetible for it selfe, nor in the body, nor in the foul, as I have proved, there is nothing naturally good; and for the same reasons, neither is there any thing naturally ill. For shose things which to some seem ill, are pursued by others for good, as Lasciviousness, Injustice, Coverousnesse, linemperance, and the like. Whence is shose which are naturally good, affect all men alike, and those which are said to

be ill, affect not all alike, there is nothing ill naturally. Neither is there any thing naturally indifferent, by realon of the controversie about indifferents, as for example. The Stoicks, of indifferents, fay, that fome are preferre in schools rejected, others neither preferred, nor rejeited. Preferred are shofe, which have a sufficient dignity, as health, riches: rejected, those which have not a f ficient dignity, as powerty, ficknesse. Noither preferred nor rejected a 40 streech, or bendebe finger. But some bold, that, of indifferents, mone is absolutely preferred or rejetted; for every indifferent, feemeth fometimes preferred fome times rejected, according to various circumstances. For if, (say they) a Tyrant place against the rich, whilst the poor are suffered to live quietly, there is none but had rather be poor then riche so as riches in this case will be in the number of the rejected. Thus each of these which are called indifferents, is by some held to be good, by others to be ill; but if it were indifferent by nature, all men would alike conceive it to be indifferent. Therefore there is nothing indifferent by Nature. Again, if some shall argue, that Courage is expecible by nature, because Lyons, and Bulls, Cocks, and some men are naturally inclined to it, we reply, that for the same reason timidity ought to be reckoned amongst things experible in their owne nature; for Harts, and Hares, and many other Creatures are addicted to it by nature. Even a great part of mankind are such. For it seldome happens, that a man gives up himselfe to dye for his Country, or, Couragiouoully accempts some bold action, as being withheld by effeminate timidity; the greater part of men decline all these. Whence the Epicureans conceive it to be proved, that pleasure is experible in its owne nature; for living Creatures, fay they, as soon as they are born, being yet unperverted, defire pleasure, and decline pain. To these may be objected, that what soever causeth ill, cannot be good by nature, but pleasure causethill, for to all pleasure is annexed pain, which according to them is ill in its owne nature; For example. A drunkard bath pleasure in drinking, a glutton in eating, a luxurious person in wantoning; but these cause poverty, and sickmesse, which are painfull and ill, as they conceive; therefore pleasure is not good in its owne nature. Befides, that which cannot be outurally ill, but paines cause pleasures; by labour we attain science and rickes, by labour a man obtains the enjoyment of his Love, by pain is acquired health; therefore labour is not ill naturally. For if pleasure were good in its owne nature, and labour or pain ill in its owne nature, all men would be alike affected with them: but we fee many Philosophers embrace Labour and pain, and contemae pleafare.

In the same manner may they be overthrown, who say that a tife conjoined with vertue is good by nature, because some Philosophers have made choice of a voluptuous life; so as by the disagreement amongst them, is subverted, that a thing is such or such in its owne nature.

It will not perhapt be from our purpole, to propole briefly some more particular opinious of things housel, and dishonest, of the lawfull, and unalizated in the lawfull.

lawfull, lawes, and cultoms, and devotion to the Gods, and piery to the dead, and the like; for by this means we shall find a great difference amongit things to be done, and not to be done. With us appropultion is held dishoneit and unlawfull; with the Germanes, not dishonett, but an allowed cultom. Neither did the 1 hebans of old effeet it dishonest; and Merione the Creran, they say, was so called by emphasis of the Creran nation. Some also referre to this Achilles's fervent friendship to Pairoc.m. And no wonder, when the Cynicks, and Zeno the Circlean, and Cleanthes, and Chrylippus say, it is an Indifferent. Again, for a man to lye with his Wife in publick, though we esteem it unseemly, yet some in the Indies do not lo, for they make no diffinction of places therein; as Crater, the Philosopher, is also said to have done. For women to prostitute themselves, with us, is dishonest and shamefull, but with many of the Ægyptians honourable; for it is said, that those who have lyen with many men, u ed to wear a bracelet about their ancles, as a mark of honour. Moreover amongst them, Virgins before marriage gain'd a dowry by postituting themselves. The Swicks say, that it is no shame to cohabit with a common woman, or to be maintained by what the gets. To be triginatized, with us, is shamefull and dishonourable; but many of the Agyptians, and Sas matians, stigmatized their children. For men to wear eare-# Dings, is with us accounted Thamefull; but with tome Barbarians, as with the Syrians, it is a mark of nobility; in so mu has some extending this mak of nobility, bore holes in the notivills of their children, in which they hang rings of filver or gold, which none amongst us do. As neither to wear a mantle stain'd and dy'd with flowers, for though the Fersians esteem this an ornament, we think it undecent. When at a feast made by Diony sins Tyrant of S. cily, su hakind of robe was offered to Place, and to Aristppus the Philosophers; Plato refus'd saying,

I will not with a female-robe my selfe disgrace,
Who am a Man, and of a Manly race.
But Aristippus took it, with these words;
If she come pure, a Bacchanalian feast
Never corrupts a modest Woman's breast.

Thus even of the wise men, to some it seemed decent, to others indecent. With us it is unlawfull, to marry our Mother, or Sister; but the Persians (and of them the Magi, who make greatest profession of wisdome) marry their Mothers, and the Agyptians their Sisters, and all; as the Poer,

Jove to his Wife and Sister Juno, said.

Zeno the Citriean saith, that it is not dishonest, to more this mure of the view to the Lat, no more then if it were to rubbe any other part of the body. Chryspan, in his Treatise of Policy, asserts, that the Father may lye with the Daughter, and the Mother with the Son, and the Brother with the Sister. But Plato more universally saith, that all Wives' ought to be in common. With us it is detestable, "asserting to approves it; and we are informed that some there are, who use this evill as a good. To eat man's flesh with us is unlawfull; whereas amongst the Barbarians, there are whole Nations who use it as a thing indifferent. What need we instance Barbarians, when Tydens himselfe is said to have eaten the brains of his enemy? And the Stoicks say, it is not unfitting to eat not onely the slesh of other men, but our owne. Moreover to defile the altar of God with blood, with most people, as with us, is held impious?

with Larrtim, xepspyelv, See the 1-te of Diogenes.

but the Lucedamonians, artheractar of Ortholia, and Diana, whipp'd them. selves cruelly, so as much blood run down upon the Altar of the Goddesse. Besides, some sacrifice a man to Saturn, as the Stythians do strangers to Diaha; but we, on the contrary, think the Temples are defiled with human blood. With us, there is a Law for punishment of Adulterers: but some hold, that to lye with other mens Wives, is a thing indifference even some Philosophers say, that, to lye with other mens Wives, is indifferent. With us, children are bound by law to take care for their Parents? the Screhiant, when they exceed threescore years, cut their throats. And what wonder, when Sauriv himselfe with a sickle emasculated his Father. Impiter threw down Smurn into Tartarus; Minerva joyned with Jupiter, and Neptune, to fetter her Father; Saurn devoured his owne Children. Moreover, Solon the Athenian made a Law concerning indemnate persons, whereby any man was permitted to kill his Sop; but with us, the Lawes forbid to kill our Sonnes. The Roman Law-givers, order the children to be under the power of the Parents, and to be their Servants, and the children not to be Masters of their owne estates, but the Parents; untill they are manumitted after the same manner, as purchased slaves. Others reject this cultom as Tyrannicall. There is a Law to punish Homicides; but Gladiators, when they kill a man, are many times honoured for it. The Lawes forbid to strike a free person, but Wrastlers, bearing free men. sometimes killing them, are rewarded with Honours and Garlands. The law commands every man to have but one Wife; but amongst the Thracians and Geiulians, a people of Lybia, every one hath many. To rob, is with us, held unlawfull and unjust; but with many of the Barbarians; not fo: On the contrary, the Cilicians esteem it honourable; whereupon fuch as dye in robbing, they judge worthy of honour. Neftor in the Poet, after he had kindly received those, who were with Telemachus, saies,

> __ Ao you uncertain stray As Thieves? -

But if ra rob had been dishonourable, he would not have entertained perfons, that Right be suspected for Thieves, with so much humanity, Besides to steal is with us unjust and unlawfull; but those, who say, Mercury is a Thievish god, do not conceive it unjust; for how can a God be wicked? Some also say that the Lucedemonians punish'd thieves, not for stealing, but for being taken. A coward that throws away his shield, is in many Countries punished by Law, (whence the Lacedamonian-woman giving her son a shield, said to him, * Thou son, or this, on upon thu) but Archilo- * Either Bring chas brags, that he had thrown away his shield, and run away; writing of it home, or, Be brought himselfe in his Poems thus, quality in our sale hours and a magnetic

, home dead upon it,

🖖 Some Sujun doub perbaps bimfelfe adorn 💛 🖖 💯 And left behind (though fore against my mill) To save my life a

The America main their Male-children, that they might not be fit for warre, and they themfolyes underwehr alb military business; whereas we think the contrary to be the best order. The Morber of the gods admits Eunuchs, which a god would never do sifit were ill by nature, not to be perfectly virile. Thus concerning things just, and unjust, and virility, there is great disagreement.

Likewife, concerning devotion, and the Gods, there is much contro-Nnnn

verfic the greater pair hold, that there are gods; but fome, that there are none, as the followers of Diegeras the Melan, and Theodorse, and Crisins. she Arbenian. Of those who affirm there are gods, some worship the gods of their country, others their which the Sects of Dogmatil's have framed a Aristolic held God to be incorporeall, the boundare of heaven; the Swicks, a Spirit, penetrating even through things horrible to behold a Epoc some, of human form; Xemplanas, an impatible sphear; some, that he is provident over our affairs; others, that he is not provident over them; For that which is bleffed and incorruptible, saith Epicarns, neither hath any trouble is felf, nor canfeth any to others. Whence also, of those according to life, some say, that there is one Gods others, that there are many, and of different forms; so as they run into the opinions of the Expriant, who conceived the gods to be faced like Dogs, and formed like Hawkes, and Oxen, and Crocodiles, and what not. Whence also there happened a great difference as to lactifices, and the worship of the Things that are facred in some Temples, are profune in others: whereas this could not be, if there were any thing facred or prophane in irs own nature. For example, None sacrifice a Swine to Sarapa, but co Hercules and Esculapine they facrifice them. Tis unlawfull to facrifice a Sheep to Isi, but to her who is called the Mother of the gods, and to other gods, they are facrificed. To Smarn they facrifice a Man, which to most is impious. In Alexandria they sacrifice a Cat to Here, a Moth to There, which amongst us none do. To Nepeuve a Horse is sacrificed, but to Apollo the Didymean especially, this creature is abhominable. To satrifice Gous to Diene is pions, but not to Affenlapins. Many others might be alledged, which, for breviey, I omit. Now if there were any sacritice pious or impious in its own nature, all persons would have the lame opinion of it.

Like to these we shall find the things that concern the diet of men, as to worship of the gods. A Jew or an Egyption-Priest will die, rather than eat swine's flesh; a Lybian thinks it most unlawfull to eat the flesh of sheep; some of the Syriaus, that of a pidgeon; others, of Victims; in some Temples, it is lawfull to exhalk; in others, unlawfull. Of these who amongst the Egyrmon were thought to be wife, some conceived it abominable to ear the head of a creature; others, the shoulder; others, the foot; others, other parts. None eat Onyon, who are initiated in the rices of Cacian Jupiner, at Pollusium, The Priest of Lybian Femal, nover eath Garlick. In some Temples, they abstain from Mint; in others, from Marjotam; in orders, from Smalladge. Some affirm it better to ear the head? of our own Parents than Beans; othershold the eating of these indifferent. * Dither Belog co ome and it We think it abhominable go ear the fieth of degt, but some among the Thracians are reported to feed thereon; perhaps alfo it was in infe among it the Grecians, whence Diocles, following the Asculapians, prescribed to man's flesh indifferently, which we shink unlawfull. Now if these rules of worthip and things unlawfull were by nature, all men would have the like opinion of them.

The same may be said concerning piety towards the dead: some cover the bodies of the dead with earth, chinking it impious to shew them to the Sun; This Exprises drawing dat the entrails, embain them, and keep them amongst them above ground. Amongst the Athiopsans, the Icherhypphagi throw them into ponds, to be eaten by the fisher; the Hirearisa give them to be desoured by dogs, some of the Sadiens to vultities. It is reported, that the Troglodyies bring the dead body to abidiock, tweir head and heeles together, and throw stones at it, laughing; with which

when they have covered it, they depart. There are some Barbarians, who sacrifice and eat those who out-live threescore years; but such as dye young, they bury in the ground. There are who burn their dead, of whom, some gathering their bones, preserve them, others cast them away. The Parsians, it is reported, hang up their dead, and embalm them with Nitre, and then wrap cloaths about them. We see with what mourning some follow the dead; some esteem death horrible, and to be shunned; others, nothing such. Emipides,

If life be death who know, And death a life below?

And Epicarus saith, Death concerns us not. For what is disolved is insensible, but what wants sense concerns us not. They say moreover, If we consist of soul and body, and death be a dissolution of the soul and body, then when we are, death is not, for we are not dissolved; and when death is, we are not; for this composition of soul and body consisting no longer, neither are we. Heraclism saith, that to live is to die, and that whilst we live we are dead; for whilst we live, our souls are dead and buried in us; but when we dye, our souls revive and live. There are who conceive, that to dye is better than to live; whence Euripides,

We new-bord Infants rather should lament, Pittying the miseries to which they'r sent. But him who dies, set from all labours free, Bear to the grave with soy triumphantly.

To the same effect, is also this;

Of wrotched mankind, the most happy state
Were never to be born nor see the day:
Next which, as soon as born to passe the gate
Of Pluto, and their bones in dass to lay.

We know the story of Cleabis and Biron, related by Herodotus, concerning the Argive Priestess. It is said, that amongst the Thracians there are some, that mourn over a child as soon as it is born. Therefore ought not death to be reckoned amongst things horrible in their own nature, not life amongst things good in their own nature? Nor is there any of the fore-mentioned things such or such in their own nature, but all are such by opinion and reference. The same kind of argument we might deduce from many other things, which, for brevity we omit. And if we cannot immediately instance a contrariety to something, we may say; It is possible, that, in some Nations which we know not, there may be a different opinion. For if we did not (for example) know, that the custom of the Agyptions is to marry their fifters, we might fallly affirm, that it is a thing acknowledged by all, that we ought not to marry out fifters. In like manner, in such things as have not a difference known to us, it is not fit to affirm, that there is no controversie concerning them, it being, as I said, possible, that some other Nations which we know not, may hold the contrary.

Hereupon the Sceptick observing so great difference of things, sufpends as to what is good or bad in its own nature, or what is ablolutely to be done or not to be done; herein declining the temerity of the Dagmaiss; but he follows the common course of life without being positives, whence it comes, that, in things opinionative, he remains world Nnnn 2 of passion; in things compulsive, he is moderately affected: as being a man, sensible, he suffers; but not taking the opinion, that what he suffers is ill in its own nature, he is moderately affected; for to have such an opinion . , is worse than the suffering it self, insomuch as they, who suffer the ampuration of fome limb, or the like, many times bear it well, whilst the itanders by, our of an opinion that it is ill, faint. For doubtless, he who proposeth to himself, that something is good or ill in its own nature, and to be done or not to be done, is troubled many waies. When the things are present, which he conceives ill by narbre, he seems to be tormented; and when he possesset those which seem to him good, through his beeing exalted in mind for it, and his fear of losing it, and care less he should fall again into those things which he conceives ill by nature, he is involv'din no small trouble. For those who say, that goods cannot be lost. are to be silenced by the insolubility of the question. Hence we argue, If what causeth ill be ill, and to be avoided; but the perswasion, that some things are ill, some good, in their own nature, causeth troubles; then that perswasion is ill, and to be avoided. Thus much of Goods, Ills, and Indifferents.

CHAP. XXV. Whether there be an Art about Life.

Rom what hath been faid it is manifest, that there is not an art about life; for if there be such an art, it is conversant in the contemplation of Goods, Ills, and Indifferents, but these being mexistent, the art about life will be inexistent also. Besides, the Dogmatists not agreeing concerning this art about life, severall of them being of severall opinions, they are subject to the controverse and argument from disagreement, which we

alledged in the discourse concerning Good.

But though we should suppose all to agree in one Art about life; as for. example, that celebrated prudence which the S.o ck, dream of, and seem to prese more then the rest, many absurdities will nevertheless follow. For seeing that prudence is a vertue, and a mise man onely hash vertue, the Stoicks not being wife, will not have the art about life. And feeing, according to them, the art cannot subsist, there will be no art about life, if we follow what they say. For they affirm Art to be a System of comprehensions; comprehension to be an affent to comprehensive phantage; but comprehensive phantalie cannot be found, for neither is all phantalie comprehensive. por can it be known, what phantafies are comprehensive, and what not a but needing comprehensive phantalie to discern what phantalie is comprehensive, we run into infinite, another comprehensive phantasie being required a for the differnment of the comprehensive phantalie which we assumed. The Stoicks give such a notion of comprehensive phantalie, as is mot right; for, saying, Comprehensive phantasie is that which ariseth from a beeing and, a beeing is that which is able to move comprehen sve phantaste they run into the alternate common place. If therefore, that there be an art about life, it is first requisite, that there be an art; and that there be an art, it is first requisite, that there be comprehension; and that there be comprehension, it is first requisite, that there be an assent to compreshen sve phançalie; but comprehensive phancalie cannot be found; therefore ethe are about life cannot be found.

Againt every art seems to be comprehended from those things, which is thoughly delivers; but there is no work proper to that art which is thought life; for what sever work shall be instanced, it will be found common

common with the vulgar, as, to honour parents, to restore a depositum. and the like; therefore there is no are about life. Neither, as some maintain, from that which seemeth to be said or done through a prudent habit of minde, can we know what is the work of wildows for a prudent habit of mind it self is incomprehensible, it neither being manifest in and by ir self simply, nor by its works, for those are common with the Vulgar. And rollay, that we comprehend him who hath the art about life, by the equability of his actions, is to speak above human nature, rather to be wished than afterred:

> . Per every man's endu'd with fuch a mind, As soverall daies are by the god's affign'd.

It remaineth to fay, that this art about life is comprehended from their Writings; which being many, and all of one kind, we shall instance onely some few. The Prince of their Sect, Zeno, in his Excercitations concerning the institution of children, amongst other things, saith thus, To distinguish nothing more or leffe, childift or not childish, maschine or seminine; for there is no difference between (manners) shildish and not childish, massuline and feminine, the same become both. Also, of piers towards purents, he latch, speaking of Jocasta and Oedipus, That it was not abhominable, &cc. With this agrees Chrysippen, in his Treatile of Policy, saying, These things in my judgment ought so be ordered, as they are used not amisse with some, that the mother should have children by the fon, and the father by the dang heer, and the brother by the fifter. In the same book he alloweth to eat man's flesh; for he saith, If any part be cut off from a body living, which is fit for food, we should not bury it, nor carelesty throwit away; but so consume is, that it may become another part of me. In his books of Office, treating of the buriall of Parents, he exprelly faith, when par Payents are dond, we mußt provide for them the most simple tombs; for the body (no more than nails, or teeth, or hair) pertaining nothing to me, we need not to have any respect or care of it. If the flesh be sound, muy be converted into aliment, (in like manner, as if some limb of our sun body were out off, as the foot) but if win found, it is to be buried , or burnt , or thrown away withour any regard, as our nails and hair. Much more of this kind is faid by Philosophers, which they could not have the heart to do, unless they had been brought up among the Cyclopes, and the Lestrigones. Now if they do none of these, but their actions are common with the vulgar, there is no particular work proper to them, who are thought to have the art about life. If therefore it be absolutely necessary, that arts be comprehended from their proper works; but there is no work proper to the art about life; it is not comprehended. Wherefore none can fay , the contraction of the state of that it is existent.

«ស្រុកការស្នើ ស្រីស្លាក់ការការការការស្និតិការសំណើ ស្វេច ប្រាជ្ញាការស្នេរី កែស៊ី សេចស្នែកស្លែក ប៉ុស្គា ប៉ុស្គា «ឧបទិធីពីសេសស្នាស្លាស់ សេចកែស សេចស្រីសាសាការការការសំខាន់ ការការសំពេញ សេសស្នាស់សេចស្វែកស្រីស្រាស់ វិទ

เม่นิยมาแก้ ความการให้เกาะสายการให้ และเล่าหายการให้ สมสังนิที เกาะสายที่ เกาะสายการให้สายการให้ เกาะสายการให้ เล่าสายการให้ เล่าสายการให้เล่าสายการให้

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CHAP. XXVI.

Whether there is in men an art about life.

Down if there be in men an art about life, either it is ingenerate in them by nature, or acquired by discipline and doctrine. If by nature, either it is ingenerate in them as they are men, or as they are not-men. Not as they are not-men, for they are men; If, as they are men, this wisdome would be in all men, in so much that all men would be Prudent, Verruous, and Wise: but the greater part of men, they say, are evill; therefore the art which is according to life is not in them, as they are men, and therefore not by nature. Besides, for simuch as they hold an art to be a systeme of coexercised comprehensions, they seem rather to conceive both this and other arts, to be comprehended by Experience, and Discipline.

CHAP. XXVII. Whether the Art about life, can be taught.

TEither is it understood by doctrine and discipline; for before these are, there must be three things acknowledged, the thing taught, the teacher, and he who learnest the manner of discipline; but none of these are, therefore not the Doctrine.

CHAP, XXVIII,

Whether there be any thing taught.

Tor what is ranghe, is either true or falle. If it be falle, it cannot be taught, for that which is falle, is not, that which is not, cannot be taught. But neither, if it be faid to be true: for, that true is inexistent, we proved in our discourse concerning the Criterie. If therefore, neither false nor true is ranghe, and besides these there is nothing docible, (for these not being docible, no man will say that things indeterminable are docible) nothing is taught.

Again, that which is raught is either manifest, or unmanifest; it manifest, it needs not be raught, for things manifest, are alike manifest to all. If unmanifest, foresmuch as things unmanifest, by reason of the indijudicable controversie concerning them, are incomprehensible, they can not be raught; for how can any man learn, or teach, that which he comprehends not? Now if neither that which is manifest is raught, northing at all is raught.

Besides, that which is taught, is either a body or incorporeall; but neither of these, whether manisest or unmanisest, can be taught, for the fore-said reasons; therefore nothing can be taught.

Moreover, either that which is, is taught; or that which is not. If that which is not, be taught, for as much as doctrines are conceived to be of things true, that which is not, will be true, and if true, it will be existent, for truth, they say, is that which exists, and is opposed to some thing. But it is absurd to say, that which is not exists, therefore that which exists not, cannot be taught. Neither can a being be taught. For if a being be taught, it must either be taught as a being, or according to some other thing. If, as it is a being, it is decible, it is a being, and consequently not docible:

docible; for doctrines much be made of rhings indubitate and indocibles therefore a being, as a being, is not docible. But neither according to fome other thing, for a being hath nothing accident to it, which is not a being. Therefore if a being is not taught, as it is a being, neither can it be taught according to any other thing, for what foever is accident to it is a being. Befides whether the being which they lay is taught be manifest, or unmanifest, it appears by the fore-laid difficulties to be indocible. Now if neither that which is, not hat which is not, be raught, nothing is taught.

CHAP. XXIX.

Whether there be a Teacher, and a Learner?

Y the fore-said difficulties, are also subverted the Tember, and the D'Learner; neverthelesse, we will question them more particularly. Either the Artist, teacheth the Artist; or the ignorant of or the ignorant, the Artist; or the Artist, the ignorant. The Artist centieth not the Arrish for, both being Arrists, neither needs teaching. The ignorant cannot reach the ignorant; no momenthen the blind can lead the blind. The ignorant cannot teach the Artist, that were ridiculous. In remains to fay, that the Artist teaches the ignorant, which likewise is impossible. For there can be no such thing as an Artist. seeing that no man is an Arrift facurally, and born fuch their is an Arrift made of one. that is not an Artift: for either one Theoreme, and one comprehension is sufficient to make an Artist of him that was not an Artist, or not; but if one comprehension can make an Artist of him that was not an Artist, first we may fay, that Art is not a System of comprehensions; for he that before knew nothing at all, if he have learnt one Theorem of Act, may thus be faid to be an Artist. Next, if any shall say, that he who hath attained some Theorems of Arr, but as yet wanteth one, and therefore being not as Artist shall, as soon as he hash attained that one, bemade an Artist of a Not-Artist, he holds that it is completed by one comprehension. But The come to particulars, he cannot show a manchat is yet no Artist, but shall be an Artist assoon as he bath areained one Theorem more; for no man can number the Theorems of every art, fo as having numbred the Theorems known, he shall be able to say, how many there are behind to compleat the number of the Theorems of the Art: Therefore the knowledge of one Theorem maketh nor a man an Artist, who was not an Artist before. But if this betrue, for as much as a man comprehends not all the Theorems of Arrs sogether, but one by one, (as must be granted) he who arrainesh every Theorem of Art distinutly by it selfe, cannot be come an Arrilt, for we have showed, that the knowledge of one Theorem Cannot make him an Artist, who was not an Arrist; therefore he who is thor an Artist; cannot be made an Artist; So as from honce it appeareth, that there is no Artist at all, and consequently no Teacher.

But neither can he who is said to learn; mor being an Assid, learn and comprehend the Theorems of Art; whereof heis ignorant; for as he who is blind from his birth, as being blind, cannot comprehend colours; nor he who is deal from his birth, founds; for neither can he who is not an Artill, comprehend the Theorems of Art, who not he is ignorant. Other Wife, the fame perfort might be borton Artill, and ignorant of Ast; ignorant of the art, for he is supported to be such; an Artill, for he comprehends the Theorems of the Art. Wherefore neither doth an Artill ceach him, who is not an Artill: now if-neither she Artill seachesh the Angill;

nor the ignorant, the ignorant; nor the ignorant, the Artist; nor the Artist, the ignorant, (and besides these there is nothing) neither is there a Teacher, nor a Learner; and there being neither a Teacher nor a Learner; the way of Learning likewise, is supershous.

CHAP. XXX. Whether there is 4 Way of Learning.

TEverthelesse, against this also are raised doubts: for the way of teaching is either by evidence, or by discourse; but neither by evidence, nor by discourse, as we shall prove; therefore the way of teaching is inextricable. Learning is not acquired by Evidence; for evidence is of things shown, but that which is shown is apparent to all, that which is apparent, in as much as it is apparent, is perceptible by all; that which is commonly perceptible by all, is not to be learned; therefore nothing is to be learned

by evidence.

But neither is there any thing learnt by Discourse; for discourse either fignifies something, or lignifies nothing, but if it lignifie nothing, it teacheth nothing. If it fignifieth something, it signifies it either by nature, or imposition; by nature it signifies not, for all men, understand not all men, as Greeks Barbarians, and Barbarians Greeks: if it fignifieth by imposition, it is manifest, that the makers of these words, first comprehending the things to which they agrommodated them, understand them, not, as being taught by these words the things which they knew not, but, as being put in mind of the things which they knew. Now, they who have need to learn that which they know not, not knowing to what things the words are accommodated, will understand nothing at all: wherefore, there can be no way of learning. For the Teacher ought to infinuate into the Learner, an understanding of the Theorems of the Art, which is to be learnt, that so he, comprehending the collection of them all, may be made an Artist. But comprehension, as we shewed already, is nothing, therefore there cannot be a way of teaching. Now if there be nothing taught, nor a Teacher, nor a Learner, nor a way of teaching, there will neither be any Discipline nor Doctrine. These arguments are in general alledged against Discipline, and Doctrine.

Another difficulty may be raised against that, which is called the Are concerning life, thus. The thing taught, that is, Wildome, we have formerly proved insubsistent; the Teacher likewise, and the Learner are in-Substitent: for either the wife teacheth the wife, the Art concerning life. or the foolish the foolish, or the foolish the wise, or the wise the foolish; but none of these teacheth another; therefore the Art concerning life is not taught. To speak of the rest perhaps were superfluous. But if the wise teach the foolish wisdome, and wisdome be the Science of good, and ill, and indifferent; the foolish, not having wisdome, will be ignorant of the things good, and ill, and indifferent; and, being ignorant of them, whilst the wife teacheth him things good, ill, and indifferent, he can only hear the things he saith, but pot know them. For if he did understand them whilst he is in his folly, folly also might, contemplate things good, bad, and indifferent: but according to them, Folly contemplates not these, (otherwise a foolish person were wise) therefore the foolish understands not by learning the things said or done by the wise: but if he understands not, he cannot be taught by him any way, but by evidence and discourse, as we said before. Now if that which is called the art concerning life, is neither communicated by learning and discipline, nor by nature, it is not to be found out by the Philosophers, who cry it up so much.

CHAP. XXXI.

Whether the Art concerning life, be profitable to him who hath it.

Oreover, though we should grant, that the Art which they dream of concerning life, may be communicated, yet will it rather appear hurtfull and troublesome to those that have it, then beneficiall. We will pake but one instance for breviey. The art concerning life, may be profitable to a Wise man in giving him continence in appetition of good, and aversion from ill. For he, whom they call continent, is said to be such, either for that he hack no appetition to ill, nor aversion from good; or for. that he hath ill appetitions and aversions, but masters them by reason: but as far as he is not in ill judgements, he is not continent; for he is not confinent in that which he hath not. And as no man saith, an Eunuch is continent in venereall pleasures; or he who hath no appetite, continent in eating, (for they have not those things, that by continence might be subdued) in like manner, a wise man cannot be said to be continent, because he hath not in himselfe the passion whereof he should be continent. But if they will say, He is continent, for that he is in ill judgements, but overmasters them by reason: first they must grant, that Wisdome hath profited him nothing, forasmuch as he is still in trouble, and needeth help; next he will be found to be more unfortunate then those, who are said to be bad. For if he hath an appetite towards any thing, he is wholly disturbed; if he over-masters it with reason, he containerh the ill within himfelfe, and thereupon is more troubled then the ill person., who fulfereth not this; for if he hath an appetite to any thing, he is troubled, but if he obtain his desire, the trouble ceaseth. A wise man therefore, either is not continent as to wisdome; or if he be, he is of all men the most unhappy; so that the Art concerning life affords him not benefit, but extraordinary trouble. Now that he, who conceiveth that he hath the Art concerning life, and thereby knoweth what things are good and ill in their owne nature, is exceedingly troubled, as well when the good are present, as when the ill, we shewed heretofore, We must therefore say, if the subsistence of things good, ill, and indifferent, be not undoubtedly a knowledge, and the Art concerning life, be perhaps insubsilent also, and though it were granted by supposition to subsist, yet would it bring no profit to those who have it: but on the contrary great trouble, the Dogmatists look superciliously, and take pride in vain, in the Ethicall part of that which they call Philosophy. And with this disputation, (not to exceed the limits of a Summary) we shall close our Third Book of Pyrrhonian hypotyposes, adding onely this.

CHAP.

CHAP. XXXII.

Why the Sceptick, fometimes on fet purpose, alledgeth weak Arguments.

The Sceptick, by reason of his great humanity, endeavours with dissource to remedy, as far as in him lies, the arrogance and rash insolence of the Dogmatiks. As therefore Physicians, in corporeall diseases, have remedies of differents forts, applying violent to those who are violently sick, but gentle to those whose disease is more gentle; in like manner, the Arguments proposed by the Sceptick, are not all of equall force, but the more folid, which are best able to overthrow the affection of the Dogmatists, he useth against those who are most violently affected therewith, the lighter against those who have it more lightly and superficially, so as that they may be overthrown by lighter probabilities. Whence it happens that the Sceptick, sometimes, alledgeth stronger probabilities and arguments, sometimes, on ser purpose, weaker; as often perceiving them sufficient to compasse his designe.

FINIS.

THE

HISTORY

O F

PHILOSOPHY,

The Fifth Part:

Containing the Epicurean Sect.



LONDON,
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EPICVRVS.



EPICURUS.

His LIFE and DOCTRINE.

Written by

PETRUS GASSENDUS.

CHAP. I.

Epicurus bis Country, Parents, Breebren.



PICRRUS is by some conceived to have been 2 Samian; for Timen (in a Laertins) saith, He was the a lib. 10. last of the Naturall Philosophers that came out of Samus. And & Confrantinus Porphyrogeneta conceives, b lib. 1. de that he derived his original from Samu, as well as Theme. Pythagoras. But the occasion of this was, for that he passed the first part of his younger years at Sawith his father and brethren; for thither came

his father, Agripeta, as & Cicero terms him, (that is, one who claimeth e de nat. deor. a portion in the division of lands.) Upon the like ground & Strabe con- lib. t. ceives him a Lampsacene, for he lived at Lamsacum, and conversed with dib. 13. the chief personages there. But Epieumu indeed was by country an A henian, as Laereini, Snide, and infinite other Writers affirm; whence elec cie. g Laersim, about to praise him, begins thus.

f in voce Epig là. f.

First Ceres-gifts to human indigence, Renounced Athens did long fince dispense, And mens difordered waies by Laws redreft, And fir four life with greatest comfort bleft , When it produced a person of such worth, Whose breast contained, whose lips all truth brought surth,

Now forasmuch as the Athenian people, being distinguished by Tribes, were dispersed into 785 diwas, the adjacent Towns, which were made free Corporations, even from the time of Thefam; Epicuru was born at Gargernu, a Town (as h Heffehine and Phavorime describe it) belonging to hin Lenids. the Agean Tribe, where Thefow (faith ! Plutareh) overcame the Pallan- in Thefo. tide, 0000 1

k de urb. I loc. cir. m Silv. lib. 1.

n lib. 15.ep. 16 o var. hift. 4 p lib. ro.

r loc. cit.

q in Solone.

fin Anthol. lib. 3. t lib. 14.

lib. 1.

win voc. Epian. x loc. cit. adv. Colet. lib. 2. z de amor. Frat.

b ibid.

tida, who conspired against him and Egem; and where Eurysthem (as E Stephanus relates) was buried. For this reason; he is said, by Lacrius, to have been diquor Tapyittio; by " Statins termed, the Gargetrick Anthor, and the Gargettick old man; by " Cicero, " Alian, and others, simply the Gargettian.

P Laertins (out of Metrodorus, in his Treatile of Nobility) writes, that Epicurus was of the family of the Philaida; the Philaida were denominated from Philans, the second fon of Ajax, who dwelt in Melite, and is mentioned by 4 Plutarch; who addes, that Pife strains also was of the Philaida.

Of this family was the father of Epicurus, (according to Laertius and others) pamed Neocles, his mother Charestraga. He is satisfic frequently cited after the Greek fashion, Epicurus Neoclis, sometimes simply termed Neoclates, as when compared by Menander with Themistocles, whose father was named Neocles also. I omit, that his father was (according to t Strabo) one of the two thousand Citizens, whom the Athenians sent to Samus, to share the land by lots, whither they had before sent Perioles and So-

phocles, who strictly besieged the revolted Samians. I omit also, that he u de nat. deor. was a School-Master, which (besides Strabe) u Cicero observes, when proceeding to reproach him, But his little Parm, faith he, not being sufficient to maintain bum, as I conceive, be became a School-master.

wSuidas menclous onely two brethren of Epicaruh Acocles and Charedemus; but * Laertius (out of Philodemus the Epicurean) adds a third, Arifobulus, whom T Pintarch sometimes seems to call Agarhobulus. By what care and benevolence Encurring gained their reverence and affection, is excellently declared by Platarch, who conceives it worthy admiration, how became to to win them, and they to be won. That all these died before Epichrus, may be inferred from his Will, wherein he ordereth nothing, either to them, or of them, as alive; but onely appointed a day to be celebrated for his brethren in the Month Posideon. And though of Cherademus there is no further testimony, yet of Aristopulus and col. 2. it is more apparent from a Plutarch, who writes, that Epicurus was wholly taken up about Metrodorus, Polyamus, and Aristobulus, tending them in their sicknesse, and mourning for them when they died. But of Neocles it is most manifest, from the same b Plutarch, relating, that Epicurus broke forth into a kind of joy, mixt with tears, upon the remembrance of the last words of Neocles. Of how great and painfull sicknesses they dyed, is d loc. cit. . . . Sufficiently aggravated by c Plusarch and d Suidas.

CHAP. II. The time of bis Birth.

Elib. 10. (as Laertius relates out of the Chronology of Apollodorus) in the 3d year of the 109th Olympiad, the 7th day of the b lib. 35. capie. month Gamelion; at whose birth, b Pliny saith, the Moon was twenty daies old. Hecatombeon (the first month) this year falling in the Summer of the year 4372. of the Julian Period, (now used by Chronologers) it is manifest, that Gamelion the same year, being the 7th month from Hecatombaon, fell upon the beginning of the year 4373. which was before the ordinary computation from Christ 341 compleat years. Now forasmuch as in January, in which month the beginning of Gamelion is ob-ferv'd to have fallen, there happened a new Moon in the Attick Horizon, by the Tables of Celestial Motions, the fourth day, in the morning, (or the third day according to the Athenians, who, as c Censorinus saith, reckon their day from Sun-fet to Sun-fet) and therefore the twentieth day

of the Moon is co-incident with the three and twentieth of January : It will follow, that Epicarus was born on the 23d of January, if we suppose the same form of the year extended from the time of Cafar, upwards. And this in the old fivle, according to which the cycle of the Sun, or of the Dominical letters for that year, (it being Bissextile) was BA, whence the 23d day of January must have been Sundry. But if we fuit it with the Gregorian account, which is ten daies earlier, (now in use with us) we shall find, that Epicurus was born on the 2d of February, which was Sunday, (for the Dominical Letters must have been E.D.) in the year before Christ, or the Christian computation, 341, and consequently in the 1974th year, compleat, before the beginning of February this year, which is from Christ 1634. Some things here must not be passed by.

First, that d Lacrius observes Sosigenes to have been Archon the same dib. 19. year, wherein Epicurus was born, and that it was the 7th year from the death of Plaw. Moreover, it was the 16th of Alexander, for it was, as the same Lacretus affirms, the year immediately following that, in which e lib. 5.

Aristocle was sent for to come to him, then I's years old.

Secondly, that f Enfebins can hardly be excused from a mistake, making fin Chron. Epieurus to flourish in the 112th Olympiadsfor at that time, Epicarus Icarce had pass'd his childhood, and Aristotle began but to flourish in the Licome, being returned the foregoing Olympiad out of Macedonia, as appears from & Lacrius.

Thirdly, that the error which is crept into h Suids, and hath deceived him voc. The his Interpreter, is not to be allowed, who reports Epicarus born in the 70th Olympiad. I need not take notice, how much this is inconfistent, not onely with other relations, but even with that which followeth in Saides, where he extends his life to Antigonus Gonoras: I shall onely obforce, that, for the number of Olympiads, Saides having doubtleffe ser down ed, which denote the rooth Olympiad, the end of the e was easily defaced in the Manuscript, so as there remained onely a by which means of of, was made the 79th Olympiad.

Fourthly, that it matters not that the Chronicon Alexandrinum, Georgins Sincellus, and others, speak too largely of the time wherein Epicurus Hourished, and that we heed not the errours of some persons, otherwise very learned, who make Arthippus later then Epicurus, and something of the like kind. Let us onely observe what I St. Hierom cites out of Cicero, i de vi, Cler. pro Gallie a Poet is there mentioned, making Epicarus and Socrates difconting together, Whofe times, faith Cierro, we know were disjoyned, not by

years, but ages.

Fighly, that the birth-day of Epicurus, taken from Laertius and Pliny, feets to argue, that amongst the Athenians of old, the Civill months and the Lunary had different beginnings. This indeed will form strange, unlesse we should imagine it may be collected, that the month Gamelion began onely from the full Moon that went before it; for, if we account "This anonythe 14th day of the Moon to be the first of the month, the first of the Moon is no other will fall upon the 7th of the month. Not re mention, that Rescarts forms will fall upon the 7th of the month. Not to mention, that Epicurus feems than Scaliger, in his Will to appoint his birth-day to be celebrated on the first Decad of whose the dayes of the month Gamelion, because he was born in one of them; stakes, for the and then ordaineth fomething more particularly concerning the 20th of most part. Methodology the Moon, for that it was his birth-day, as we shall relate hereafter. Un-happily folleffe you think it fir to follow the "anonymous Writer, who affirms, Epi- lewed, and tacurus was born on the 20th day of Gamelion; but I know not whether his ken pains to authority should out-weigh Lacrius. Certainly, many errours, and those confine very grear, have been observed in him, particularly by Mourfine. I shall real, conceivnot take notice, that the last of Camelion might perhaps be understood antient Au-

Of thor.

EPICURUS,

of the 20th of the Moon, happening within the month Gamelion, from Cicero, whose words we shall cite hereaster. But this by the way.

CHAP. III.

Where he lived in his younger time.

6 lib. 14.

a lib. 10.

Aertius, out of Heracl des, in his Epitome of Sotion, relates, that a Colony being sent by the Athenians to Samus, Epicurus was bred up there till the 18th year of his age, in which he went to Athens; Xea nocrates living in the Academy, Aristotle at Chalcis. b Strabo adds, that being first brought up, partly at Samu, partly at Teos, he spent the first part.

c loc. cit.

of his youth at Athens, growing up together with Menander, the Comick Poet. c Laertins further relates, that Alexander dying, and the Athenians being opprest by Perdiccas, he went to Colopbon to his father, (about the 23d year of his age) and that he lived a while there. And adds afterwards out of Apollodorus, that from the 32d year of his age to the 37th he lived partly at Mitylene, partly at Lampfacum, (whither he made a dangerous dadv.col.iib.a voyage, as d Plutarch observes). e Suidas sets down, how much time he bestowed in each of these places, one year at Mitylene, four at Lampsa-

e in Epic.

cum. Laertim adds, that he returned to Athens, when Anaxicrates was Archon. Now forasmuch as Anaxicrates (who succeeded Charimu, in the year of whose Magistracy, as f Seneca notes, Epicurus writ to Polyanus was Archon in the 24 year of the 118th Olympiad, and consequently the 36th of Epicurus's age, there must necessarily be here a merachronism of one year.

f EpiC. 18.

Hitherto of the places where Epicurus lived in his younger times partly learning, partly teaching, before he setled at Athens, where he instituted a Sect.

CHAP, IV. His Masters.

a lib. to. b in Epic.

S for the Masters which he had, we read in a Laertius, that some relate, Epicurus was Auditor of Pamphilus the Platonick; & Suidas faith, e de nat. deor. the same; e Cicero also mentions Epicurus, himself acknowledging, that he heard him at Samu, but exceedingly fleighted his doctrin. Others also report the same.

e Stroin.lib. I.

Moreover, Clemens Alexandrinu and others, teport Nausiphanes the Pythagorean, disciple of Pyrrho, to have been his Master, though & Serence f adv. Maib. I. Empirica Writes, that he himself deny'd he had been disciple to Nausiphanes. Apollodorus, in his Chronology, reports, that Epicurus heard Lysiphanes and Praxiphanes; but this, faith g Lacrius, he doth not himself acknowledge, in his Epistle to Euridicus.

g loc, cit. h de nat. deor.

He might indeed have heard Xenocrates, and some there are (faith h Cicero) who think, he did hear him, (as Demetrius the Magnesian in Lagreius) tur Epicurus himself will not allow it.

I would mention Democrates, with whom, i Plutarch faith, Epicurus Ladv. Col. 1.2. conrested about Syllables and Accents; but that I suspect Democrates tobe fallly read instead of Democritus, even from this, that Ptutarch adds, that Epicurus Hole all his opinions from him, which was the common objection concerning Democriss, as shall be shewn hereafter.

k Ed Phys. I should mention also Merrodorus, whom k Stoban calls, natayathin, his Interpreter; Dollorem, the Master of Epicurus; and should suspect he

were

were the same with him, whom 1 Solinus makes contemporary with Die-1 cap: 1.
genes the Cynick; did not the opinion, attributed to him of the infinity
of Worlds, and of Atoms, argue, that this was Metrodorus the Chian,
disciple of Democritus, whom Epicurus might have, not as Doctorem, a
Teacher by word of mouth; but as Dustorem, a Leader, by writing.

Thus also is Lucian to be taken, when he saith sportingly, that Epicurus was disciple to Democritus, making him to be disciple of Aristippus also, by reason of his opinion of Pleasure, wherein yet there was a great disserence between them, as we shall show in its due place. But notwithstanding all we have alledged, m Cicero, Plutarch, Empericus, and others, m locis eithwrite, that Epicurus used to boast, that he never had any Master, but was a wrodiowis. his own Teacher, and attained Philosophy by his own wit and industry. And though they seem to mention this, not without some disparagement of him, yet it will easily be granted, that he found out many things of himself, since this was that wherein he took most delight at his last end; and withall, seeing he writ so many books, filled onely with his own sayings, as we shall show hereafter. And indeed Athenaus, delivering in an Epigram an excellent sentence of his, concludes, as if Epicurus learnt it not from any other, than from the Muses lib. 10. and Apollo. Hither also conduce these commendations of Laersins:

Dispencing gifts acquir'd by his own breast.

And,

He rons'd his foul to break the narrow bonds, Which fetter Nature

And others of the same kind.

As for those whom Epicarus particularly esteem'd, o Laertius (citing o loc. cit. Diocles) affirms, he was chiefly addicted to Anaxagoras, (though in some things he contradicted him) and Archelaus, who was Master to Socrates. Of Democratus we shall speak hereafter. I onely add, that Epicarus much admiring the conversation of Pyrrho, continually question'd his disciple Nansphanes concerning him; as P Laertius saith, in the life of Pyrrho.

CHAP. V.

When, and upon what occasion, he addicted himself to Philosophy, and instituted a Sect.

Stidas saith, that he began to apply himself to Philosophy in the ain Bic.

1 12th year of his age, which is confirmed by others, who wrote his life, as b Laertius relates. But Epicurus himself (alledged by the same cLaertius) attesteth, that he did not addict himself to Philosophy till he was fourteen years old. Hermippus (in d Laertius) saith, that, lighting accidentally upon the books of Democritus, he betook himself to Philosophy; but Apollodorus the Epicurean, in the first book of the life of Epicurus, affirms, he applied himself to Philosophy upon dislike of the Sophists and Grammarians, for that they could not explain what Hesiod meant by Chaos. Sextus Empiricus having related this more fully, it will not be adv. Phys. amiss to transcribe his words. Having proposed some doubts concerning lib. 2.

First, Chaos, next broad-breasted Earth was made,
The seat of all———

Pppp

he

he addes, and some affirm, that this was the occasion of Epicurus's sudden applying himself to Philosophy; for being yet very young, he asked a Grammarian, who read to him Chaos was first made i Of what was Chaos made, if it was first made? The other answering that it did not belong to him to teach such things, but to those who were called Philosophers. Then, faith Epicurus, I must goe to those, for they are the persons that know the truth of Beings.

los: cit: e lbjej.

To omit, what some affirm, that he was, as Hermippus (fin Lacrius) relates, before he addicted himselse to Philosophy, a School-master: and though the & Stoick, who were much his enemies, reproached him that with his Father he taught Boyes for a small stipend, and that with his Mother he went from house to house reading expiatory praiers; I observe, that after he had applyed himself to Philosophy, he instituted a School, being thirty two years old, as h Laerius relates, and this first at Mistlene afterwards at Lampsacum, as may be collected from the relation of Suidas, but had Disciples also from Colophon, as I Lacrius relates.

[lbid :

Ibid:

Returning to Athens in the 36. or 37.th. yeare of his age, he awhite discour l'a (faith & Lacreins) of Philosophy in publick with others, but afterwards instituted a Selt in private denominated from him. At first indeed, admiring the doctrine of Democritus, he professed himselfe a Democritian as Plurach relates; but afterwards, for that he changed or added many things, his lad: col: 1. followers were from him called Epicureaus.

· lb: 1.

CHAP. VL His School.

· loe : cic. .4. cap.4 طال

Hereas other Profesiors of Sects made choice of particular places in Athens, as the Academy, the Lycanum, and the like, he purchased a very pleasant Garden, for fourscore Minz, where he lived with his friends and disciples, and taught Philosophy. Thus, amongst others, Laertins citing Apollodorus. Pliny writes, that Epicurus first brought into Athens the custome of having under the name of Horius a garden, the delights of fields and Country-mansions within the citty it felf, whereas, untill his time, 'twas not the fallaion to have those kinds of mansions (rura) in townes.

in Attic:

Hence we may conjucture that this was the place which & Parson an reports to have been called, even in his time, the Gardens; adding that there was in it a Statue of Venus made by Alcamenes, one of the most eminent things in Athens, (as may be gathered also from d Lucian) and that the Temple of Venus, with the starue of calestiall Venus, didjoyn to it. This Garden is often mentioned in the Plurall number by * Cicero, f Juvenal, and others, and sometimes diminutively, Horenius, as Virgil; but, howfoeyer it be us'd, it is commonly taken for the Sect or Doctine delivered. in that place by Epicurus and his Schollers. Whence Sextus Empiricus: calls the Epicureans, the Philosophers of the Gardens (as the Stoicks, the Philosophers of the Stoa or cloister), and Apollodorus, being in his time the Master of the Gardens, was, as Laereius affirms; called nunorsexugo.

Sat : 14.

in Imag:

the Garden-King. Besides this Garden, which, with houses belonging to it, joyned upon the City, Epicurus had a house in Melite, which was a Town of the Cecropian Tribe, as g Snidas affirms, inhabited by Philans, one of the Ancestors of Epicurus, as was formerly faid, having (according to Phavorinus) a famous temple dedicated to He dowles. Hither Epicurus sometimes retired with his Disciples, and at last bequeathed it to his Successors, as we shall declare hereafter. CHAP.

e in lexic: b in lexic:

CHAP, VII. How he lived with his Friends.

Pieurus after his return to Athens, at what time Anaxicrates was Archon, went onely twice or thrice to Ionia, to visit his friends, but lived all the rest of his time at Athens, unmarried, nor would never forsake his Country, though at that time reduced to great extremities, as a Laertius beserves. The worst of which was when Demetrius besieged Athens, about the 44th year of Epicarus's age. How great a famine at that time oppressed the Citty is described by b Plutarch. But it is observable, that having in demetrice at story of the contest between a Father & his Son about a dead mouse which had fallen from the top of a house, he adds, They say that Epicurus the Philosopher sustain d his friends which Beans which be shared equally among st them.

Epicurus therefore lived all the rest of his time at Albens, together with so many friends and Disciples whom he conversed with and instructed, as that whole Cities were not sufficient to contain them (they are the words of Laertius) who resorted to him, not onely from Greece but all other parts, and lived with him in his gardens, as he cites out of Apollodorus; but essentially from Asia, and particularly from Lampsacum, and from Egypt as may be collected out of dPlutarch. Of the temperance and frugality of his diet we shall speak hereaster. As to his living with his friends, it is remark, able what Diocles, in Laertius, and others, relate, That Epicurus did not, as Pythagoras, who said the goods of Friends ought to be in common, appoint them to put their estates into one joynt-Stock, (for that imply'd a distrust, not a friendship) but that any one upon occasion should be freely supply'd by the rest. This will appeare more manifest hereafter. In the mean time, we must not omit an eminent place of Cicero; Neither (saith he) did Epicurus approve friendship in discaurse onely, but much more by life, astrons, and petint like

manners, which how great a thing it is, the fables of the Ancients declare. For among it the many various stories repeated from utmost antiquity, there are hardly found three pairs of Friends, from Theseus his time down to Orestes. But how many great companies of friends, and how unanimously-loving did Epicurus heep in one house, and that very litle? which is done even unto this day by the

Epicereans. Thus Cicero.

Amongst the rest of his friends, f Laertius mentions Polystaatus, who s seems to be the same, of whom together with Hippoclides another Epicurean gValerius Maximus gives a strange account. I shall insert the words e libit capes. of Valerius, the rather because they will serve to illustrate part of Epicurus's Will hereaster concerning communication of the goods of his Disciples: they are these. Hither may aptly be referred Polystratus & Hippoclides, Philosophers, who, born the same day, followers of the set of the same Massers, Epicurus, joyned together in the common possession of estate and maintenance of that School, died very old, in the same moment of time. So aquall a society of fortune and friendship, who thinks not to have been begotten, bred, and ended,

in the bosome of celestiall Concord? Thus hee.

CHAP. VIII. His Friends and Disciples.

Being now to give a Catalogue of the chiefest of his Friends and Disciples, we must not in the first place passe-by the three Brethren of Epicarus

P ppp2

curus

■ lib : 10.

curus, mention'd in the beginning, for they by his advice studied Philosephy with him, as Philodemus (in Lacrisus) affirms. b Plusarch addes, that ode amor, fra. they took-in the Philosophy of their Brother, as greedily as if they had been divinely inspired, believing and profeshing from their first youth, that there was not any man wiser then Epicurus. The most eminent of the three was Neveles: hee declaring from a boy, that his Brother was the wifest of Mortalls, added, as a wonder, that his Mother could contain so many and so great atomes, as, by their convention, made up such a wife calvicol: a man ; as c Piniarch relates. Hence it appearing that Noveles followed not any Philosophy of his own, but that of his Brother, I know not why as Genebr. lib: Ghronol. dome affirme that he introduced a Sect like that of his Brother, unlesse they ground it upon that place of a Swider, where he faith that Neocles writ concerning his Sect : but who sees nor, it may be understood, that he writ concerning the Sect which he himselfe professed, but was instituted by another, especially for that there is nothing said any where of the Sect of the Neoclida?

in Epic:

!lib: de co.

Erafin:Chil: a.Centurito. oppugnes, and is brought in amongst the proverbial speeches) did belong

Epift: 6. a de fin:lib:a.

2 lib: 13.

Eloc: cit:

! lib : 10.

Lacrt .

in Need : . to this Neocles, as the same h Suidas affirmeth. To his three Brethren, may be added those three Friends, who, (as we read in Seneca) became great persons, through the conversation of Epicurus.

Meirodorns is to be first nam'd; for he was, as L Cicero saith, almost an-

Observe by theway, that this saying hold Gwoas, Live closs, which Plutarch,

other Epicurus. 1 Strabo plainly declareth, he was of Lampsaoum. For whereas Lacring seems to say he was an Athenian, the place is very corrupt; especially seeing it is manifest he was not an Athenian, from this Antithesis of Civero, How much was Epicurus happier for being in his Country, shan Metrodorus for being at Athens; because Athens was not the Country of Metrodorus: the text of " Laertius is this, He had many Diseiples but the most eminem were Metrodorus Abuvasor, and Timocrates, and Sandes a Lampfacene, who from his first acquaintance with the man never left him, &c. For my part I am of opinion, that these words Admasor, it, Theorestry, it, Zawan should be quite expunged, for if you take them away, the rest joyns together very well; if you admit them, they will not hang together: for it was Metrodorus that was indeed a Lampfacene, and with whom all the in Not : ad rest that followes agreeth, not Sandes, whom, besides other things, it is false that Epicurus should mention in his Will. And though Casauben conceaves, that Admaior may be the proper name of a Man, yet is it strange that we heare nothing elsewhere, as well of Athenaus as of Sandes, as Epicureans; since Lacrius in this place reckons up his most eminent disciples: but taking these away, the three viz; 'Metrodorus, Polyanus, and Hermachus are described in a continued series; who, as we said, are put together by Seneca, as most eminent. As for Timocratus, he is mentioned afterwards by the way, when he comes to name Metrodorus as his Brother, and feems here to be inserted amiffe. The occasion upon which these names crept into the Text I suspect to be, that, perhaps, some Trans-Tcriber had noted in the margent that what is delivered in the Text was confirmed also by Athenani (author of the Deipnosophista: for in him there is something concerning the Epicureans) and by Timocrates (for he also is cited by Lawrine) and by one Sandes (perhaps Suidas or some other). That many things have heretofore been inferred out of the margents into the texts themselves by carelessnesse of the Transcribers, is most manifelt.

Metrodorus therefore was by country a Lampsacene (not the same with

that friend of Anaxagoras, whom P Lacreins mentions of the same ame) pib. z. born in the 12th year of Epicurus's age; for, dying in the 53d year of his age, (the coherence of the words and sense makes me think it should be read Marressure of dyesta) and that being the 7th before the death of Epicurus, who lived to the 72d year, it is evident, that the year of his birth must fall upon the 12th of Epicurus's. From the first time that Motrodorus became acquainted with Epicurus, (which might happen in the 22d year of his age, at what time Epicurus lived at Lampfacum) he never (as we began to say out of Larries) parced from him, but one fix months, in which time he was absent at home, and thence returned to Epicurus. He had a fister, Bans, whom he married to Idomeneus, and z concubine named Leontium. He had children, whom Epicurus recommended in his Will, and in the Epistle which he writ dying; and particularly a fon, named Epicurus. He was a very good man, undaunted with troubles, or death it self, as Epicurus himself, in Lawrius, atteks. He had the Dropfie; A for Cornelius Celsus writes, that whilst he was sick of that disease, and could no longer abstain, as was convenient, from drin- 4 lib.3, cap king; he used, after he had forborn a great while, to drink, and cast it up ... again. But whether it was of this disease, or of some other, that he dyed: is not certain. The Books which he writ are, by Laerning, reckoned to be these; Against Physicians III. Of the Senses, to Timocrates. Of Magnanimity. Of the Infirmity of Epicurus. Against the Dialecticks. Against the Sophifts IX. Of the way to Wisdom. Of Alteration. Of Riches. Against Demos critus. Of Nobility. Befides which, Planarch cites his Books, Of Philop-Rby. Of the Poets. Against Timarchus. Likewise Clemens Alexandrinas i Strom. 2. circs a Treatise, That the cause of felicity which comes from our selves is greater, thun that which comes from other things. But of Metrodorus, enough.

Polyenus was fon of Aibenodorus, a Lamplacene alfo. He was a great Mathematician, to use the words of Cicero, and (to comprise much in

firele) modest and amiable, as Philodemus (in Lacreius) lasth.

Hermachus was son of Agemarchus, a Mitylenean, his father of mean quality. At first he studied Rhetorick, but afterwards became so knowing in Philosophy, that Epicarus dying, committed the government of the School to him. He dyed at Lyfias. There is great mention of him in Epicurus's Will. His Writings, which Laertius commends for excellent, these. Epistolicks, concerning Empedocles, XXII. Of Disciplines, (for Ca-Janhone Well reads not Madatov, but Madaudtov) two Books. Against Placo. Aginst Aristocle.

To these must be added w Leontins, a Lampsacene, whom Plutarch cal- wadv.col. 1,1, leth, one of the most eminent disciples of Epicurus; adding, that this was

he who writ to Lycophron, that Epicarus honoared Demornas.

Moreover, Colores and I domeneus, Lamplacenes also. Of the former we shall have occasion to speak oftner, especially because of the two Books which Plutarch writ against him. Laertius elsewhere writes, that Menedeman the Cynick was his disciple, (unlesse perhaps there were some other Colores of Lampfacum.) The same Calous it is, who, cited by I Macrobins, argues, yin somu. Sch. that Place ought not to have invented the fable of Erus, because no kind lib. 1. of siction agreeth with the professor truth. The latter, Idomeneus, Epicutus design'd to make famous by his Letters, as indeed he did, which appears from 2 Seneca: I will alledge, faith he, Epicurus for an example, who writing to Idomeneus, (then a minifter of State, employ din great affairs) to z Epift. 21. persuade him, from a specious kind of life, to true feeled glory. A If, faith be 3 " you affect glory, my Epiftles will make you more famous, than all those things " which you efferm, and for which you are esteemed. Who would have known Idomeneus, if Epicurus had not graved his name in his Letters ? All thofe

r adv. Col.

u lib. 10,

Magistraces and Princes, eventhe King himself, from whom Idomeneus derived his Title, are now suppressed by a deep oblivion. Thus he, And these (saith Laertius) were the more eminent disciples.

But to these may be added two out of Valorius, already mentioned, Polystrains and Hippoelides; especially seeing Laertins reckons Polystrains as successor to Hermachus; unless the Polystrains who is joyned to Hippo-

clides, were not the same with him that succeeded Hermachus.

We might adde Timocrates of Lampsacum, Brother of Metrodorus; but he seems to have fallen off, not brooking the reprehensions of his Brother. We shall therefore rather joyn to these Mus, the servant of Epicarm, who, as Laertim affirms, became an eminent Philosopher, not omitted by a Agelline, and b Macrobins, in reckoning up those, who, of servants, be-

a lib. I, cap. came famous for Philosophy.

b Saturn. 1.

e lib. 13.

10.

To omit Apelles, somewhere derided by Plutarch, we must here mention three Women, who together with others of the same sex, learnt Philosophy of Epicurus. One, Leonium, who fludied Philosophy under Epicurus, as c Athenaus recites, and may also be collected from & Cicero, who d de Nat. de- saith, she wrote a Book against Theophrastus, in an elegant style, and in the Artick dialect. The second, Themista, Daughter of Zoilus, a Lampsacene, Wife of the forementioned Leonius. Of her, belides the testimonies e Strem. lib. 4. which we shall hereafter alledge, Clemens Alexandrinus taketh expresse f lib. 8, and notice. The third, Philenis, whom f Athenaus affirms to have written many things; adding that the obscene books ascribed to her, were put forth under her Name, by Polycrates the Sophist, to discredit the Wo-

To these may be added Herodoms, to whom Epicurus writ a little Epitome of Phylick, extant in Laerius; and who amongst other things, accor-

ding to the same Laertins, writ a book of the youth of Epicurus. Pitheoles, to whom Epicurus writ of Superiour things; extant in Laer-

tins, and who affirmed, that when he was but 18. year old, he had not his equall for ingenuity in all Greece, as Plusarch relates.

Menaceus, to whom Epicurus writ that Epistle concerning Morality, which is extant in Laertius, its beginning recited also by Clemens Alexandrinus.

Timocrates, son of Demetrius, a Potamian, and Amynomachus, son of Philocrates of Bate, whom Epicurus made the Executors of his Will.

Niganor, whom Epicurus recommended to the care of the said Exe-

Eurydicus, one of those to whom, as Laertius saith, he writ Epissles.

Desirbens, and his Sons Pyrrho, and Hegesianax, to whom Epicarus wrote a consolatory letter, upon the death of their Father, as we find in Plutarch.

I omit Polymedes, Antidorus, and others, to be mentioned hereafter in treating of his Books.

CHAP. IX.

How much he wrote.

TEither did Epicurus, spend the time in giving his Disciples only Oral Instructions, but bestowed much pains in composing severals books. But to understand how much he labour'd herein, by comparison with other Philosophers; hear but Laertius in his preface; Many things, faith he , Zeno writ; more, Kenophanes ; more, Democritus; more, Aristotle; more, Epicurus; more, Chrysippus, Where we see that Epicurus, as to multi-

tude of writings came those onely of Chryspan. But observe, that elsewhere b Larrius; to show, he may be thought to have exceeded Chrysip- b lib. 176 pus herein; cites Apollodorus the Athenian, who, saith he, to show that what Epicurus writ of himfelfe, not borrowed from any other, did far exceed the books of Chrysippus, saith expresty thus: If a man should take our of the books of Chrylippus, the things which be bath borrowed of others, the paper will be left blank. But that this may not seem strange, the same c Laertius elsewhere elib. to. relaces, that Chrysippus for his emulation of Epicurus in writing much, was called by Carneades, the Parafice of his books, because, if Epicurus writ any thing, (read yestlou not yestlos) he would affect to write as much. Whence it came to passe, that he often wrote the same things over again, and what sever came next to hand, and presently thrust it in for haste, without correction's and brought in to many restimonies of other Writers, that his books were filled up onely with them, as may be found in Zene also, and Aristotle. Thus Lacrities, of Chrysippus, but of Epicurus not so: for dhe relates that his volumes a Ibid. amounted to three hundred, in which, faith he, there is no testimeny of any other Author, but they are all the very words of Epicurus. Which I observe. to show (seeing Epicurus wrote so many things, a great Writer, as he elbid. termes him, and exceeding for multitude of Books, fo as forigen char-fady. Cell. ging Celsus with temerity, objects as a thing he conceives impossible, 116.7. Fhere is not any of us, who, saith he, knowes all that Epicurus writ) his fluent vein, and how he was chiefly employ'd.

CHAP. X.

What Writings of his are, particularly, mentioned by

Ere it is fit, we give a kind of Catalogue of his Books, not of all he wrote, but of those whose Titles are extant in other Authors. I say their Titles, for the books themselves have so miscarried by the injury of time, that besides some sew compendiums preserv'd by Laerius, and some fragments scatter'd up and down amongst severall Writers, there is not any thing of them remaining, at least, as yet known to us.

To begin with those, which Lacrius accounts the best, they are ranked

Of Nature, XXXVII. They are fometimes cited simply, Of Nature, sometimes with the number of the Books, as when Laornin hereafter in his Life, cires the I. the XI. XII. XIIII. XV. * Galen also mentions the Ti- * Comment. tle and number of the Books.

Of Aroms, and Vacuum, so usually cited, b Cleomenes seemeth to mean b lib. 2. cap. i.

the same under another name, Of the Principles of all things. Of Love.

An Epitome of things appertaining to Naturall Philosophers. This Epitome was twofold, great and little; both are cited by Lacrtins; the leffer, that which is written to Herodoins.

Against the Megarick (or Dialectick) Philosophers, Donbes, These Donber, seem chiefly to have concerned certain Moral Arguments, as concorning Justice, Marriage, and Dower: for this seems to be the same, easty. Col. which Laertius, and c Plutarch, cite under the name of Doubts, without lib. t. adding, To the Megaricks.

Kuerai difai, Maxims, or, as d Cicero incerprets, Maximerata Sen- d de fin bib. tentia, because, saith he, they are sentences briefly expressed, which conduce exceedingly to living happily. He elsewhere calls them felett, and short Sen- E de nat. deor. tences, 2.

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de nat, hum.

in 1.lib, Hipp?

h in Pfeudom. i lib. 4. Acad.

gadv. Phyl. tendes, g Sextus feems to call them Memorable fayings. Lacrtius hath put them lib. 2. at the end, and h Lucian some where commends them, as i Cicero the Book of Crantor, which is, faith he, not great indeed, but golden, and, as Panating advised Tubero, to be gotten by heart. He was in opinion different from Suidas, who calls them Wicked notions.

Περ διρέσεων, Of Elections, so I conceive it ought rather to be rendered, then of Sects; because in this book Epicurus, seems not to design a History of Sects, but Morall Institution, which is conversant about the choice of things, as Laertins declares at the end of Epicurus Epittle to Menaceus. Not to mention, that he teacheth the Ethick kind to confift onely of election and avoidance. For which reason, the Book, which is or-

dinarily and next to this cited,

Περί φυτών, of Plants, ought rather to be entituled, Περί Φευκτών. Of things to be avoided; as well for coherence of the title, as for that Epicurus, almost wholly taken up with Morall Philosophy, scarce treated of any particular subject in Physick, unless they were such as conduced to take away vain terrours from the minds of men; of which kind, this of Plants could not be. Moreover, because in Manuscripts, this title is connected to the former by the conjunction wai, we may conjecture, that the Inscription was, The dasphotous if mept puyou; or under a single title, Περλ αιρήσεων, η, φυγών; Of election and avoidance. Yet might the Inscription have been in the plurall number, forasmuch as it is afterwards said. Elections and avoidances are dijudicated from pleasure and grief.

kady. Col. 2. Of the end; So this Book is generally cited, as, amongst others, by & Plutarch. Neither doth Cicero seem to mean any other, though he cite a Book

of the ends of good and evill.

1 de nat. deor.

Of the Criterie, or the Canon; or, as 1 Cicero translates it, Of the Rule, and of Judgment. But if instead of Judgment we render it Judicatory, the force of the word will be more fully express'd.

Charedemus; or, Of the gods. This is one of those Books, which Epicurus entituled by the names of his brethren and friends, that, being dead, their

names might not be forgotten, as m Plutarch observes.

m de oce. viva Of Santtuy, or, Hegesianax. This perhaps is he, whom " Plutarch terms, n adv. Cel. 2. Hegetoanax, concerning whose death, Epicurus wrote to his Parents; unless perhaps it were he who wrote Histories, and Troica, cited by 9 Athenans; for he was of Alexandria, and Epicurus had friends out of o lib 3. & 9.

Ægypt.

Of Lives IV. which is all one as if the Inscription had been, Of Life and Mamers. Neither doth Epicurus seem in these Books to relate the story of some eminent persons, as Plutarch and Laertius have done in their Books of Lives; but to give rules, whereby to lead a quiet life, as may plainly enough be collected from the catalogue of the Morall Treatises, and the places cited out of this by Laertius. The word Lives seems here to be taken in the same sense, as with P Plutarch, when he speaketh of the difference of Lives and Politicks, which the Interpreter well renders, Of Manners and Publick Institutes. Of these Books, are hereafter cited by Laertius, the first and second.

in Lyargo.

Of Just Astion.

Neocles to Themista. This seems to have been that Neocles who was brother to Epicurus, not his father; for in like manner he called other of his

books after the names of his brothers.

_q Symp. quæft. The Banquet, cited by 9 Plutarch, 2 Athenam, and others. Plutarch mentions Questions handled in it, concerning the heat of Wine, the r deipn. 5. fadv. Col. 1. time of Coition. Laertim, concerning troubles about Marriage, &c.

Symp. quast. Eurylochus to Metrodorus. I guels, that this Eurylochus was the same 3.3. with

u adv. col. z.

with that Enrydicus, to whom, as we said formerly, Epicurus writ; but the thing is uncertain.

Of secing.

Of the Angle which is in the Atome.

Of Touching; or perhaps, Of the tangibility of Atoms: for Epicurus cal- tapud Latti led Vacuum τὸ ἀναφὲς, that which cannot be touched.

Of Face.

Of Passions. Sentences to Timocrates.

The gracino, Pracognisorium; so I render it, because he seemeth in this to have discoursed of the Pracognitive faculty.

Protreptick, (exhortatory) that is, Discourse; for so Isocrates and Clemens,

expressy.

Of Images, two was, fimulacra, imagines, species, forma, spectra; so severall persons variously interpret them, which are now commonly tearmed

Intentionall species.

Of Phantasis, or the impression thereof, which appeareth in the knowing faculty; for neither did Epicurus, nor most of the antient Philosophers, understand by this word, as we now for the most part do, the faculty it felf.

Aristobalus; this book bears the name of Epicarus's third brother.

Of Musick; viz. as it conduceth to Manners; for this may be collected from Plutarch and W Empiricus.

Of Gifts and Gratitude, mentioned by Empiricus, who cites something wadv. Math. Grammaticall out of it.

Polymedes; he seems to have been some friend or disciple of Epicarus.

Timecrates, III. Whether meaning the brother of Metrodorus, or the Executor of his Will, or some other. Hence I should believe, that by Lacrius was cited the third book of Timecrates, or Written by Timecrates; but that instead of Twongerus, I suspect it should be written Twongerus, relating to the third book, which, by Epicurus, was so entituled. This the Text seems to confirm.

Metrodorus V. That this was the same Metrodorus, of whom we have spoken formerly, cannot be doubted. From the first book, cited by Laersius, may be collected, that Epicurus related the story of Metrodorus's life.

Antidorus II. This Antidorus is mentioned by T Plutarch, and perhaps yadv. Col. 2. by Lacrtins also, in the life of Heraclides, if we there read Antidorus for 11 lb. 5.

Autodorus.

Περ. νότων δύξαι πρ. Μάρων, Of the South-winds, Sentences, to Mithres.

Βυίρετhaps the Title ought rather to be read, περ. νόσων, Of Difeases, as well for the reasons alledged about the Title, περ. Φύτων, as for that these Sentences seem not to have been severall opinions, concerning some particular Winds, as Morall Sentences to moderate the pain of diseases. This seems to be the same Mubres a Syrian, whom Metrodorus relieved, as Plutarch hath severall times delivered; and the same whom a adv. cal.

Lacrius relates to have been the Steward of Lysimachus's house; adding, blib. to. that Mithres saying to Theodorus, Thou seemest not onely not to acknowledge gods, but Kings also. Theodorus repli'd, How can I but acknowledge gods, who think thee an enemy to the gods?

Callistolas; who, it may be prefumed, was some friend of Epicurus's.

Of a Kingdom, mentioned by c Plutarch.

Anaximenes; perhaps the same Lampsacene who is mentioned by d Strabo, and whom both e Plutarch and Laerinu seem to mean; for, d lib. 14. though he were one of Alexander's Masters, yet did he survive him, (for the wrote his actions) and was, according to Suidas, disciple to Diogenes the Cynick, and consequently younger than he; whereas Diogenes died in

Qqqq

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•

e adv. cal

the eighteenth year of Epicurus's age, viz. in the beginning of the x 14 th.

Olympiad.

h adv. Col. 1. i lib: 7.

k lib. 10.

Epistles. Of these, four are extant in Laertius; one, to Herodotus, which was, as we faid, the lesser Epitome, and under that name cited by g Achilg in Phan. was, as we laid, the letter Epitome, and under that name cited by g Achil-Arat. Letter les Tatius; Of Naturall things. The second, to Pythocles, Of Meleors, or superiour things, as well Celestiall, as all others above the earth. third, to Menaceus, Of Manners. The last is very short, which he writ dying, to Idomeneus. That, besides these, he writ in numerable others, may be collected from h Plutarch, i Laertins, and others. For Pintarch, for example, cites an Epistle of his, To Anaxarchus; & Laertius his Epistle; To Aristobulus; also an Epissle, To bis friends at Mysilene. This seems to be l adv. Meh.I. the same with that, which I Sextus Empiricus cites thus, To the Philosophers at Mitylene. But Laerisus implyeth, there were more which bore that inscription, έν τας πρός τους έν Μιτυλήνη φιλοσόφες; so as there might be one of them supposititious. In the same ranck may be reckoned his Epistles, concerning severall institutions of life, himsed by " Lacrains,

m in Protes. lib. 9. n deipn. 8. o de Præpar. lib. 15. p deipn. 13. q Epift. 18. Cent. 16. Parem. 25.

cited by " Athenans and Eusebius. I omit, that the same P Athenous mentions his Epistles to Hermachus; and, not to enquire after any more, عد درود الآراب

the highest in repute were those written to Idomeneus, as we may understand from 9 Seneca, who also cireth something excellent our of his Epistles to Polyanus. Amongst those to Idomeneus was that, out of which Michael Apostolius, cites a fragment, concaining the original of the Proverb, These shall be to thee both Pythian and Delian, apply d to those that shall dye within a short time; though Erasmus assirms, the Properbix self to be cited out of Menander. As to the Epistles, we shall by the way observe, that Epicurus used to

f lib. 10.

write, by way of faluration in the beginning of his Epistles, fometimes Kaiper, joz; sometimes en heger ser, well to do; sometimes en did yer, sometimes overlains live, well to live; sometimes bywaver, Health: For that which we read in Laertius, no en rous encodous avil to xaigen, eurogétien nd onesocios the decision, is defective, there seems some word wanting to the semence; neither doth the word de 1500 seem to belong to the form of faluration. And besides, these words, whits, exclude xwicen from the Epicurean form of Salutation; whereas this word is not onely put before his Epistles, extant in Laertins, but it is rendred by Cicero also, when he alledgeth that which he wrote at his death. For this reason, when heretofore I would, in the room of these two words, have put it the, (as a leste alteration, than if I should have substituted my struct, or the like) the learned Puteanus approved it; but withall conceived descov ought to be retained; but the excellent Menagius was of opinion, that fince a word is wanting, for delsow should be read Eyesper, assed on the like occasion by Laertins; but that diri To ought to be retained, forasmuch as Epicurus seemeth not to have used the word xasper, it being mentioned as proper to Cleon, both by " Lucian and " Lagrens, himself. Or whether instead of decisor might we not put deconstant, or, with the least alteration, egesor, signifying, that for salutation, he was best pleased with those words, in macrifin, and medicus this; or might not with To be

u de lapl, in falut, w lib. 3.

retained, implying, that he did not quite cast aside the word xouest, but inflead of it sometimes used the other two, as if note were either wanting or imply'd. Indeed, * Lucian feems not-obscurely to hint as much, when relating, that Epicurus was extreanly delighted with the word xeless, he addes, that sometimes he used other words, and that sometimes in his more accurate and profound Epittles, (which yet he faith were not many) or when he writ to his most intimate friends, he chiefly used unaiver-Laering therefore attributing the word sunger few to him, may as well be thought to have intended xuíper, as used by him: since, attributing in slucyer to him also, he makes in meditien as peculiar to Plate, as xuíger to Cleon.

This Catalogue of his Books is compiled by Laertius; but besides these, there are others, cited both by Laertius himself, and other Writers. Laertius formerly cited his Book, Of Rhetorick, mentioned also by the Scholiast of Hermogenes. But that which is cited, Of Perspicuity requisite to Discourse, belongs to Canonick, which he substituted in the room of Dialectick.

He likewise seems to cite his $\Pi Conjourna$, Antecedentia, or Pracipua; things precedent or preferred, in the sense of the Stoicks. I should think it meant of some of the Books before cited, if amongst them there were

any, wherein that which is alledged were written by Epicurus.
There are cited also Simcheioses, Institutions or Elements, XII.

There seems also to be cited, Of Worlds, XII. For, describing severals Worlds, he is said to have done it in the XII th. mepi rists, or, as the Manuscripts, med duts, upon this very subject; the rather, because it seems not meant of those XXXVII which are constantly cited, Of Nature.

I should add his Physicall Problemes, and Ethicall dostrines; but that under these names may be comprised, all that Epicurus wrote concerning

Nature and Morality.

Moreover, I Cicero cites his Book, Of the chief Good; unlesse it be the y Tufc. 3:

same with that, Of the Bnd, already mentioned.

By the * same also is cited his Book, Of Pleasure; this perhaps Laertime z de devin. 2. meant, when he said, It was objected by some against Epicurus, that he usurped the Treatise of Aristippus concerning Pleasure, as if it had been his own.

Besides these, *Cicero cites his Book, Of Piety towards the gods, distinct, * de nat. deor.

as it seems, from that, Of Santituy, reckoned by Laereius. Of Santituy, saith 1.

he, Of piety towards the gods, he wrote Books.

Again, Plutarch declares, that he wrote Books against Theophrassus: for, the second of them, he saith, contained a discourse concerning Colours. Hitherto of his Books.

CHAP. XI.

His Will.

Picurm having employed his life in Teaching and Writing, and being now grown old, made, as the cultom was, his Will, which being preferv'd entire by * Lacrtim, we shall not need to have recourse to those * lib. 10: fragments of it, which lye dispersedly in Cicero, and other Writers. It was in this form.

Thus I bequeathe. I give all my Estate to Amynomachus, son of Philocrates, of Batis, (a Temn of the Ægean Tribe, as helychius b in Lex. describes it) and to Timocrates son of Demetrius, a Potamian, (of Potamus, a Town belonging to the Leontian Tribe, Phavorin.) according to the donation which bath already been made, and is recorded among the Deeds in the Metroum, (a Temple of the great goddesse at Athens, seated upon the Haven, in which the Laws, Judgments, and other Ass were preserved, as Athensus, Suidas, and others assume that they bestow the Garden and all that beginned with this condition, that they bestow the Garden and all that belongs

longs to it, on Hermachus, fon of Agemarchus, a Mirylenem, and those that Shall Study Philosophy with him; and on those, whom Hermachus shall leave his successors in Philosophy, and to those who shall succeed us in the profession of Philosophy, for ever. And, that it may be preferved with 'all possible care, I assign the School to Amynomachus and Timocrates, and to their heirs, according to the furest form of Law, that they may keep the Garden, and deliver it to those who shall professe Philosophy after us. The house which is at Melite, let Amynomachus and Timocrates deliver to Hermachus, and to those that study Philosophy with him, to dwell in it as long as he shall live. Of the Revenues made over by us to Amynomachus and Timocrares, let them, fet apart as much as shall be sufficient (advising with Hermachus) to celebrate the exequies of my father, mother, and brethren; and to keep. as they have done hitherto, my birth-day, in the first Decad of the month Gamelion; as also to provide a Feast for entertainment of all those, who study Philosophy with us, every month, on the twentieth day of the Moon, in commemoration of us, and of Metrodorus. Let them also keep a day in memory of my brethren in the month Posideon, as me used to dos and another to Polyanus, in the month Metagitaion. Let Amynomachus and Timocrates take rare of Epicurus, fonof Metrodorus, and of the fon of Polyanus; and let them study Philosophy, and live with Hermachus. In like manner, let them take care of the daughter of Mettodorus, and as soon as she shall be Marriageable, befrom her upon him of the students of Philosophy, whom Hermachus Iball choose; provided she be modest, and obedient to Hermachus. Let Amynomachus and Timocrates, out of our Revenues, bestow yearly somuch as [ball be sufficient, for their maintenance, with the confent of Hermachus. For let them so esteem Hermachus, having an equallshare in our Revenues, and grown old in studying Philosophy under us, and left by us Guide of those that studied Philosophy under us, that all things be done by his advice. As for her portion, when she shall come to be marriageable. let Amynomachus and Timoctates take as much as they shall think convenient, with the consent of Hermachus. Likewise, let them take the Same care of Nicanor as we did, that all they who studying Philosophy with us, have communicated the use of their Estates, and expressing all friendship, have chosen to grow old with us in Philosophy, want not any necessaries to the utmost of our power. All my Books I bequeath to Hormachus; but if any thing of mortality happen to Hermachus, before the children of Metrodorus arrive at full age, let Amynomachus and Timocrates take care, that all necessaries be decently provided for them. as much as shall be necessary, out of the Revenues left by us. Let all the rest be ordered as we have appointed, as much as is possible. I manumit of my servants, Mus, Licias, Lycon, Phædria also, I set free.

CHAP.

CHAP. XII. The manner of his Death.

S concerning his last sicknesse, and death, we must know that Epicurm was of a constitution not very strong. This is implied even by
the Title of the Book, written by a Metrodorm, Of the instrmity, (or unhealthfullnesse) of Epicurus. It is implied also by the envious exaggera- a Lett. It is
tion of b Suidas, that Epicurus could not endure to put on his Cloaths,
mor to rise out of bed, nor to look upon the Sun, and the fire, and the like, b in Len.
These may at least perswade, that Epicurus was of a complexion not
strong, and as in the whole course of his life, he had not a constant health,
so at last he died of a painfull disease, the Stone, whereof it is probable
she had many site. Lagrams, out of Hermachys, in his Epistles, relates e loc. cit.
that he died of the Stone stopping his urine, having lyen sick 14. dayes.

It is memorable, that being near death, he writ that Epistle which Lagr-

It is memorable, that being near death, he writ that Epittle which Daer-tim mentions, as written to Idomeneus; d Cicero, to Hermachus; perhaps it d de fin lib; was sent to both, because of the Taviuv: or to Idomeneus, rather then to Memodorm were sufficiently recommended to Hermachus, by his Will. Moreover it is not likely that Hermachus, his next successor, was absent at that time, especially seeing he sent a relation of Epicurus's death in Letters, not to presse, that he from his youth was more addicted to Rhetorick, then Philosophy, as appeareth from Laereius. The Epistle is this.

Leading a most happy life, and withall dying, we writ this to you, seized by the Strangury and Dysentery beyond expression; but all these were counterpoised by the joy of mind, which I conceived in remembring our discourses and inventions. But show, as becomes the good will which thou hast had from thy youth to me, and Philosophy, take care of the children of Metrodorus.

* Lacreins adds (out of Hermippus) that Epicurus went into a bath of eloc cles warm water, called for wine, drunk it off, and exhorting his friends to be mindfull of his Doctrine, whilst he was discoursing, died. Upon which Lacreing hath this Epigram:

Farewell, and bear my Doltrine in your minds; Said dring Epicurus to bis Friends: Into a warm bath going, wine be quaft, And shen from Pluto took a colder draft.

CHAP. XIII. The time of bis Death.

Picurus, died in the 2d. year of the 127th. Olympiad, Pytharatus being Archon. After over the governs, which a Lacrtius cites out of Apola 11. 10. Indorus's Chronology, Cafaubone rightly reads this enosities estimated wanting, who could imagine that Epicurus, born in the 109th. Olympiad could dye in the 107th. And indeed, the 72d. year of Epicurus, in which he is faid to have dyed, falls upon the 127th. Olympiad.

The month and day of the year, in which Epicurus, died, is told by Clemens Alexandrinus, who faith, that Antilochus from the time of Py- b Strom, lib. t. thagoras to the death of Epicurus, reckoned 3.12. years, adding that the death of Epicurus happened on the tenth day of the Month, Gamelion.

Where

Where observe, if the time of Pythagoras be reckoned from the 60th. Olympiad, in which Laertins saith, he flourished; there will be found to be but 270. years, from thence to the death of Epicurus, and consequently the account of Anidochus will fall short 42. years. Wherefore this nλικία must be taken from the birth of Pythagoras, who began to flourish in the 40th. year of his Age.

c de faro.

Now whereas Apollodorus faith, that Epicurus lived 72. years, which is confirmed also by c Cicero, saying, It alwayes was true, that Epicurus shall dye, having lived 72. years: Pytharatus being Archon (whence some conjecture Epicurus died in his Climactericall year, which is commensurated by 9.) the last, or 72d. year, is not to be understood as compleat, for Epicurus had but newly entred into it, there being but three daies over and above the 71. years; for he was born on the 7th. and dy'd on the 10th. of the Month Gamelion, there being between the time of his Birth, and his Death, 18. compleat Olympiads, except one year. Wherefore, this is in the same manner, as when a Pliny, e Lucian, and f Censorinus affirm the Sicilian (or Leontine) Gorgias did live 108. years, whereas & Cicero, and e in Macrob. h Valerius Maximus say, he compleased but 107. Here is observable. the compatison which i Plutarch makes between Epicurus, and Gorgias: for after he had said that Alexis the Comick Poet, (son of Menander, and Father of Stephanus the Comick Poet, as & Suidas relates) lived double the h lib. 8. cap. time of Metrodorus, that is 106. years, Metrodorus living according to 1 Laertins, 53. he addes, that Gorgias the Sophist, out-lived Epicurus; when hemiteiror more then one third; for if we take the number 36. it will be the same which Epicurus lived double, Gorgian treble; and whereas Plutarch saies more, perhaps he reflected upon the opinion which m Quintilian and = Suidas afterwards followed, that Gorgias lived 100.

m lib.3. cap.1. n in Len,

f de die nat. g in Cat. Ma-

i de orac. def.

k in Lex. 1 lib. 10.

o Merverm.

I see not why the o Interpreter of Clemens Alexandrinus, should render Gamelion, October; for though there be some controversie about the order of the Greek months, yet shall we not find any, but make Gamelion the 6th, 7th, or 8th, from Hecatombzon; which seeing it cannot begin higher then June, certainly Gametion will be far distant from Ottober. But fince by many arguments it, is evinced, that Gamelien is the 7th, from Hecatombxon, it ought rather to be reduced to January. Now because the 2d. year of the 127th. Olympiad began in Summer, in the 4443d. year of the Julian period, the Gamelion of that year must fall upon January, in the beginning of the 4444th. year of the Julian Period. Upon what day of January, the tenth of Gamelian might fall, it is not easie to determine. But if we may make Gamelion commence, (as is done in the time of the nativity) from the 14th. Moon, or from the 7th. full Moon after the Summer Solstice, for as much as the new Moon happened upon the 30th. of December, and consequently the 14th. Moon upon the 12th. of January, hereupon if we make that the 1st. of Gamelion, the 10th. will fall upon the 21st. of January, upon which the death of Epicarus might fall. Where we must further observe, that whereas Epicurus is said to have lived 72. years, it must be understood of the Grecian years, not Tulian, for so it would fall short two daies, it being already proved, he was born the 23d. of January. Now, to reduce the death of Epicurus to our account, is easie: for if we substract ten daies, and for the cycle of the Sun that year which is 20. and, for the Dominicall Letter D. according to the old style, put G. according to our owne, it will appear that Epicurus died the 31st. of January, it being the 4th. day of the week, or Wednesday, before the computation of Christ, 270, years.

CHAP. XIIII.

How dear his Memory was to his Followers.

T remains, that we briefly tell how the memory of Epicurus, after his L death, was respected by his followers. For, to omit, that his Country honoured him with brasen Statues, as a Laertius writes; I observe, that alb. 19. the fet-dayes, and ceremonies appointed in his Will, were punctually kept by his Followers. b Pliny, (writing 350. years after upon this thing) On blib.35, cap.2. his birth day, faith he, the swentieth Moon, they facrifice, and keep feasts every Month, which they call Icades; whence it may be conceived, that the Epicureans were by Greek Writers, as a Athenaus, termed emadical, from clib.7. observing emadas, as Rhodiginus also takes notice. Although d some there d Rivier. are who think, they were called Icadista, from encovan image, because there was not one of them, but had the picture of Epicurus. And of these images, " Pliny also, thus; They keep (faith he) the countenance of Epicurus . loc citat. in their chambers, and carry it up and down with them; and Cicerosin the ede fa. s. person of Atticus, Neither, saith he, can we forget Epicurus of any man; whose representation we have not onely in pictures, but in cups, and rings also, f There are who adde, that some took great care to have Pittures of Epicurus, f Alenia not onely in Rings, but in Cups, as conceiving it a fortunate Omen, to the nation, Alex. 2. 19. and their owne name. As for the affection which they have to him, hear Patro, Honour, faith & Cicero, Office, right of Wills, the authority of Epicurus, the attestation of Phadrus, the seat, house, foot-stope of excellent Persons, he faith, that be must preserve; but especially h Torquatus, Owe we not much h de fin. 1; to him, faith he, who, as if he had heard the voice of Nature her selfe a did so firmly and soundly comprehend ber, as that he brought all ingennous persons into the way of a peacefull, calm, quies, happy life? And again, Who, faith he, i Ibid. I think onely saw truth, and freed the winds of men, from the greatest errours, and delivered all things apportaining to well and happy living.

And because Epicurus dying, advised his friends to be mindfull of his Dostrines, & Cicero faith, that all of them got by heart, his Maxims, and some there were who learned without book, all his Doctrines, as particularly Scyre, mentioned in his Academicks. But let it suffice, to alledge fome few verses of 1 Lucretius, by which we may perceive how affectionate 115,4 they were, to the memory, and doctrines of their Master. He begins his

Third Book, thus.

Who first from darknesse couldst a light so clear Strike forth, and make life's benefits appear, Great ornament of Gracia, I am lead By thee, and in thy sacred foot-steps tread: Not to contend, but kindly imisate. : For bow can chait ring Swallowes emulate The Swan? or sender kids keep equall pace, With the stout mell-breath'd Steed's impetment race? From thee, O Father, every thing receives Invention, thou giv'st precepts, from thy leaves As Bees skip up and down, and sweetly suck In flow'ry groves, we golden sayings pluck; Golden, deserving an evernall life.

And again;

By these a pleasure I received from Thee Divine; withall, areverence, to fee That Nature every way thou hadst unvaild.

k de finib. 3.

Ard

And afterwards.

Great Epicurus died, his lives race run, . Whose wit meankind exceeded, as the Sun Eclipseth by his rising all the Stars.

CHAP. XV.

With what conftancy, and unanimity, the succession of bis School flourisbed.

T deserves to be taken notice of, not onely that the succession of his School was constant, but that his successors and followers did alwayes so agree, as was indeed wonderfull. As concerning the constancy, it is known that the Presidents of the Gardens, or Masters of the School, from the death of Epicurus, to the times of Julius Cafar, and Augustus, succeeding one another in a continued Series, were, according to a Suidas, XIV. and that for 237. years: In which latter times, how many Epicureans there were, eminent persons, and of great account in the State, appears from Cicero. Lucian also writes, that in his time, there was a stipendallowed to the Epicureans, by the Emperour, no lesse then to other Philosophers; adding, that, when any one of them died, he whom they most approved of, was substituted in his room. c Laerting, who lived after Lucian, declares, that whereas the successions of the other Philosophers did almost quite faile, yet the succession of Episurus did constantly persevere, so many succeeding one another in government of the Disciples, as could not be reckoned up. Numenius, (cited by & Eusebius) adds, that this succession lasted till his time, and that so perfectly, as it was likee lib.3.cap.17. ly to endure a great while after. After these e Lastantius; The Discipline of Epicurus, saith he, was much more celebrious. In a word, as long as Learning flourished in Greece, and Rome was preserved from the Barbarians, the School, and discipline of Epicurus, continued eminent.

f Acad. 4.

a in Ruic.

b in Eun.

e lib. 10.

d prep.lib.14.

g Orat, 4.

h Epist. 35.

i Przp.lib.14.

As for their unanimity, to omit that of & Cicero, I will maintain the Epicureans who are fo many, my Friends, menthat are so loving to one another, and the like places; and shall rather observe, that whereas other Sects almost at their very beginning were distracted with intestine dissentions, the Epicurean was far from suffering any such thing. For g Themistius writes, that the Opinions of Epicurus, were kept by all the Epicureans, as La wes of Solon or Lycurgus. And, as if they had all one Soul amongst them, saith h Seneca, what soever Hermachus affirm'd, what soever Menodorus, u referred to one. All things that any man delivers in that Society, go under one mans name; This will appear more plainly, if we alledge the words of Numemin, the Pythagorean, in Enfebins; who after he hath complain'd, that the successors of Place did not preserve that unanimity, for which the Pythagoreans were esteemed, addes, after this manner the Epicureans being instituted (though unworthy) seeming not in any thing to dissent from Epicutus, and professing to have the same tenents with their wife Master, have not unjustly attained their scope. Hence it hath happened to the Epicureans for a long time, that they never, in any thing worth notice, contraditted either one another, or Epicurus. Amongst them it is an offence, or rather impiety, and fin, to bring in any innovation, where fore none dares attempt it. Hence, by reason, of their constant agreement among themselves, they enjoy their doltrines peaceably and quietly, and this Institution of Epicurus resembles the true state of a perfect Common-wealth; which being far from sedition, is governed by one joyat,

foint mind and spinion. Por which reason, there have not nor are not, nor, in likely hood, will be wanting, those, that shall willingly follow it: but among the stoicall fastion, &c. One would think, there were nothing wanting to this testimony, but, to say of all the Epicureans, as k Valerius (before k lib. 1. cap. 4) cited) did of two of them, that Such a Society might be thought, to have been begotten, nourish'd, and terminated, in the bosom of celestiall Concord.

The Successors and Followers of Epicurus.

BT remains, that we give a Catalogue of those who were eminent Liaithat Sect, after the death of Epicurus. We have already laid, that Hermachus succeeded Epicurus, and Polystratus Hermachus. It also is manifelt from Lagreius, that Diony sus succeeded Polystratus; and Bafflides, Diany ins. But, who those ten Successors were from Bestides, to him who govern'd the School in the time of Angustus, we cannot easily say. Parfrens afcor Baltides, fuccooded Proparabas Bargyleiver, whom & Strabo a lib. 14. terent an illustrious parlin. The Terns Serate faich, that disciple to Prosensitive was Demotives, (ur named Lacon, who is mentioned also by b La- blib. 10.

artine, and was, 25, 9, Sertes Empiricas faith, eminent amongst the follow- cady. log. 2. ers of Epicarus. Perhaps after him lucceeded Diogenes of Tarfas, Author. of the falett Schools, whereof Lacritas mentions XX Books. He also circs an Epitome of Morall Doctrine, written by the fame perfon. Lawrence mentions also (but whether they belong to this feries of successors, is micerraini) two Prolonies of Alexandria, whether from differences of complexion, or some orberrespect one furnamed black, the other white. Memencions also Orion, and seems to mention one Democritus, who, in his Transcrates, takes notice of Pleasure after Epicurus's doctrine. Therefollow two out of this rank, named by & Acheneus; the first, Dogenes c deipn. 3.

of Seleucia near Bebylon, whom he describes to have been eloquent, but of an ill life; the other, Lysia, who, as he saith, governed at Fursus; and being chosen by the Country Suphanophorus (Priest of Herenica) he enjoyed the supream government, and were Regall Ornaments. This is he, who distributed the citates of the rich amongst the poor, and put many of them to death for refusing to part with them. At what time he lived, we cannot certainly desermine; but Diogenes, being contemporary with Mexander King of Syria, and Antiochus his Successor, may be referred to

the 155th Olympiad.

About the same time seemeth to have flourished Eneration, to whom belongs this inscription, recited by James Gruterus, At Brandusium, before the gase of Diognedes Atheneus, a Physician, on the basic, EUCRATI-DAS for OF PISIDAMUS, A RHODIAN, AN EPICUREAN PHILOSOPHER. THIS PLACE APPOINTED FOR BURIALL BY

THE SENATE OF BRUNDUSIUM.

Norlong after feems to have flourished in the School that Apollodown, whom Laerries retimetheminem, and nonviversay, for that (as I conceive) he bore such sway in the Garden, as Demosthemes is said to have done in Courts of Judicature. He wrote above 300 Books, amongst which were some concerning the life of Enjewes, cited by Laerrius. It may be conjectured, that he was the same, whose Chronology is cited by Laerrius and others.

Auditor of Apollodorus was Zene the Sidonian, according to a Laerius, a lib.7. who adds, that he wrote much, and that he was famous both for Philosophy and Rhetorick; whence I conjecture, it is the same Zeno, of Rrr whom

e de nat.deor. whom e Cicero saith, He spoke distinctly, gravely, and neatly, and that he was chief of the Epicureans; unlesse both he and Apollodorus lived earlier: which if it were so, this other belongs to the times of the Emperours, for sold.

§ Cicero heard him, and writing concerning him to g Assicus; Zeno, saith g Epist. 5. 111 he, I love a well as thou dost.

CHAP. XVII.

Laertius, bis Vindication of Epicurus.

lotymus the Stoick much maligning Epicurus, traduced him exceedingly, producing fifty Epifiles very lascivious, as written by Epicurus; to which he added, as Epicurus's also, the short Epistles, commonly ascribed to Chrysippus. No lesse disaffected to bim were Posidonius the Stoick, and Nicolaus, and Socion, in the 12th, of his Dioclean Confutations, (which are in all XXIV.) and Dionysius Halicarnassæus. For they say, He went from bouse to house with his mother reading expiatory prayers, and that with but father be taught children for a small stipend; that one of his brothers was a pander; that he himself used the company of Leontium a Curtezan; that he ascribed to bimself the Books of Democritus concerning Atomes, and of Ari-Rippus concerning Pleasure 3 that he was not a true Native of the City, as Timocrates acknowledgeth, and Herodotus, in his Book of the Touth of Epicurus; That he basely flattered Mithres, Steward of Lysimachue, calling him in his Epistles, Apollo and King; That Idomeneus, Herodotus, and Timocrates, who published some obscure Pieces of his, did commend and flatter him for the same: That in his Epiftles, be writes to Leontium thus; Oking Apollo, my dear little Leontium; how were we transported and filled with joy at the reading of thy Letter! To Themista wife of Leontius, thus; If you come not to me, I shall roll to you whithersoever you call me. And to Pithocles, a bandsome youth; I consume in expediation of your amiable and divine And again, writing to Themista, he thinks to perswade her: as Théodorus affirms, in his fourth Book against Epicurus. That be wrote to many other Curtezans, especially to Leontium, with whom Metrodorus also was in love. That in his Book concerning the End, he writes thus, Neither know I what is this good, if we take away the pleasures of the Taste, if we take away those of Coition, if we take away those of Hearing, if we take away those of the Sight. That in his Epistle to Pithocles he writes; Happy Youth, fly as fast as thou canst from all Discipline. Epicurus calls him, Cinædologum, and rails at him exceedingly. Timocrates, brother of Metrodorus, who was a while a difciple of Epicurus, but at last for fook the School, faith; That he vomited twice a day, upon over-charging his stomack, and that he himself had much ado to get away from their Nocurnall Philosophy, and converfation in secret. That Epicurus was ignorant of many things belonging to Discourse, but much more of those which belonged to Life. That he was of such a miserable constitution, that he was not able of himself

for many years, to get out of bed, or rife out of the chair in which he was carried. That he fpent every day a Mina at his Table, as he himfelf writeth in his Epistle to Leontium, and in his Epistles to the Philosophers at Mitylene. That he and Metrodorus also used the company of Curtezans; amongst others, Marmarium, Hedia, Erotium, Nicidium. That in the thirty Books which he writ concerning Nature, he faith most of the same things over and over; and that in them he writes against many persons, and, amongst the rest, against Nausiphanes, and that in these very words; But this man, if ever any, had a way of teeming a Sophistick brag, like many other slaves. And that in his Epiftles, he writes thus concerning Nausiphanes; This so far transported him, that he railed at me, and called himself my Master. Likewise, that he called Nausiphanes, Lungs (as senslesse), and unlearned, and deceilfull, and lascivious. The disciples of Plato, Dionylius's Parafites; Plato bimfelf, Golden; Aristotle, a Prodigall, that, having masted his Patrimony, was fain to turn Souldier and Apothecary; Protagoras, a Basket-carrier, an Amanuensis to: Democritus, and a high-way School-master; Heraclitus, wukitus, a causer of confusion; Democricus, Authorettov, parblind; Antidorus, Zanidalen, a fammer upon gifts; the Cyrenaicks, Enemies to Greece; the Dialecticks, Envious; Pyrrho, Unlearned and un-

But these men are mad; for, of the excellent candor of Epicurus towards all men, there are many witnesses; his Country, which bonoured him with Statues of Brasse; his Friends, who were so many, that whole Cities could not contain them; his disciples, who were also taken with bis Sirenicall dostrine, except Metrodorus the Stratonicean, who, perhaps over-burdened withhis excessive goodnesse, revolted to Carneades; the Succession of his School, which, when all the rest were almost quite worn out, remained constant, and ordained so many Masters one after another, as cannot be numbered; his piety towards his parents, his kindnesse towards his brethren, his meeknesse towards his servants, (as may appear by his will, and their studying Philosophy with him, amongst whom, Mus, formerly mentioned, was most eminent); and, in generall, his humanity towards all, bis devotion to the gods, and love to his Country, was beyond expression. He would not accept of any publick Office, out of an excessive modesty; and, in the most difficult troublesome times, continued in Greece, where he lived constantly; except that twice or thrice he made a journey to his friends on the borders of Ionia. But to him they reforted from all parts, and lived with him (as Apollodorus relates) in the Garden, which he purchased with 80 Mine. Diocles, in his third Book, De Incursione, saith, They used a most frugall spare diet, for they were contented with a pint of small wine, and for the most part they drunk nothing but water. And that Epicurus would not have them Rrrr 2

EPICURUS.

to put their Estates into one common stock, as Pythagoras ordained, saying, The goods of friends are common; for this argued distrust, and where there is distrust, there is no friendship. As for himself, in his Epistles, that he was contented with water onely, and coorse bread; And send me, saith he, a little Cytheridian Cheese, that I may feast my self when I have a mind. Such was he, who professed, that Pleasure is the End, on chief Good; for which, Athenaus, in an Epigram, thus commends him:

Man's most unhappy race for worst things toils, For wealth (unsatiate) raiseth wars and broils.

Nature to wealth a narrow bound assign'd,
But vain opinions waies unbounded find.

Thus Neoclides; whom the sacred Quire
Of Muses, or Apollo did inspire.

But this we shall understand better from his own dostrine and words. Hitherto Laertius in vindication of Epicurus; which subject is more fully and rhetorically handled by the learned Gassendus, De Vita & Moribus Epicuri, in the six last Books.

The



The Doctrine of

EPICURUS.

Of PHILOSOPHY in generall.

Hilosophy, (or, The love of wisdom) is an exercising of the reason; a Sext. Employ which, in meditating and discoursing, it acquireth happy life, and adv. Eth. enjoyeth it. For, b Philosophy hath this propriety above other Arts, b Sext. Emplohate its end is the end also of reason, which so tends to it, that it may adv. Math. I.

rest in the enjoyment of it.

Now, happy life confishing in the tranquillity of the mind, and indolency of the body, but especially in the former, (in regard, the goods of the mind are better then those of the body, and the ills thereof worse); it comes to pass, that Philosophy is chiefly the medicine of the mind, in regard it both makes and preserves it sound, its soundnesse or health being nothing else but its tranquillity.

Hence it followeth, cthat neither ought a young man to delay Philosophizing, nor an old man to be wearied therewith; for, to rectifie and cure his c Lart. mind, no man is too young; and he who pretends, that the time of Philosophizing either is not yet, or is past, doth, as he who saith, the time to live well and happi-

ly either is not yet come, or is quite gone.

Both young and old therefore must Philosophize; the one, that whils he is growing old, he may persevere to advance himself in good things, to continue the excellence of his former actions; the other, that, though aged in years, he may yet be youthfull in mind, remaining secure from suture eminent hums.

For it is Philosophy alone which breeds in its followers an assurednesse and an immunity from all vain fears; whence we ought to devote our

selves to it that we may be truly free.

Happy they, who are of such a disposition of body or mind, or born in such a Country, as they can either of themselves, or by the instigations of others, addict themselves to Philosophy, and pursue truth; by attainment whereof, a man is made truly free or wise, and absolute Master of himself.

They who apply their minds hereto, are of three forts; some address themselves to enquire after truth, without the assistance of any; some require help, and would not go, if none had gone before, but sollow well; some may be compelled and driven to the right, who need not so much a leader, as an assistant, and, as I may call it, a Driver.

The first are most to be commended; yet the ingenuity of the second is excellent likewise; and the third, not to be contemned. Of the second

was Metrodorus; of the third, Hermacus. As I highly praise the fortune of the former, so I no lesse admire and value the later: but although both of them arriv'd at the same end, yet he deferv'd the greater praise, who, their performances being equall, broke through the greater difficulties.

Now whereas to a Philosopher nothing ought to bee inore valuable then Truth, let him proceed to it in a direct way, 4 and neither feign any d L cert eCie in Bruto, thing, nor, admir any thing that is feigned by another; for in kind of histion befeemeth Profesiors of cruth. Neyther is that perpetual Irony of Socratesto be approved, whereby he extolled to the skies hardena, Hippias. Rrodicus, Gorgias, and the rest, but pretended himselfe rude and ignorant

of all chings.

f Macro. bin. Sumn. lib.1. cap. 2. g Viz.Plato.in

Rep.Sib. 19

How much lesse was it becoming as Philosopher to have seign'd that Fable concerning Erus Armenius: for why (If he had an intent to reach us the knowledge of celestiall things, and the disposition of souls) did he not perform this by a naked plain instruction, but rather chose to introduce a person; by which carriage the newnesse of the invention, and the formall scene of a fiction represented on the stage, contaminated the very way of feeking truth with a falshood?

b Tacit. i Latt.

Laett

For this reason, ha wise man will neither hearken to the Fables of Poets, nor will himself labour in composing fabulous poems; nay rather, i he will have an aversion from the jugling tricks & sophistications of Oracours: and as he exacts no more from Grammar then congruity, so neither will be exact more from Rhetorick then perspicuity of speech, but will use a plain familiar flyle; whether he professe to teach or write bookes, or, expli to the multirude any thing already written, he will be wary that he do it not panegrically and hyperbolically.

But seeing that, of Philosophers there are some, who affert nothing certaine of truth, but doubt of all things; others, who imagine they know all things, and affert whethour any distinction: A wise man ought not to behave himself so, as that he affert not all, but k only maintain some po-

fitive Maxims which are indifpurable.

For when there are divers ways whereby some things may be performed, as the ecliples of the starrs, their rifing serting and other superiour things, so to approve one way as to disapprove the rest; is certainly ridiculous. But when we speak of things that cannot be any way but one (such as are these Maximox. Of nothing is made nothing; the Universe consists of body and Vacuum; The principles of things are indivisible, and the like; then is it very absurd nor the adheare firmely to them.

Hence, it is proper for a wife man to maintain both the manifold ways in those, and the one single way in these, and not to stagger nor recede from science onte obtained; not like those, who as if prescribed by a law, Philosophize concerning Nature, not in such manner as the things themselves require; but goe out of the right way and run into fables, never consider ing that to vent, or vainly boast our own opinions, conduceth nothing

to happy life, but disturbeth the mind.

Senec Fpift.

Now whereas, 'I the principall parts of Philosophy are held to be two; one, Physick, confisting in contemplation of nature; the other Ethick, which treats of directing of manners in order to happy life, it is manifelt, either that Ethick comprehends all Philosophy, or that Physick comes to be a part therefore, only in as much as it conduceth to happy life.

For mifihose things, which we suspect and dread from the Superiour bodies & even from death it selfe, breed no disturbance in us, as things unconcerning our condition; of also we could sufficiently comprehend what are the sust bounds of our defires, and to what degree the greif which springs from them?s to bee as waged, there were no need of Physiology, or the explication of Nature,

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Lacit

But because a it is not possible we should arrive at so great a good with- alien. out having first surveye the nature of things, but, o as children in the dark of Lern. lib. 2 tremble and are a fraid of every thing; so we miserably groping in the v.53. darknesse of ignorance, fear things that are fabulous, and no more to be dreaded then those which children seare in the dark, and sancy to themselves will happen. It is therefoer necessary that this terrour and darkenesse. of the minde be dispelled, not by the beams of the Sun, but by impressions from Nature and Reason, that is by Physiology. Whence also Physick is to be esteemed a part of Philosoph y.

Dialettick, which some adde as a third part; is to be rejected, because, as ordinarily raught, it doth nothing but beget thorny questions, being an empty bubbling, and forge of cavills. Moreover, because it is superfluous to that end which they propole, that is, to the perception and dijudication of the reasons of Naturalists: for there needs no more thereto. then, like the natural Philosophers themselves, to use termes ordinary

and perspicuous.

If, besides this, there may seem any thing of use, it can bee nothing but a collection of some few Canons or Rules both concerning terms, and the

Criteries whereby we use to dijudicate.

Thus may this short Canonick, or treatise of rules, serve instead of a laborious and prolixe Dialectick, and be reputed either a distinct part of PSenecep. 893 Philosophy (though least considerable) for P an addition to Physick, by way of Introduction.

The first part of PHILOSOPHY.

CANONICK, OF THE CRITERIES

Or asmuch as a every question in Philosophy is either of the Thing or a Lett. of the Word, to solution whereof many Canons may be given; hence the first part of Philosophy which comprises them, may be termed Canonick.

But because, of the Word nothing more is sought then the use or signi- b Lame fication, but of the thing the truth, which is of an abstruse Nature: therefore we will, in the second place, comprehend in a few Canons all that belongs to the use of the words: but in the first place lay down those of truth and its criteries (which in number exceed the other), premising some few notes concerning them.

CHAPL Of Truth and its Criteries.

Irst then truth is twofold, one of existence, the other of Enunciation: 'orjudgement.

Truth of existence is that, whereby every thing which exists in the nature of things is that very thing which it is and no other. Whence it comes to passe that there is no falsity opposite to this truth (for, Orichalcum, for example, is not false gold, but true Orichalcum) and therefore it is all

one whether we say a thing is existent, or true.

Truth of Enuntiation, or judgement, is nothing else but a conformity of an enunciation pronounced by the mouth, or of a judgement made in the mind, with the thing enunciated or judged.

This

EPICURUS.

b Emp. loc. cit.

This is that truth to which fallhood is appolice; for as bit structher the thing is for as it is faid to be to it falfo that it is met for as it is faid to be to

e Cic.de fato.

d Cie, Acad. 4.

e Cic. de fato.

loc, cit.

As for that which they call a fuence contingent, e those disjunctions which are made of companies, for suther shole complexions which are made by disjunctive particles) are true; as if we thould say, a Either Hermachus will live to mornow, or will not live; but e neither of the parts in this disjunctive proposition, taken singly, is true; for neither is there any mocessity in nature that Hermachus shall live to morrow; nor , on the constary, that he shall not live.

Moreover, because as the thing whose truth is sought, belongs either co speculation energy or to action, (the first of which appertains to Physick, the latter to Ethick), we must for this reason have a Criterie, or Instrument of judging, whereby it may be examined, judged, and differred,

is order to both thefe.

But forasunch as naturall things affect the Sons or Intellect, and morall things the Appeals or Will; for this reason, Criteries are to be taken from both these.

From the Seufe, nothing can be taken more thanits function, Senfation,

which likewise is called sense.

From the Intellect, foresmuch as besides the function which it hath, which like the sense it contemplates have thing, as if it were present and apparent, (whence the perception of a thing appearing, which appeares to be as well to the intellect, as to the sense, is called a phantasic or appearance); forasmuch, I say, as besides this function, it is proper to the intellect of ratio that a rediction of anticipation, by tooking upon which, something may be inferred.

Lastly, trom mervilled Appelle, whose property is recopusfue or shun something, nothing electron be taken, but the affection or passion in fall and the eight and the eigh

is felf, and that either uladive, as pleasure; or aversive, as pain or grief
There are therefore in all, three Criteries; Sense, or sensation; Prince portion, or anticipation; and Affection, or passion. Concerning earlies these, some Canons are to be prescribed.

{ Laert. Cis. Acad. 4

a Quales Epicurus videtur pofe infituife; col.

leacd by Gaf-

fendus, ne Canonica cenfeatur id nomen hand

jure adepta. pag.

CHAP. II.

a Canons of Sense, the first Criterie.

To begin with the Canons which concern Sense; of these there may may be laid down sour.

CANON I.

b Sense is never deterved; and therefore every Sensation, and every Perception of an Appearance, is true.

b from Lacrtim and Plutarch adv. Col.

c Leeth

d Sext. Emp.

This is proved, first, because call sense is void of ratiocination, and wholly incapable of reminiscense. For neither being moved by it self, nor by any other, is it able to add or detract any thing; or to joyn or distoyne by enunciating or concluding, so as thereby it might think any thing, and be mistaken in that thought. The Intellect indeed can do this, but the Sense cannot, d whose prosetty is is onely, to apprehend that which is present, and moveth it; as the sight, colour presented to it: but not to discern, that what is here presented is one thing; what there, another. Now where shere is a bare apprehension, not pronouncing any thing, there is no errout or falshood.

Next,

Next . hecaule e there is nothing that can refell or convince the Senfes of e Lacrt. falshood (for neither can sense of a like kind refell sense of a like kind; as, the fight of the right eye the fight of the left, or the fight of Place the fight of Socrates; and this, by reason of the equatity of their credits) or that there is the same reason for bord: For a pur-blind man doth not lesse see that which he sees, then Lyncera seeth that which he seeth. Neither can that which w of an unlike kind refel that which is of an unlike kind, as the fight the hearing. and the talle the smelling : because they have different objects, and serve not to give judgment of the same things. Neither can one sensation of the same sense refe. l another, because there is not any sensation wherewith we are not affected: and to which, whilit we are affected with it, we do not adhere, and affent: as whilft we see a staffe one while streight, out of the water; another time; part under water, crooked, for we cannot by any meanes see it crooked in the former condition, or streight in the latter. Lastly, neither can reason or ratic cination, refell the senses; because all ratiocination depends upon pravious senses, and it is necessary the senses sirst be true, before the reason which is founded on them can be true.

This is confirmed; for as much as sense is the first of the Criteries, to which we may appeal from the rest, but it self is self-evident, and of manifest truth. For f if you say, every sense is deceived, you will want a cri- f Laert. terie to determine and make good, even that very faying upon any parti-cular sense; or, g if some old onely; you will entangle your selse in an intricate dispure, when you shall be demanded, Which sense, how, and when it is deceived, or not deceived ? So as' the controversie not being determinable, you must necessarily be deprived of ass Criterie. Whence may be interred, that, if any appearance to sense be false, nothing can be perceived, or, (to expresse it in other termes) unlesse all appearances, and bare perceptions of a thing be true, there were no credit, constancy, and judgement of truth. For, h they who alledge the contradiction of appearances h Sext, advione with another, can never prove even this contradiction of them, or, that some Log. 2. are true, others false; they cannot prove it by any thing that is apparent, for the question is of things apparent; nor by any thing unapparent, for that which is unapparent, is to be demonstrated by something else that is apparent.

Again, this is confirmed; because, raking away the certainty of the senses, and by that means the genuine knowledge of things, we take away all rule of life and action. i For as in a building, if the first rule be amisse, 1 Lucres, lib.4. the square untrue, the plummet faulty, all things must necessarily be defective, and awry, and disproportioned: so, must all things in life be preposterous, and full of trouble and consustion, if that which is to be esteemed, as it were the first rule, square, and plummer, for the discerning things good and bad, done or not to be done, be unfincere or perverse that is, if it want the certainty which is, as it were it's rectitude. Whence it cometh to passe, that though reason, (for example) cannot explain the cause why things neer at hand are square, but seem round afar off; yet is it better to halicate and alledge some wrong cause, rather then to overthrow the first faith and foundations, whereon the constancy, and security of life is so grounded, that unlesse you dare credit sense, you will not have any way to shun precipitation, and destruction.

Thirdly, & because the truth of the senses is manifest even from this, in that & Lact. their functions exist in nature, or really and truly are. For that we see and hear, is, as truly something indeed existing, as our very feeling pain; and there is no difference, (as even now we said) between saying, a thing is existent, and

To speak more fully, As the first affections, pleasure and pain, depend up 1 Sent. Emp. on some causes which produce them, and are by reason of those causes existent adv. log.

in nature, (that w, pleasure depends on pleasant things, pain on painfull, and it neither cometh to passe, that, what produceth pleasure is not pleasant, nor that what causeth pain u not painfull, but that which produceth pleasure, must necessarily be pleasant; that which pain, painfull, and offensive to nature) in like manner, as to the affections of the appearances produced in us, what so ever is the efficient cause of them, is undoubtedly such as makes this appearance; and being such, it cannot come to passe, that it can be any other then such as that is concerved to be, which makes this appearance: The same is to be concrived of all the rest in particular, for that which is visible, not onely seems wishe, but is such as it seems; and that which is audible, not onely seems and ble, but is indeed such; and so of the rest: Wherefore at appearances are true, and conformable to reason.

m Leert.

Mence it is manifest, that the Phantasies even of those who do at and dream, are, for this reason, conceived to be true, for that they truly and really exist, seeing that they move the faculty, whereas, that which is not, cannot move any thing. So that there is a necessity in nature, that the species of things which are received in the intellect, or imagination, being in this manner, moved, mingled, and disturbed; that such Phantasies cannot but be, what soever opinion followes them, whereby things are judged to be such in themselves: Of which we are to speak next.

CANON. IL

n from Laerti-

Deprison followes upon ferfe, and is superadded to Sensation, and capable of truth or falshood.

This is proved, because, when a Tower (for example) appeareth round to the eye, the sense indeed is true, for that it is really affected with the species of roundnesse, which species is truly such, and hath a necessary cause for which it is such, at such a distance: and withall it is not deceived, for it does not affirme that the Tower is such, but onely behaves it selse passively, receiving the species, and barely reporting that which appeareth to it. But Opinion, or the mind, whose office it is to conceive or judge, in as much as it adds, as it were from it selse, that, what appeareth to the sense is a Tower, or that, the Tower, really and in it selse, is round; Opinion, I say, is that which may be true or false.

o Sext, Emp. adv. log. 1.

Whence may be inferred, that all phantasses (or sensations) whereby Phanomena's (things apparent) are perceived, are true; but op nons admit a difference; for some are true, others false, in as much as they are our own judgments superadded to the appearances; and we judge somethings aright, others amisses, by reason that something is added, and imputed to the appearances, or something detracted from them: and generally sense which is incapable of rationination charged with falshood.

But some are deceived by the diversity of those appearances, which are derived from the same sensible object, as in a thing visible, (for example) according as the object seemeth to be either of another colour, or of another signre, or some other way changed; for they conceive that of contrary appearances, one must necessarily be true, and the other which is opposite thereto false. Which certainly is very foolish, and proper to such men as consider not the nature of things. For (to continue our instance of things visible) it is not the whole solid or the whole solid ty of the body which we see; but the colour of the solid body. Now of the colour, that which is in a solid body, and appeareth in those things which are seen night at hand, is one; that which is without the solid body, as a species, or image slowing from it, and is received into places scituate one beyond another, such as appeareth in those things which are beheld at a great distance, is anc-

ther.

ther. This latter being changed in the intermediate space, and effecting a peculiar figure, exhibits such an appearance as it felfe indeed is. , ,

Whence, neither the found which is in the braffe that is struck, nor the voice which is in the mouth of him who crieth aloud, is heard, but that found of voice which lights upon our sense; for the same thing cannot be in two distant subjects. And as no man faith, that he hears falfly, who perceiveth the found to be but small at distance, because coming nigher, he perceiveth it, as if it were greater; so neither can we say, that the sight is deceived, for that afar off, is seeth a sower, little and round; neer, oreat and square; but rather that it is true. For when the sensible object appeareth to it little, and of such a figure, it is in that place little indeed, and of such a sigure, the extremities of those images being broke off, whilst they are conveighed through the aire, and thereupon coming into the eye in a lesser angle. And again, when it appeareth great and of another figure, there it is great and of another figure, it not being the same in both places; for here the extremities of the images are more entire, and come into the eye in a greater angle: but it is a great mistake to think, that it is the same thing which appeareth to fight, and affect oth the eye, neare and a farre

P Neither can we say that the sight is deceived, when we see a shadow in the Sun-shine to move, to follow our foot-steps, and imitate our gestures. For shadow being but air deprived of light; and the earth as we go, being now here, now there, successively deprived of the Sun's light, and successively recovering that whereof it was deprived; it comes to passe, that the shadow seems to change place, and to follow us: but the eyes are not therefore deceived, it being onely their office to see the light, and to see the shadow in whatsoever place it is. But to affirm, that the very light or shadow which is here, is the same, or distinct from that which even now was there; this belongs not to them, but to the mind, whose office it is to determine and judge. So that what soever of falsity happens to be here,

it is to be attributed to Opinion, not to Sense. I The same answer may be given to a thousand other objections, as of a Luste, lot. ship which seems to standstill, and the land to move; of the starres, cir. which seem to rest; of mountains far a-sunder, which yet seem to be nigh; of boyes, who, having made themselves giddy by turning, think the roof it felfe runs round; of the Sun appearing to be near the mountains, when as so great spaces divide them; of the appearance of a space under water, as large, as from above it to the sky; of a River, which to those who passe over it, seemeth to flow back towards the spring; of a Gallery, which seems narrow at the further end; of the Sun, who seems to rise out of the water, and to go down into the water; of Oars, which feem crooked or broken; of Starrs in the night, which feem'to glide over the clouds; of things, which by drawing the eye on one fide, feem double.

CANON. III.

All Opinion attested, or not contradicted by the evidence of sense, r from

Evidence of sense, I here call that kind of sensation, or appearance, which, all things obstructive to judgement being removed, as distance, motion, indisposition of the medium and the like, cannot be contradicted. Whence to this question, Whether a thing be such as it appears, we ought not to give a sudden answer, but to observe sthat which I call negsperoqueror expectable, in regard that we must stay, untill the thing be fully examined and fifted out, according to all the wayes that it can pos-SIII 2 Attefration fibly happen.

EPICURUS.

Sext.Emp

able, is such as we before conceived it: as, Plato coming towards me, from a far off, I canjesture, and think, as far as I can gnesse at such a distance, that it is Plato; but when he drawes nigher, and the distance is taken away, by the evidence of the thing, then is there made an attestation that it is Plato.

Not-contradiction is said to be the sinding out of a thing not manifest, which me suppose, and conceive by respecting on something manifest or evident; as when I say, there is Vacuum, which indeed is unmanifest, I am induced thereto by something manifest, that is, by motion; for if there were no vacuum, there would be no motion, seeing the body that should be moved, would not have any place to go into; all things being full, and close pack'd together. Whence that which is apparent or manifest doth not contradict that which is unmanifest, since indeed there is motion.

Thus Attestation and Not Contra-diction, is the Criterie, whereby a

thing is proved to be true.

CANONIV.

Cour of Sext

² An Opinion, contradisted or not attested by evidence of Sense, is false.

b Sext.ibid.

In which words, Contradiction is something opposite to Not-attestation; the sing the joint destruction of a manifest thing to gether with another supposed unmanifest; as for instance, Some affirm, there is not Vacuum: but together with this supposition must be subverted a thing manifest, viz: motion. For if there be no Vacuum, Motion likewise cannot bee, as we have allready showed.

In like manner, Contradiction is opposed to Attestation; for it is a subversion, whereby it appeareth that the thing conceivable is not such as it was conceived in the opinion; as a man coming towards us from a far off, we at that distance guesse he is Plato, but the distance being taken away, it appeareth to us by evidence that he is not Plato. This is contradiction; for the thing manifest contradicts the presonceived opinion. Thus an Attestation and Not contradiction is the Critery by which a thing is proved to be true; so contradiction and not attestation is the Critery by which a thing is evinced to be false, Evidence being the basis and soundation upon which all right opinion of true and falte is grounded.

To omit that evidence is sometimes had by one sense, as about some proper sensible; sometimes by many, as when the sensible is common, as magnitude and figure, distance and position, rest and motion and such like, which may be perceaved both by the sight and touch, and become manifest, if not to one sense, at least to the other. Whereupon it sometimes happens, that by reason of severall qualities, severall senses may be su mmoned, that the evidence which cannot be got by one may be obtained by the other; as when we cannot discern by sight, whether the bread that is offer'd us be true or counterfeit, we may summon our Taste, whereby it will evidently appear which of the two it is.

But this I advise, that, after we have exactly considered all, we adhere to those things which are obvious to us: using our senses, either the common about common sensibles, or the proper about the proper. Since we must holdgenerally to all evidence which is freely presented to us by every criterie, but specially by this: and tenaciously Stick to it, as to an infalible principle, lest either the criteries which are established by Evidence be over-throwned or errour being established as struth, turn all things up sidedown.

I need not repeat or give particular advice what is to be done about the instance alledged of a Tower; which at distance seems round, but neerer, square: for from what is deduced it is manifest, that before we affert any thing

. Lett.

thing we must expect or pause, and approach nigher and examine, and learn whether the Tower be such when we come at it, as it appeared farr off.

I shall onely give this generall rule. That unlesse (the truth of the senses being preserved after the manner aforesaid) you distinguish that which is opinable or conceivable into that which is expectable or requiresh time, before it be afterted what it is, as being not yet duely perceaved, and into that which is present and proposed to us and throughly examined, it will come to passe, that you will perpetually be disquieted with deceitfull or vaine opinions. But if, when the things opinable are agitated in your mind, you firmly esteem all that is here called expectable as such indeed, and passe not lightly by it, as if that which is false, not having the attestation of any evidence were firm, and allowable; in this case you will behave your selse as one that is cautious of all ambiguity, and sollicitously takes heed to every judgement, which is rightly or salsely passed of an opinable thing.

CHAP.III.

Canons of pranotion or auticipation; the Second Criterie.

F Prænotion or anticipation may be given four Canons,

CANON.I.

All anticipation or pranotion which is in the mind depends on the fenses, either by Insursion, or Proportion, or Similatude, or a out of Lact?

Composition:

I mean that the notion (or Idea and form as it were which being amicipated is called pranotion) is begotten in the mind by Incursion (or incidence) when the thing incurreth into the sense directly and by it selfe, as a man just before our eyes. By Proportion, when the pranotion is amplified or extenuated, but the number, scituation and figure of the parts with a convenient bignesse of each is retaind; as when having seen a man of due magnitude, we from the fice form in our mind the species of a Gyant, by amplification; or of a pigmey, by extenuation. By Similardo, when according to a thing first perceaved by the the sense we fancy another like it; as when we imagine a Citty unseen like to some that we have seen. Lastly, by Composition, when we put as it were into one the distinct notions which we have of two or more things, as when we so unite the notions of a horse and a man, as that the notion of a centaure ariseth out of them, but b nor without some affistance of ration and the second arise and a man, as that the notion of a centaure ariseth out of them, but b nor without some affistance of ration and the second arise and a man, as that the notion of a centaure ariseth out of them, but b nor without some affistance of ration and the second arise and a man affistance of ration and the second arise and a man affistance of ration and the second arise and a man arise affistance of ration and the second arise arise and a man arise and a man arise affistance of ration and a man arise and a man ar

CANON.II.

Anticipation is the very notion, and (as it were) definition of the thing; without which, we cannot enquire, doubt, think, nor so much as name any thing.

For eby the word Anticipation or pranotion, I understand a comprehension of the minde, or a suitable opinion brunderstanding fixed in the mind, and as it were a certain memory or monument of that thing which hath often appeared from without (which the mind hath represented in it selfe after some one of the fore mentioned manners): Such for example is the idea or form and species, restelling upon which, we say to our selves that thing is Man. For asson

d Lacre

as ever we hear this word Man pronounced, immediately the image of a man is understood according to the anticipation formed in the mind by the foregoing

fen fations.

Wherefore that thing which is primarily and chiefly meant by and coucht under every word, and so apprehended by the minde, is somehing perspicuous and mansfest; for when we enquire after anything or doubt of it or think some hing; we should not do it, unlesse wee already had a pranotion of that thing; as when we enquire whether that which appeareth a far off, he a hors or an oxe it is requisite that we should first have seen and known by anticipation the signire of a horse and oxe. Indeed we could not somuch as name any thing, unlesse we first had some image thereof known by Anticipation.

Hence it comes to passe, that, if it be demanded what anything is, we define or describe it in such maneras it is, according to the anticipation thereof which we have in our mind: Neither do we thus only, being demanded, what some singular thing is, as what Plato is; but also, what an universall is, as Man, not this or that, but considered in generall; this is brought to passe according as the mind, having seen many singulars, and set apart their severall differences, formeth and imprinteth in her selfe the anticipation of that which is common to them all, as an universall notion, resecting upon which we say, Man (for example) is something animate and endued with such a form.

CANON.III.

Anticipation is the principle in all discourse, as being that to which we have regard, when we inferre that one is the same or divers, conjugated with or disjoyned from another.

For, a whilf we conceave any thing, either by enunciation or ratiocination, it depends upon something first evident, unto which thing we having regard and referring our thought, infer that thing of which the question is, to be such or not to be such, that is, the same or another, coherent, or not coherent with it. Thus, if we are to prove that this thing which we behold is a man, we so look back upon the prænotion which we have of Man, as that without any stop wee say, Man is something animate and endued with such a form; therefore this that I see, is animate and endued with such a form; therefore this that I see is Man. Or, It is not animate, nor endued with such a forme, thersfore it is not Man.

But it is not necessary to confirme all things with exquisite reasons or arguments, and scrupulous forms of reasoning which are cried up by the Dialecticks: for there is this difference betwixt an argument and the conclusion of the reason, and between a slender animadversion and an admonition; that in one, some occult and (as it were) involved things are unfolded and opened; in the other, things ready and open are judged. But where there are such anticipations as ought to be, then what will sollow or not sollow from them, or what agrees or disagrees with them is perspicuously discerned, an anticipation what agrees or disagrees with them is perspicuously discerned, an anticipation take care that the anticipation which we have of things be cleare and distinct.

CHAP.

CANON VI.

That which is unmanifest ought to be demonstrated out of the anticipation of a thing manifest.

This is the same we said even now, that the anticipations of things from which we inferre something, and thinking upon which we make make famptions or propositions, which are maxims or principles, by which that which is inferred or concluded is conceaved to be demonstrated, be perspicuous and manifest. For, e demonstration is a speech which collecting e Sent. Emp. by granted sumptions (or propositions) brings to light a truth not manifest before. Thus to demonstrate that there is Vacuum, which is not manifest, supposing the anticipation of vacuum, & the anticipation of a manifest thing (Motion) these sumplions are premised, If there is motion, there is vacuum, but there is motion, and then is inferred, therefore there is also vacuum.

In this place, Motion is taken for the argument, medium, or figne, which properly ought to be a sensible thing: for the sense is that, according to which it is necessary to make a conjecture by ratiocination, ultimately to that which is unmanifest, although such a signe or medium hath not allwayes a necessary connexion with that which is inferred, but is sometimes only contingent, or probable, and might be otherwise.

Of this kind are many from which we argue chiefly in superiour things, those being such, as may be brought to passe not one way only but many, as was hinted formerly.

Hicher also may be referred that which I use to term isovouier, equiva- fciede nat, 1 lence by which it is inferred, that one of the contraries being, the other also must be; and when I argue thus, If the multitudes of mortalls be so great, that of immortalls is no less; and, if those things which destroy be innumerable, those which preserve ought also to be innumerable.

Against those who deny there is any demonstration may be brought this argument; Either you understand what demonstration is, or you un- g Stat. Emp. derstand it not; if you understand and have the notion thereof, then there is demonstration: but if you understand it not. Thy do you talke of

that whereof you have not any knowledge? h They who take away the credit of the fenses, and professe that no- h Lucret, lib.4. thing can be known being in the fame rancks, do they not, when they confesse that they know nothing, imply they know not this very thing, Whether any thing can be known? We should not therefore contend against them, that they walk backwards upon their head; Yet if they affirm they do, and I thereupongrant that this is known by them, I have a fairoccasion to aske them, How, since before they saw nothing true in the things themselves, they came to understand what was to Know, and what to be Ignorant.

CHAPIV.

Canous of affection or passion; the third Criterie.

Aftly, concerning affection (or passion,) which is, as I said, pleasure and pain, there may be four Canons. a out of Leertins,

CAN.

CANON L

All Pleasure, which hath no Pain joyned with it, is to be embraced.

CANON II.

All Pain, which hath no Pleasure joyned with it, is to be shumed.

CANON III.

All Pleasure, which either hindreth a greater Pleasure, or procureth a greater pain, is to be shunned.

CANON IV.

All Pain, which either putteth away a greater Pain, or procureth a greater Pleasure, is to be embraced.

Of these we shall speak more largely in the Ethicks. In the mean time, I shall give this generall advertisement concerning Pleasure: Pleasure is desirable of it self, because it is Pleasure; Grief or Pain is alwaies abhorred and avoidable, because it is Pain; whence I conceive, a wise man will have an eye to this exchange or recompence, that he shun pleasure, if it procure a pain greater then it self; and undergo pain, if it produce a greater pleasure. As, for my own part, I should for sake pleasure, and cover pain, either if remorse were annexed to the pleasure; or a lesser pain might be taken instead of a greater.

CHAP. V.

Canons concerning the use of Words.

Thall add something concerning the use of words, (which I design'd to speak of last) and especially that which concerns discourse; for which, two Canons may seem sufficient, one for the speaker the other for the hearer: They are these,

CANON I.

When thou speakest, make use of words common and perspicuous, lest either thy meaning be not known, or thou unnecessarily waste the time in explication.

CANON II,

when thou hearest, endeavour to comprehend the power and meaning of the words, lest either their obscurity keep thee in ignorance, or their ambiguity lead thee into errour.

Above



Aboye all, we must know what things the words signifie; that we may have a Lact. something, reflecting upon which, we may safely discorn, what soever we either conceive, or seek, or doubt; otherwise, if all things should escape us undetermined, they who would demonstrate any thing to us, will proceed to infinite, and we our selves gain nothing by our discourse, but words and empty sounds. For it is necessary, we have regard to the notion and primary signification of every word, and that we need not any demonstration to understand that thing, in case we can pitch upon any thing, to which we may refer that point, about which our enquiry, doubt, or opinion, are busied.

Hence it is, that the method of enquiring after truth, which is performed by a certain orderly procedure, ought first to prescribe certain rules, by which that affair may be performed, that so the discoursers may agree, what it is concerning which they discourse. So that if any man shall not first agree to this, but hath a mindrather to cavill and triste in wordsh equivocation, he is not to be discoursed with, or still to be prest to explain himself, what 'tis he would be at; for by this means, his jugling will be discover'd, and his cavills will solve themselves: Nor will he be able to intangle his adversary, but rather discover himself a ridicu-

lous sophister.

Tttt

The

The Second Part of PHILOSOPHY.

PHYSICK, or, of Nature.

E now come to Physick: which I usually tearm Physicology, for that it is a discourse and ratiocination about the nature of things, in the contemplation whereof it is a discourse and ratio is a dis

wholly employ'd.

We have already said our scope to be, that, through perspection of the nature of things, nothing of disturbance, either from Meteors, or from Death, or from the unknown ends of Desires, or any other way, may arise unto us. Now the things which this contemplation fathoms being so many and so various, it seems very profitable, that (some being engaged in the more prosound study of the liberall Disciplines, or, through some other business, not having leasure to know every thing particularly and exactly) we have ready at least a some proper compendant of the whole Science of Nature, that when sever they will apply their minds to the chief arguments of things, they may be assistant to themselves, according to the

measure of their knowledge, in contemplation of Nature.

Besides, to those who have made a greater progresse in the speculation of all things, where f Physiology treaterb, it is very usefull, by some compend out Idea, to preserve the memory of the things themselves digested under heads, For it often happens, that we need a generall inspection of things, but not a particular disquisition. This way therefore is to be observed, and this kind of study continually used in exercising the memory, that our attention to things may be constant and ready, and, in the forms of things or notions, generally comprehended and imprinted in the mind, and else-where throughly examined, according to the first principles, and the terms whereby they are explained; if any thing be particularly enquired, it may be found. For where such a constancy and readinesse is gotten, and the mind is endu'd with a generall and exquisite information, we are able to understand of a suddain what soever we please. I add, according to the words; Ferasmuch as it is not prssible, that a coherent sum of renerall heads can be frequently repeated by heart, unlesse it so contain every thing, as that it may be explicated in few words, even if any thing come to be examined particularly.

Hence it is, this course being most prositable to those, who are inclined and additted to Physiology, that I would advise them therein, (especially if they enjoy a happy life) that they frame to themselves some such Epitome, and information by generall heads. But if they are not able of themselves, that they get one essewhere, of which kind we have freely composed, for the benefit of the studious; hoping, that is what we have laid down be exactly remembred, as much as possible, although a man runs not out into all particular arguments that may be discussed, yet shall be obtain a copious knowledge of Physiology, incomparably beyond other men: for he will of himself understand many things in the more generall work, and, committing those to memory, will help himself, and continually

profit.

For these are of such a kind, that such as have made no little discussion of particulars, and addicted themselves perfectly to these contemplations, may thereby be enabled to raise and compleat more differentions of all nature; and whosever of them are throughly vers'd in these, revolving

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a Lett.

volving them tacitely within themselves, may be able in a moment, and quietly, to over-run whatfoever is most considerable in Physiology.

But not to stay longer in the entry, there being so many (as I say) and various things contained in Physiology, it will be convenient to divide them into some principall Sections, which may afterwards be purfued particularly; and every thing, which especially belongs to any one

of them, may be referred to it.

These Sections may be four. The first of the Universe, or the nature of things, which comprise this world, and all other things that are beyond it. The second, of the World, this wherein we are, and by which we may conjecture of the innumerable others. The third, of Inferiour things, the earth, to which we adhere, and of the things in it. The fourth, of fablime things, which are seen and produced above the earth, and upwards from it.

SECT. I. Of the Universe, or the Nature of Things.

'O begin then with the Universe, it is manifest, that it is so named, forasmuch as it containeth all things, even others besides this world; whence it is also cearmed, the whole, and, the All; and we usually call it, the Sum of things, and the Nature of things.

We must first speak generally of the things whereof the Universe confifts: next, of what the fo many things in the Universe are made; thirdly, by what they are made; fourthly, what kind they are of when made; fifthly, how they

are made; lastly, how they perish.

CHAP. I.

That the Universe consists of Body and Vacuum, or Place.

Ist therefore, a the Universe consists of Rody and Vacuum; b neither can a Laere, there be conceived any third nature besides these.

Now, c Body is understood by conceiting a certain vast heap (as it were) of c Sem-Emp. magnitude (or bignesse), likewise of sigure, resistance, (that is, solidity and adv. Phyl. impenetrability) and gravity; withall, to be such, as it onely can touch and be touched.

d Emprinesse, or Vacuum; which is opposed to body, and onely, or pro- d Laert. perly, and in it felf, is incorporeall, is understood by negation of these, and chiefly from being of an intactile nature, and void of all folidity, and can neither suffer nor act any thing, but onely affords a most free motion to bodies passing through it.

For this is "that Nature which being destitute of body, is called Vacuum, e Plat. plac. taken up by a body, Place; paffed through by a body, Region; considered as 1, 20,

diffused, Intervall or Space.

f That there are bodies in the Universe, sense attests; whence it is necessary ! Lan. to deduce conjecture from other principles, to that which is unmanifest, at I formerly conched. Certainly, all these things which we behold, which we touch, which we turn up and down, which we our felves are, are nothing but bodies.

But that there is Vacuum a'fo, is hence manifest, that if it were not in nature, bodies would neither have where to be, nor any way to perform their motions? whereas that they are moved, is evident. Tttt 2

Doubtlesse.

g Lucret Lib. I .

g Doubtlesse if all were full, and the matter of things crouded, as it were, together, it could not be, but that all things mult be immovable; for neither would any thing be moved, but it must thrust forward all things, nor would there be place left, whereinto any thing might be thruit. For whereas some answer, that Fishes therefore can move, because they leave a place behind them, into which the waters, being thrust forward, and giving place, are received; they observe not, that the first impulsion forwards could never begin, because there is not yet any place, neither behind, nor beside, whereinto the water may be received. So as it is necessary, there should be little empty intervalls of space within things, especially the fluid, into which the little particles being driven, may be so received, that, by the compression, place may be made, towards which, the impelling body may be moved forward, and, in the interim, leave place behind, into which the compressed sluid may dilate it self, and, as it were, flow back.

h Lucres. loc.

h I passe by other arguments, as, that Thunder or Sound were not able to passe through Walls, nor Fire to penetrate into Iron, Gold, and the rest of mettalls; unlesse in these there were some vacuous little spaces intermingled. Besides, forasmuch as gravity is proper to bodies, the weight of things could not be made greater or lesser, if it were not according to their having more or lesse vacuity intermixed.

Now Vacuum being incorporeall, is so penetrared by bodies, whether existing in it, or gliding by it, that it remains unchang'd, and preserves the same dimensions to which it is adequate. Whence a streight line taken in Vacuum, is indeed streight, but not so, that it becomes crooked with the body which fills it, because Vacuum is neither movable in whole

nor in part.

Whence it comes, that whereas the notion of place is, to receive the things placed to be coextended with it; nor to be moved with it, nor to forsake it; lest either the body be moved, yet not change place; or change place, yet not be moved: It therefore is onely competible to Vacuum, to have the nature of place, for a funch as it onely, both by its corporeall dimensions, length, breadth, and depth, is coextended with the thing placed in length, breadth, and depth, and exactly adjusted to it. Besides, it is so immovable, that whether the body come to it, or go from it, or stay in it, it continueth the same and unvariable.

i Laert.

That I said, iNo third Nature besides can be conceived, it is for this reason. that, whether we take to be conceived comprehen sively, (in which manner the things, which by themselves, and directly, fall into our knowledge are perceived) or comparatively to those things which are conceived, (after which manner those things are understood, which are known onely by proportion, as was faid about anticipation) what soever it be that is conceived, either it hath some bulk and solidity, and so is a body; or it is void of all bulk and folidity, and foit is vacuum: which is to be understood, in case you conceive it a certain by-it-self existent, subsistent, coherent. nature; and not as some adjunct or accident thereof.

V. 450.

For fince kan adjunct is a property, which cannot be taken from the Lucret. lib.r. thing to which it belongs, without destruction of the thing; as tactility from body, intactility from vacuum; and, in a more familiar example, as . weight from a stone, heat from fire, moisture from water: but an accident is that, whose presence or absence violates not the integrity of the nature, as liberty and servirude, poverty and riches, war and peace, &c. Therefore they constitute not somethird nature, distinct from corporeall and incorporeall, but onely are as something appertaining to one of these.

CHAP.

CHAP. II.

That the Universe is infinite, immoveable, and immutable.

Ow a the Universe consisting of Vacuum, and body, is infinite; for that a Laert. which is finite hath a bound, that which hath a bound, it seen from some other thing; or may be seen from out of an intervall beyond, or without it. But the Universe is not seen out of any other things beyond it; for there is no intervall, or space, which it containeth not within it selfe, otherwise it could not be an universe, if it did not contain all space; therefore neither hath it not any extremity. Now, that which hath no extremity hath no end, and that which hath no end, doubtlesse is not finite, but infinite.

This is confirmed; b for if you imagine an extremity, and suppose b Lucres. 1. some man placed in it, who with great force throwes a dart towards its utmost surface, the dart will either go forward, or not, but be forced to stay. If it go forward, there is place beyond, wherefore the extremity was not there, where we design'd it: if not, therefore there is something beyond, which hinders the motion, and so again, the extremity was not in

the fore-designed place.

Moreover, cthis in finity belonging to the Universe, is such, both in the mul- c Laert. titude of bodies, and the magnitude of Vacuum; nay, in infinities thrufting 968. themselves forward mutually, alternately, or in order. For if Vacuum were infinite, and bodies finite, then bodies, which are in perpetual motion, (as we shall anon declare) would rest no where, but be dispersedly carried shrough the infinite Vacuum, as having nothing to stop them, and restrain them by varions repercussions. But if the Vacuum were finite, the bodies infinite, then there would not be place large enough for the infinite bodies to exist in.

Hence d we ought not fo to attribute to the Universe, or infinite space, the d Last. being above or below, as if there were any thing in the Universe highest, or any thing lowest; the former, by conceiving the space over our head, not to be extended to infinite; the latter, by imagining that which is under our feet, not to be of infinite extent, as if both that which is above, and that which is below, were terminated with some one, and the same point, as it happens with us, or the middle of this world, one of its extreame parts being imagin'd highest, the other lowest; for in infinite, which bath neither extreams nor middle, this cannot be imagin'd.

Wherefore it is bester to assume some one motion, which may be understood, to proceed upwards into infinite, and in like manney another which downwards; although that moveable, which from us is carried up towards the places over our heads, meet a thousand times the feet of those who are above, and (conceiting other worlds) think it comes from below; or which from us is carried towards that quarter, which is under our feet, to the heads of those who are below m, and who are thence apt to imagine, that it comes from above: notwithstanding which imagination of theirs, either of these opposite motions taken intirely, is rightly conceived to be of infinite extent.

To these is consentaneous, that e the Universe was ever such, as it now is, e Lært. and such as it now is, shall ever be, for there is nothing into which, losing the nature of the Universe, it may be changed; and, besides the Universe, which containeth all things, there is nothing, which by affaulting it, can cause an alteration in it.

Rightly therefore, is the Universe esteemed, as simmoveable, there being f Enfeb. no place beyond it, into which it may be moved: so also immurable, forasmuch

as it admits, neither decrease, nor increase, and is void of generation and corruption, and therefore is eternall, not having beginning, nor end of duration.

And indeed, many things in it are moved and changed, but whatfoever motions and mutations you conceive, they bear no proportion, if compared with the immensity of the Universe it selfe. Nor is therefore the whole Universe either moved into any other place, or changed into any other thing; does it therefore not persevere, to be ever the same, which it ... ever was? for the motions and mutations in it were alwayes alike, so as Elifeb. prap. it may be faid, that sthere is nothing new done in the Universe, more then what was already done in the infinity of time.

CHAP. III.

Of the Divine nature in the Universe.

But before we speak of the things in the Universe, which are generated and corrupted, and of the principles whereof they are made, it is sit to premise, and put, as a by-discouse, a Treatise concerning divine Nature: as well for the excellency of that nature, as for that, although it be of the same with corporeall nature, yet is it not so much a body, as a certain thing like a body, as having nothing common to it with other bodies, that is with transitory, or generated, and perishable things. Now it first being usually question'd concerning the divine Nature, whether there be any in the Universe, yet the thing seems, as if it ought not at all to be called in question, for as much as nature her selfe hath imprinted a notion of the Gods in our minds. For what nation is there, or what kind of men, which without learning have not some prænotion of the Gods?

Wherefore, seeing it is an opinion not taken up by any institution, Custom, or Law, but the firme consent of all men, none excepted, we must necessarily understand, that there are Gods; because we have the knowledge of them ingrafted, or rather innate in us. But that concerning which the nature of all men agreeth, must necessarily be true; therefore,

it is to be acknowledged; that there are Gods.

a Lucret.

Indeed, men may feem, when they beheld the course of the Heavens, and the various seasons of the year, to wheel about, and return in certain order, and were not able to know by what causes it were performed; to have recurr'd to this refuge, to attribute all things to the Gods, and make them obey their beck, placing them withall in Heaven, for that they beheld in Heaven the revolution of Sunne, Moon, and Starrs; but how could they attribute these to the Gods, unlesse they had first known that there were Gods?

b Sext. Emp. adv. Math.

b Did they not rather derive a knowledge of the Gods, from the apparitions of dreams? certainly, they might by some great images incurring to them, under human forms, by dreams, conceive that there are indied some Gods endued with such a human form; they might, I say, not so much in sleep, as, when awake, they called to mind, that those excellent images had appeared to them in fleep, so majestick, of so suttle a composure, and so well proportion'd in shape, conceive that there is no repugnance, nay, that there was a necessity, that somewhere there should be things of like nature with. these, capable also of sense or understanding, checause they fancied them moving their limbs and speaking: and those also immortall, because their shape was alwaies present to their apprehensions, because their form remain d still the same, and was of such grandeur, that they seem'd not easily convincible, but there were such: moreover Blessed, forasmuch as:

c Lucret,

they

they neither fear death, nor take any pains, in effecting their works.

They might also by discourse use that is evolute, or aquivalence, by d cie. de nat. which, when we treated of the Criteries, we affirmed it was concluded, door, to that if the multitude of Mortalls were so great, that of Immortalls was not less; and if those things which destroy be innumerable, those which preserve on he also to be innumerable.

 Which way (oever it came, we have this certainly by prenotion, that e cic. de nat. we think the gods are blessed and immortall: For the same nature which deer. I. gave us information of the gods themselves, imprinted also in our minds, that we esteem them blessed and eternal; which if it be so, our opinion is truly laid down, f what is evernall and ble fed , neither is troubled with any bafine fe flatte.

it felf, nor troubles any other; therefore not possessed with favour or anger; for all (uch are weak.

And if we fought no further than to worship the gods piously, and to befree from superstition, what we have said were sufficient; for the excellent nature of the gods is worshipped by the piety of men, as being eternall and most blessed. For to whatsoever is excellent, veneration is due; and all fear, proceeding from the power and anger of the gods, would be expelled: for it is understood, that anger and favour are far separate from a bleffed immortall nature; which being removed, no fears hang But for confirmation of this opinion, the foul over us as to the gods. enquires after the form and the life, and the action of mind, and agitation in God.

f As to the form, nature partly instructs m, partly reason; for by nature, all fcic, de nat. of m, of all Nations, have no other form, but human, of the gods. For what other dcot. 1. forms ever occur to any man, waking or seeping? But not to reduce all things to their first notions, Reason st self declares the same. For seeing it is proper to the most excellent nature, either because it is blessed, or because it is sempiternall, that it be most beautifull, what composition of limbs, what conformity of lineaments, what sigure, what form can be more beautifull, than the human?

Now if the figure of men excelle: h the form of all things animate, and God is animate, certainly he is of that sigure which is the most beautifull of all. And for a smuch as it is manifest, that the gods are most blessed, and none can be bleffed without vertue, nor vertue confife without reason, nor reason consist in any figure but that of Man; we must acknowledge, that the gods are of human form.

But when I say, that the gods are of the form of a man, and of an animatebeing, Do I therefore attribute such a body to them, as ordinarily men and animate beings have? By no means; for God is not a thing, in Plato saies, meerly incorporeall; because what kind of thing that is, cannot be understood, for then he must necessarily want sense, he must want prudence, he must want pleasure; a'l which we comprehend together with the notion of the gods. But neither is he therefore a grosse body, no not the most subtle that can be coagmentated of Atoms; but he is altogether a body of his own kind, which indeed is not seen by sense, but by the mind; nor is he of a certain solidity, nor composed of number, but consists of images, perceived by comparison, and which, compared with those that ordinarily occur, and are called Bodies, may be said to be (not body, but) as before I said, resemblance of body; and (for example) not to have blood, but a certain resemblance of blood.

In the mean time, I must intimate by the way, that ghe is not such g Lagran, a kind of body as is coagmentated of Atoms, for then he could not be sempiternall, and upon his generation would follow corruption; upon his concretion, dissipation, and so he could not be sempiternall. Thus there are four things to be effeemed eternall and incorra puble, the Universe,

which

h Seneca de

benef. 4. 19.

i Lucret, 5.

k Lucren 3.

which bath no place into which it can fall; Vacuum, which cannot be touch'd, nor receive any blow; the Marter of things, which unlessed did subsist unchanged, those things which are dissolved would go away into nothing; and the divine Naure, which is inconcrete, and by reason of its tenuity, cannot be touched nor struck.

Hence one of the natural Philosophers was in a great errour, when he said, That the nature of the gods is such, as to dissuse and send forth images out of it self; for in this manner, some-what might be so taken out of it, as that it might be admitted dissolvable. But home have mis-interpreted our meaning, when, upon our admitting many worlds, and saying, that there are Intermundia, that is, intervalls between the worlds, they affirm, we place the gods in the Intermundia, less they should receive any injury by the world's ruines. For, as Vacuum, so is the nature of the gods more subtle, than to fear any harm from bodies; which if it did fear, in no place were it more to be feared than in the Intermundia, when the world?

should come to be dissolved.

Neither can we design in what places the gods live, seeing that this our world is not a seat worthy of them; but we can onely say in generall, such as the Poets describe Olympus, such are, wheresoever they be, the blessed and quiet seats of the gods.

Where showers not fall, nor winds unruly blow,
Where neither blasting frost, nor hoary snow
Risle the place; but Heaven is ever bright,
Spreading his glorious smiles with cheerfull light,

1 Hereupon's being further demanded, what kind of life that of the gods is, and what state of age they enjoy, it may be answered. That, certainly, than which nothing more happy, nothing more abundant in all goods, can be imagined. For God doth nothing, he is not intangled in any employments; he undertakes no works, but joyeth in his own wisdom and vertue. He knowes for certain, that he shall ever be in pleasures, both greatest and eternall. This God we justly style Blessed, who our selves place a blessed life in security of mind, and in disengagement from all businesse; but not, such as others describe him, laborious, involved in great and troublesome employments.

CHAP. IV.

Of first Matter, or, of the Principles of compound things in the Universe.

Ow to refume and pursue our discourse, forasmuch as in the first place 'tis manifest by sense, that, in nature, many things are generated, and many corrupted; therefore we must conclude, that hereto is required Matter, of which things may be generated, and into which they may be resolved; for, a of nothing, nothing is made; and into nothing, nothing goes away. For if something were made of nothing, every thing might be preduced from any thing, as not requiring seeds; and if that which perisheth did go into nothing, all things would perish absolutely, there not remaining those things into which they were dissolved.

Besides, forasmuch as we affect to know the nature of any thing, generated or made, it is sirst demanded, whether it be something one and simple, or compounded of somethings which themselves are simple and precedent. It is manifelt, that nothing generated or made, can be one and

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and simple, feeing that it hath parts of which it was made up, and into which again it may be diffolved, which therefore are precedent and more simple; and if they still be compounded, they may be conceived to confish of those, which at length are the first and most simple.

Thus again it appears, that, b of bodies, some are concretions, or (if you like it better) conclude or compounded bodies; others, of which concretions, or compounded bodies, are made. These, if first and timple, are the first matter of things, and are termed Principles, and, by the later Authors.

Elements also.

These Principles, or first things of all, must be simple uncompounded bodies, (or rather atoms.) and indivisible, or not resolvable by any force, and consequently immunable, or in themselves void of all mutation. I mean, if is shall be come to passe, as that in the dissolution of compounds, all things go not into nothing, but thus there confish and persevere a certain nature, full, or void of vacuity, and therefore solid; which, being such, it cannot in any pare, or by any means, admit a division, and so be dissolved.

Wherefore it is necessary, that those which are called the Principles of compounded bodies, be, as of a nature, full, solid, and immunole, so wholly indivisible; whence we use to call them Atoms. We rearm it an Atom, not as being the least, that is, as it were a Point, (for it hath magnitude) but for that it cannot be divided, it being incapable of suffering, and yold of vacuity. So thathe who saith, Anom, names that which is free from a blow, and can suffer nothing; and which is invisible indeed by reafon of its solidity.

CHAP. V.

That there are Atoms in Nature, which are the Principles of compound-Bodies.

Hat there are Atoms, the reason alledged sufficiently convinceth; a Lam, for, seeing that nature makes nothing of nothing, and reduced nothing to nothing, there must remain in the dissolution of compound-bodies, something that is incapable of further dissolution. Certainly, if you say, that it is still dissolvable, or divisible, it will be necessary, by subdividing, to come at last to something that is solid, and incapable of division; since that neither Nature it self doth dissolve things infinitely, but states in some last thing; nor can Body admit of an infinite division.

In a sinite body, doubtlesse there cannot be parts of infinite either multi- b Leers, trade or magnitud; wherefore there cannot be understood to be performed in it; wos onely that division into infinite which is made into lesse, or by parts alwaies lesser, and proceeds ever observing the same proportion of division; but also that progression into infinite, which is made by proceeding not alwaies by esser, but by equall, or those which are called determinate, parts. For since infinite parts must needs be admitted, to serve for an infinite division, how can there be infinite of them in a finite body?

He certainly who once hath said, that in overy thing there are parts infinite in number, is not able further to understand and declare, how that magnitude whereof he speaks, comes to be sinite. For whether the parts, that a division or progression may be made into infinite, be determinate, (that is, equall among themselves) or indeterminate, (that is, alwaies lesser) it is manifest, that the magnitude, whose parts they are, and which consists and is compounded of them, must indeed be infinite.

And fine conthe other fide, a finite magnitude manifestly hath an extream
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or last part, easie to be perceived and shewn, unlesse this part may be free by it selfe, and as the last, we cannot a although we should subdivide it, understand any other part, which should be thought the last, rather then this; for that with as much reason will be divisible. Whence it will come, that by proceeding surther, and consequently towards an extreame part into infinite, we can never arrive, not even by thought, to that part which is the last, nor be able to over-run, by progression, even the least space.

e Lucret.

c Adde to this, that unlesse in dissolutions there did remain little bodies so solid, as that they cannot be dissolved by any force, the difference between body and vacuum, could not be sufficiently understood, in as much as nothing of body, by infinite attenuation, would be capable to resist; by which means too, all things would become weak, or soft, and nothing could be made hard, seeing that solidity onely is the soundation of hard-seese. Neither need we scruple, as if, because Atoms are solid, soft things cannot be made of them, for they may be made soft by intermission onely of Vacuum, into which the compressed parts retire, and yield to the touch.

d Lucret. loc.

Adde also the diverse sorts of constancy in nature, as in carrying on Animals alwayes to certain bounds of strength, angmentation, and life; in imprinting alwayes the same distinctions and marks of every particular kind; which she could not do, if she did not use principles, certain, and constant, and therefore not obnoxious to dissolution and mutation.

CHAP. VI.

Of the properties of Atoms; and first, of their magni-

Lavi

A Lthough all Atoms by reason of this solidity, may seem to be of one and the same nature, yet have they some adjuncts or properties, and certain a qualities, by which they may differ among themselves, such onely are magnitude, sigure, and weight, and if there be any beside which are necessarily ally die sigure, as roughnesse, and smoothnesse, for Colonr, Hear, Cold, and the rest of the qualities, are not such as are proper to Atoms, but to Compounds, and arising partly out of the adjuncts, partly the accidents of Atoms, of which we shall speak hereafter.

b Lucret. 2.

This in brief, at present; b If colour (for example) were in the atoms themselves, it would be as intransmutable as they are; and so the things consisting of Atoms, that are of one colour, could not change that, and appear under another; whereas we observe, the contrary happens, for the Sea soaming looks white, it being otherwise of a green colour, which doubtlesse, if it were in it by reason of green Atoms, could not be changed into a white colour. For whereas some say, that contraries are made of contraries, it is so sar from being so, that white will sooner be produced out of no colour at all, then out of black. Better they who conceive, The matter of things, that it may undergoe variety of colours, and other qualities, ought to be void of them; as we choose that oile, which is most free from any scent, to make persumes of.

But to touch a little, every property of the Atoms: whereas in the first place, I attribute magnitude to them, I mean not any magnitude; for the largest Atome is not so great as to be perceptible by sight, but that magnitude which, although it be below the reach of sense, yet is of some bignesse, (for if Atoms were points void of all magnitude, no body of any

magnitude

magnitude could be made up of them.) Whence I use to say of an Arome, that it is some small thing; thereby, as it were not excluding all magnitude from it has a larger size and s

tude from it, but the larger cize onely.

c Neither can it be objected, that the magnitude of Atoms is not perceived by the fenses, since we must necessarily confesse, there are innumerable things invisible; for can we see the Wind, Heat, Cold, Odor, Sound, or the little bodies, by whose arrivals to the sense these are perceived? Can we see the little bodies of moisture, by which garments hung by the water side, are moistened, yet being spread abroad, are dried? Can we see those which are rubb'd off from a ring long worm, from a wheel that turns round, from a Plough share in ploughing, from a stone which a drop hollowes, which a tread diminisheth, or those by which a plant or animal growes in its youth, decases in its old age, and the like?

d Tet wee must not think that all Atoms are of the same magnitude, it is more de Laste consonant to reason, that among st them there be some greater, others lesser; and, this admitted, areason may be given of most things that happen about the

passions of the mind, and about the senses.

*That there may be an incomprehensible variety of magnitudes beyond e Lucre. 4. the reach of sense, may also be understood even from this, for as much, as there are some little animals, whose third part, if we imagine them divided, would be invisible, neverthelesse, to the composition of them, an incomprehensible number of parts is necessary. For how many must there be to make the entrails, the eyes, the joynts, the soul; to constitute all parts, without, which we cannot understand there should be any living,

fensitive, moving Animal?

Whether may not (to use a grosse example) this variety be comprehended from those dusty motes, which the beams of the Sun coming in at a window discover? For whereas without such beams, all things are alike dark, yet they coming in there appeareth an innumerable company of little bodies, in such manner, as that there is an evident difference between the greater, and the lesser; neverthelesse, I say not, (as some conceive) that these kinds of little bodies are Atoms, for in the least of them are contained many Myriads of Atoms, I onely use them by way of comparison, that whereas the whole nation (as it were) of Atoms is impervious, and dark even to the sharpest sight, yet we may understand it, to be so illustrated by the beams of reason; that the Atoms may be perfectly seen by the mind, and that we may conceive, there are severall degrees of magnitudes in them.

Hence it happens, that, as in a great and measurable magnitude, we flake something, which, that it may be the common measure, must have the proportion of the least, as a soot, a digit, a barly-corn; and in sensible magnitude, we take also something which is accounted the least, as to sense, as the little Creature called Acaru; so in intelligible magnitude, such as in that of the Atome, we may take something which in it is esteemed, (as it were) the least; such as in an Atome may be conceived, the

very point in which a sharp angle is terminated.

g Bur this difference there is between the least, under the notion of g Leen, ibid, measure, and the least of those which are sensible and intelligible, that the former, by its repetition, may be understood to be adaquated to the whole magnitude; but these latter are conceived as certain individuall points, which either are bounds of magnitudes, or certain connexures (as it were) so interposed between the parts, as that they have onely certain respects to the parts, connected on each side, though they are such, that a beginning of mensuration cannot be made from them. For nothing hinders but that we may, by the mind, frame some dimensions in an Atom.

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Although, when as we say, there are parts or connexures in an Acom, it is not so to be understood, as if at any time they were disjoyned, and afterwards united; but we do it to declare, that, in an Atome, there is a true magnitude, consisting of parts, though withall they have that difference from compound-things, that their parts can onely be distinguished by designation, not by separation; for as much as they cohere by a naturally indivisible, and perpetuall connexion.

CHAP. VII. Of the Figure of Atoms.

** Lucrer, lib. 2. A S concerning Figure, which is the bound of magnitude, it is first necessary, that, in Atoms, it be manifold; or, that Atoms amongst themselves be variously figured. This is proved, for a much as all naturall things framed of them, Men, Bealts, Birds, Fishes, Plants, &c. are variously figured, not onely in respect of their genus, but of every particular species or individuum; for there are not any two so like one another, but that if you mind them exactly, you will find some differences, by

which they are diffinguished.

Again, b for asmuch as the kinds of sigures in Atoms are incomprehensible for number, for they are round, ovall, lenticular, flat, gibbous, oblong, conicall, hooked, smooth, rough, bristly, quadrilaterall, &c. as well regular as irregular, without any determination possible to the Intellect; yet are they not to be esteemed simply infinite in number: For there would not be so many and so great differences in concrete things, if, in the Atoms', of which they are compounded, there were such a diversity of sigure, as sould be comprehended by the mind. Tet the diversities of Atoms cannot be absolutely infinite, unlesse a man concoive in Atoms a magnitude, which is not onely so small as to escape sense, but is in reality infinitely little: For in magnitude, or the superficies of magnitude, which is sinite, cannot be understood diversities, which are infinite.

But thirdly, although the kinds of figure be not infinite, yet are there in every figuration, or kind of figure, Atoms simply infinite in number; that is, there are infinite round Atoms, infinite ovall, infinite pyramidall; for otherwise the Universe would not be infinite in multitude of Atoms, as was already declared; unless the Atoms which are like to one another in figure,

were absolutely infinite in number.

c Plut. plac. c But take notice, that though there are Atoms corner'd and hooked, yet can they not be conceived to be worn away or broken, because both Lastent instit, the corners and hooks, as also the middle little bodies themselves, are of one nature, and kept together with equal folidity and necessity, insomuch as no force whatsoever can compress 'an Atom, either as to the whole, or as to its parts, even to its very points.

CHAP. VIII.

Of the gravity (or weight) and manifold motions of Atoms.

Aftly, I attribute to Atoms Gravity, or Weight; for, whereas they are perpetually in motion, or striving to move, it is necessary that they be moved by that internal impulse, which is called gravity, or weight.

of the gravity or weight it self, whereby the atome is carried after its

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a Lucret.

own way; the other, by percussion or reflection, whereby one atome, beine driven upon another, is beaten back again. And as for the motion of gravity or weight, that motion is first conceived, whereby the atome is carried on in a freight or perpendicular line. By this motion are all head wy things moved. But because, if all atomes should be moved in a threight line. or downwards, and, as it were, streight on, it should come to passe. that one could never overtake the other; It is therefore necessary, that atoms should go a little aside, the least that may be, that so may be produced the complications, and adhelions, and copulations of atoms to one another, of which may be made the world, and all the parts of the world, and all things in it.

b When I say, that otherwise the atoms would not overtake one ano- b Lucret, ibid. ther, and consequently not meet, the reason is, that the Universe being infinite hath no middle or center, towards which they may tend, and for meet; but onely there may be conceived, according to what hath been said, some region above, out of which, without any beginning, all atoms by their gravity would descend like drops of rain, that is, by motions in themselves parallel; the other below, into which all, without any bound.

would be carried by the fame motions.

Motion from reflection may be understood to be made, as well when c Plus, plac, the arome rebounds by great leaps, as when being impell'd and repell'd 1,12, within short spaces, it doth, as it were, quake and tremble. Whence also dit comes to peffe, that while it happeneth, that the asoms run into certain d Lacit. meerings and complications, of many obviating to, and entangling one another, (which is chiefly done in those compounds where they seem to rest) yet then are they still unquiet, and, as much as they can, and according as they are further from, or nearer to, one another, they get an agitation, or kind of palpitation, being bent down, or repressed by the rest, which make up that affociation.

The cause of this, not onely longer rebounding, but also shorter agitation, or, as it were, inward palpitation, continuing still in those compounds, is, partly the nature of Vacuum, which, being intercepted even within the most compact bodies, plucks all the atoms asunder from one another, either in whole or in part, not having power to stay or fix them: partly the folidity connaturall to the atoms, which by collision and repercurion, causo a trembling, as much as that complication will suffer that motion to be kept still continued, by the stroke of the descending atoms. Now fince weight or gravity is a certain vigour; or energy, as it were, ingenerate in atoms; and, as I faid, an impulsion, whereby they are fitted for motion, we must therefore take it for certain, that " atom's * Lacre. are moved (even with both kinds of motion, of weight, and reflection) continually, and through all eternity, because there is no first instant, fince which they began to be made; not onely atomes, but also vacuum, which ferves for both motions, being eternall.

We must also take it for certain, that † that motion of atomes, to which + Leen. nothing occurs, which may divert it by beating against it, is of so great swift. nesse, as it over-rans any imaginable space, in a moment, that is in time unimaginably short; for they ought in velocity to out-run those beams of the Sun, which makes not their course through pure vacuum. I say, to which nothing occurs that beats it back; for otherwise, this frequent reverberation makes a kind of slownesse, as want ofreverberation makes a kind of swiftnes.

Yes dosh not hereupon the atome, which suffers several repulsions, arrive at ibid. divers places in such times as may be discerned by the mind, for to discern these times is not within the power of the mind. Resides, it may so happen that the fame atom, though diverted by several repulses, may be so carried, as that from whence-

whence soever it comes, out of that immensity of space, we shall not be able to assigne any place or term, which in that time it hath not over-passed. For the repercussion may be such, (that is, so little, frequent, and so little diverting) that it may in some measure equall the swiftness of that motion, which is free from repercussion.

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We must lastly take it for certain, that atomes are equally swift, for asmuch as they are carried through vacuum, neither is there any thing that resists their progresse: For neither are the heavy carried on more swiftly, than those which are conceived leight, seeing nothing occurs that may hinder either; nor the lesser more then the greater, for asmuch as the passage is equally free to all, according to their severall magnitudes. Neither do the motions which are made, either upwards, or obliquely by collisions, or downwards by their naturall gravity, differ in swiftness; since an atome, as long as it is not thrust on either side, so long keeps on its way, and that by a swiftness equal to thought, until being driven on, either extrinsecally, or by its own gravity, it meets with the resistance or assault of the atome that strikes it.

Moreover, as concerning compound bodies, for a smuch as atomes are in their own nature equally swift, therefore one cannot be said to be swifter than another; as if the atomes that are in compounds, and hurried away by the common motion of them, were carried away, sometimes into one place, by a sensible motion, and that continuous, and in successive times, as whilf such motion is slow; sometimes whether into one or more places, they should be carried in times so short, as can onely be conceived by reason, as when the motion is most rapid. But we shall onely say, that, which way soever the atomes are carried with the compounds, they are all the while exagitated with intestine, most frequent, or rather innumerable, and therefore, not-sensible, repercussions; untill the perpetuity or succession of the motion of the whole body come to be such, as that it may fall under the reach of sense.

For what we fancy concerning the imperceptible motion of atomes, as if times conceived by reason might reach the most swift succession of their parts, is no may true; but rather, what soever our mind, attending to the very nature of the

thing, apprehends, that is to be esteemed true.

CHAP, IX.

That Atomes (not the vulgar Elements or Homoiomera's) are the first principles of things.

This premised concerning Atomes, we now must show, how they are the principles, or first matter of things; but because that cannot be done without treating, at the same time, of generation and corruption; and that cannot be performed, unlesse we first speak of the qualities of things, and even before that, of the first causes which produce these; it is sufficient in this place to take notice, that atomes are the principles and first matter of things, because they are that first and most simple, of which all generated things are compounded; as also the last and most simple, into which all corruptible things are resolved.

Isay, the first and the last; for besides other greater bulks, of which that which is generated may more neerly be compacted, and into which the which is corrupted may be resolved, there are little lumps, or certain small thin compounds, which being made by some more perfect and indissoluble coalitions, are, as it were, long durable seeds of things; so that things may also be said to be generated of seeds, not as of first principles, because even these seeds are generated of things precedent, that

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Bid.

ibid.

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that is, of Atoms. And likewise things may be said to be resolved into seeds, but not ultimately, because, even these may still surther be dissolved into Atoms.

In like manner, the four vulgar elements commonly admitted, Fire, Lucret. lib. 1. Aire, Warer, Earth, may be called Principles, but not the first they may also be called Marter, but not the first matter, for as much as they have Atoms precedent to them, of which even they themselves are compounded.

And they, who assigne one Element onely for principle, will that, of it, Ibid. by rarefaction, and condensation, the three other be made, and of these afterwards, the rest of things. But how, if it be one, and nothing mixt with it, can any thing be generated? For, of fire, (for instance) rarify'd nothing else will be produced, but a more languid or a stronger fire.

And besides, that they, who teach this, admit not vacuum, without Ibid. which neither rarefaction nor condensation can be made, they seem not to observe, that fire cannot be said to be changed by extinction, into some other thing; because that which is simple cannot be changed; unlesse by going away into nothing. Or at least, if they admit, that something common remains, which is first Fire, afterwards Aire; since this something is the first and common matter, the first matter is not of it selfe, either Fire or Aire, but rather those Atoms which, being put together on one fashion, may make Fire, being put together after another fashion, may make Aire.

They who admir many, or all things to be equally first, run moreover into this inconvenience, that, making them contrary to one another, they by consequence make them such, as either can never joyne to make one compound, or, if they do, nust destroy one another.

There was a natural Philosopher, who conceived that all things are generated of tenuious little-bodies, which he called Homoiomera's, similar, or like parts, (as it were) viz. to the things generated; so as those (for example) of which hot things are made, are hot: those of which fleshy things, fleshy; those of which bloody things, bloody; and so of the rest. But if principles were of the same nature with the things generated, they might, as well as they, be altered and lose their qualities, and so be changed, and, being of a simple nature, go into nothing,

Not to prese, that is the things, whereby something is made hot, must said be not; as is things alike be not generated but of their like, there must also be things saughing, that a saughing Animal may be made of them; and things weeping, that a weeping Animal; and the like.

CHAP. X.

Of the first, and radicall cause of Compounds, that is, of the Agent, or Efficient.

IT followerh, that we speak of Causes, fince to the making of any thing is necessary, not onely, matter, of which, but a cause, by which it may be made; wherefore to say a Cause, is no other, then to say, that which in the production of a thing is the Agent, or Efficient.

Now of the things that are made, no other first and radicall Cause is ro be required, than the same Atoms themselves as they are endued with that vigour, by which they are moved, or continually tending to motion. Neither is it absurd to make matter active, it is rather absurd to make it unactive, because they who make it such, and yet will have all things to

Lucret. 2, 131.

he made out of it, cannot say, from whence the things that are made, have their Efficient power, since they cannot have it elsewhere, than from matter.

Therefore, as the first little-compounds, made up of Aroms, have in themselves a certain energy, or power to move themselves, and to act, consisting of the vigours of each severall Arom, but variously modify'd, as some of them mutually entangling one another, are carried hither, others thither; so the greater compounds, made up of the lesser, have some power also, and that modified according to their variety; and every naturall body, consisting of those greater and lesser compounds, and Aroms, have a particular energy, or power of moving themselves, and acting, modified by a certain reason. Thus, morion or action ascends to, and proceeds from, its very principles.

Yet we must observe, that though all Atoms are moved alike swiftly, yet, within the compounds themselves, those which are more cornered, and hooked, are entangled, and hindred, and so made as it were more singgish and dull, then the smoother and rounder. Wherefore the energy, or power of acting, which is in compound bodies, chiefly comes of these. And because those, of which Fire, the Soul, and, those which are more generally termed, Spirits, consist, are of this nature, hence it comes, that the chiefest energy in bodies, is from those very spirits; which as they have liberry of running up and down, so they have also dominion

within those bodies.

But foraimuch, as all effection, or action, whereby something is made, is either from an internall, or externall principle, it is manifest, that artificiall things, whose nature is sluggish, and meerly passive, owe all their production to the Efficient, or externall agent. But naturall things, although they borrow some part of themselves, or some principle, of acting from an extrinsecall cause, yet they owe their production to the principles contained within themselves, as from which intrinsecally, according to all their parts, they are ordered, and co-apted.

Moreover, the very action of the externall agent is from its owne internall principles, which alwaies so turn and direct the action, as that it may with greater strength sustain the violence of most things. For even in sensitive Creatures, where there is a kind of voluntary action, it is therefore such, and carried rather this way, then that way, because there occurs to the mind a species inviting it, rather this way, then that way; and the mind, through the dominion, whereby it ruleth the spirits contained in the body, leads them this way, and not that way; and, together-

with them, the members in which they are.

CHAP. XI.

Of Motion, which is the same with Action, or effection; and of Fortune, Fate, End, and sympatheticall and antipatheticall Causes.

In the mean time, I shall not need to make any excuse, for that I confound the action or effection of a Cause with motion; since it is known, that both of these are one with motion, and onely adde the connotation, and for that it must be terminated to the thing done or effected.

I understand, here, no other motion then that which is migration from place to place, which for the most part is called lation, and transfer motion,

tion; and locall motion. For thus they mane it in diffinction from that motion, which some use to call mutation, and alteration; that whereby a thing remaining unmoved according to its internal nature, is, as they conceive, changed or altered through acquisition, or losse, of some qua-

lity, as Heat, or Cold.

This mutation or alteration is not a species of motion, distinct from that which is called locall motion or transition. Locall motion or transition is the genus, this mutation or alteration is nothing but a species thereof, to wit, that whereby movables are carried through short and undiscernable intervalls. For, what soever compound body is changed ac- Sext. Emp. cording to quality, is changed altogether by the locall and transitive motion of auv. phyl. 2. the atoms and little bodies, creating a quality; whether they be transposed in place and scituation in the body it self, or come into it, or passe out of it.

For example: That of sweet, something bitter be made; or of white, black; it ibide is requifite, the little bodies, which constitute it, be transposed, and one come into the ranck of another. But this could not happen, uniess those listle bodies themselves were moved by transient motion. Again, that of hard simething soft be made; and of fore, hard; it is requisite, those particles, whereof it consists, be moved locally, for a much as by extension of them it is softned, and by condensation hardned; whence the motion of mutation is not generically different from the motion of transition.

But to return to that motion, which is proper to the cause or efficient, we may observe, that, to some things, the name of cause is attributed, for that they excite motion. For Fortune, which is a cause of some things, can no other way be admitted, then as it is the same with the self-moving and agent cause, and onely denotes ignorance of the effect connected with it, and intended by it. Otherwise, so far is it from being fit to make it a goddesse, as the ordinary fort of men do, (for by God, nothing is done disorderly) that it is not to be esteemed so much as an unstable cause.

Even Face also is no other than the telf-moving causes, that act by themselves, as they are connected among themselves, and the latter depend of the former, albeit this connexion and dependance be not of that dependance and necessity, which some Naturall Philosophers would perswade; for there is no such necessity in nature, since the motion of the declination of atoms, of which already we spoke, breaks it off, so as it

intercurs neither in a certain line, nor in a certain region of place.

Likewise an End is said to be a Cause, for a much as it produceth something, or not produceth it, no otherwise then because it moveth. It moverh, I say, by sending a species into the soul, which drawes and allures it, by invisible, yet physicall, little hooks and chains, as it were, by which, for the most part, together with the soul, the body also is attra-Red. Certainly, no such attraction can be understood to be made, unless by fome reboundings, and entanglings of atoms.

Infomuch as even all thole things, which are said to be done by sympathy or antipathy, are perform'd by physicall causes, that is, by some (unfeen indeed, but) very small organs, which intervening, some things, are as truly attracted to, or repelled from one another, as those things which are wrought upon by sensible and grosser organs, are

attracted and repelled.

For to explain this by an example. How think we comes it to passe, that Lucres. a Lion is not able to endure the fight of a Cock, but, as foon as he fees him, runs away? unlesse there are some little bodies in the body of the Cock, which being, as in looking-glasses, immitted into the eyes of the Lion, so pierce his eye-balls, and cause so sharp pain, that he is not able

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eyes, those bodies produce nothing like this, they being of a different contexture, as shall be shewed when we come to discourse of the Senses.

CHAP XII.

Of the Qualities of Compound things in generall.

S concerning the qualities belonging to compound things, it is known, that under this tearm are comprehended all, as well adjuncts as accidents of things, but chiefly the adjuncts, whether they be properly adjuncts, that is, conftantly abiding in a compound body, as long as it perseveres, and not separable from it without destroying; or more properly and largely taken, that is, as a mean between adjuncts, properly so tearmed, and accidents, for simuch as, like these, they exist in them; but in those, they come and go, may be with or from a body, without the corruption thereof.

The most obvious question concerning them, is, How it comes to pass, that they are in compound things, when, as we said before, they are not in atomes, of which compound things consist? That they are not in atoms, is already shown; for a smuch as every quality that exists in aroms, as magnitude, figure, and weight, is so naturall to them, that it can no more be changed, than the very substance of the atomes; and this, because in the dissolution of compound things, there must needs remain something solid and undissolved; whence it comes, that all motions which

are made, are neither into nothing, nor out of nothing.

We answer, that qualities arise in compound things, as well from the transposition that is made of the atomes, now sewer, now more; which in one position afford one quality; in another, another; as from the accession that is made of some atomes wholly new, and the discession of some pre-existent. Whence these qualities again are varied, or seem dis-

ferent from what they were at first.

For as Letters give a divers representation of themselves, not onely those which are of different figure or form, as A and N, but even the same Letters, if their position or order be changed; position, as in N and Z; order, as in A N, and NA: So, not onely atomes, which are of divers figures, (as also of different bulk and motion) are naturally apt to affect divers senses, and, in one, to exhibit colour; in another, odor; in a third, sapor; in a sourth, another: but also those which are of the same, if they change the position or order among them, affect the senses in such manner, that those (for example) which now exhibit one colour, presently exhibit another, as we before instanced in the water of the sea, which, being still, seemeth green; troubled, white: and, as is ordinarily instanced, the neck of a Pigeon, which, according as it is variously placed towards the light, receive the a great variety of colours.

And as there is made a diversity, not onely when the same letters which compose one word are so transposed, as that they exhibite divers forms, but much more, when some are added to them, and some taken away from them; in like manner it is necessary, that colours, odors, and other qualities, be changed, not onely when the same atomes change their position and order, but likewise when some come to them, some depart from them, as is manifest from the softning, hardning, crudefacti-

on, ripening of things, and the like.

Briefly, as it is of great concernment amongst Letters, with what other Letters they are joyned, and in what position and order they are among themselves,

EPICURUS.

themselves, since, by so small a number of Letters, we signifie the Heaven, the Earth, the Sun, the Sea, Rivers, Fruits, Shrubs, living creatures, and innumerable such like; so is it of great concernment amongst atoms, with what others they are joyned, and in what other position, and in what intervals and connexions, what motions amongst one another they give or receive; for a smuch as by this means they are able to exhibit the variety, as of all things, so of all qualities in them.

To fpeak more particularly, some qualities fifst seem to arise out of moms, as considered according to substance; and being in such position amongst themselves, as that they have a greater or lesser vacuum intercepted or excluded. Other qualities are made of them, as they are endued with their three properties, some from a single property, others from a

conjuncture of more.

CHAP. XIII.

Qualities from Atoms confidered, according to their substance, and interception of Vacuum.

A Nd after the first manner arise Ravity and Density; for it is manifest, that no dense thing can be made rare, unless the atoms thereof, or the parts of which it is compounded (they themselves being compounded of atoms) be so put as a larger place, they intercept within it more and larger vacuities. Neither can any thing rare be made dense, unless its atoms or parts be so thrust up together, as that, being reduced into a narrower place, they comprehend in it sewer, or more contracted vacuities. Moreover, it is manifest, that, according to the more or lesser vacuity which is intercepted, the air (for example) or light is said to be rare; but a stone, iron, and the like, said to be dense.

Together with these seem to arise Perspically and Opacity; for every thing is so much more perspicuous, (other respects being equall), by how much more it is too rare; so much more opacous, by how much it is more dense; because the more rare is the more patent to lucid and visible beams; the more dense, the more obstructive of them. But I say, (other respects being equall) a more thick body, as glasse, may have little vacuous passages placed in so streight a line, that the beams may passe more easily through it, than through a rarer body; as a leaf of Cole-wort, whose small pores are pester'd with little bodies variously permixt; even the beams themselves are cut offunless they passe through strait holes,

Inch as are in glasse.

Again, there ariseth also suidity, liquidity, and sirmness; for a body seemeth to be fluid for no other reason, then because the atomes or parts whereof it consists, have little vacuities lodg'd within them, and are withall so dissociated from one another, as that they are easily movable one in order to another, through the not-resistance of the little vacuities: neither doth any thing seem to be firm from any other cause, than the contrary hereof; that is, the atoms and parts touch one another so closely, and are so coherent to one another, that for the same reason they cannot be moved out of their scituation: for such atoms there may be, as, being more snoked, and, as it were, more branching, may hold the body more closely compacted. How water, in particular, being liquid, becomes hardned into ice, shall be said hereafter.

Likewise, those qualities which depend of these, Humidity and X x x x 2 Siccity.

Siccity. Humidity is a kind of fluidnesse, onely it superadds this, that the parts of a humid thing, touching some body, or penetrating into it, are apt to slick to it, thereby, rendring it moist. Siccity is a kind of firme-

nesse, adding onely this, that a dry body is void of humidity.

Moreover, Sofinesse and Hardnesse, which cohere with these, and upon another account, agree also with Rarity and Density, in as much as (other respects being equals) every body is so much the more soft, by how much the more rare, and so much the more hard, by how much the more compact; Isay, (other respects being equals) because dirt is soft, and a pumice hard, by reason of the greater cohesion of the parts!, which pester the cavities, and resist the touch, and cannot retire into the hindermost cavities, as otherwise they would.

There are others, which depend upon these; as flexility, trastility, dustility, and others, from softnesse; their opposites, from hardnesse; but

tis enough to have hinted them.

CHAP. XIIII.

Qualities springing from Atoms, confidered according to the properties, peculiar to each.

IN the second manner, and as far as the properties of Atoms are confidered particularly, in the first place, the magnitude, quantity, or bulk of every thing, ariseth no other way then from the coacervate magnitude of the Atoms, of which it is compounded. Whence it is manifest, that augmentation, and diminution of bodies is therefore made, because Atoms, wheresoever they arrive, give to the things an increase; wheresoever they go away, they diminish them.

Not to mention, that, according as the Atoms are greater or leffer, may be made, that which we call blantneffe and acateneffe. And thence a reason may be given, why the fire of lightning is more penertative than that of a taper: or how is comes, that light passeth through horn, which

relists rain and the like.

Besides, the very figure of things, though it did not depend upon the figure of Atoms, (whereas it seems to depend upon them, in all things, which are constantly produced in the same figure) yet it is, generally at least, true, that every body is therefore figured, because it consists of parts terminate and figurate; for figure is a terme, or bound.

Thus, though our of smoothnesse, and roughnesse, (which as I said are allied to the figure of Atoms) it doth not necessarily follow, that things smooth, are made of smooth, rough things, of rough: yet in generall, nothing can be conceived to be smooth, but whose parts, to the least of

them, are smooth; nor rough, but whose parts are rough.

Here observe, that as well from the figure, as from the magnitude, the reason may be given, Why wine floweth easily through a strainer, but oile more slowly, which is, that the oile may consist, not of greater Atoms onely, but also of more hooked, and much entangled among themselves.

Lastly weight, or the motive-faculty, which is in everything, can arise no other way, then from the weight or mobility of Atoms. But that being declared formerly, we shall here onely observe, that all Atoms are heavy, and none leight; wherefore every compound body is heavy, there is none that is leight; or that is not of it selfe ready to tend downwards. Here presently comes in Fire for an Objection; but although it fore-goeth not its propension downwards, yet it therefore tendeth upwards, forms

much as it is driven that way by the ambient aire: after the same manner, as we see with great force the water resists loggs and beams, things otherwise heavy; and the deeper we plunge them, the more eagerly it casts them up, and sends them back. Whence it comes that those things, which we call leight, are not absolutely leight; as if, of their own accord, they did tend upwards, but onely comparatively, that is, as they are lesse heavy, and extruded by the more heavy, which presse themselves down before them. So as Earth being the most heavy, water lesse heavy, aire yet lesse heavy then that, and fire least of all; the earth drives the water upwards, and far from the middle; water the aire; aire the fire: but if we suppose the earth to be taken away, the water will come to the middle; if the water, the aire; if the aire, the fire.

CHAP. XV.

Qualities from Atoms, confidered according to their properties, taken together.

But the properties of Atoms, being taken together, and those things especially of which we have hitherto spoken, rarity, density, and the rest, being commixt and varied, there arise faculties of things, which, being active and motive, have it from the weight and mobility of the Atoms. And whereas some act one way, some another, they must of necessity have it, as well from the peculiar magnitude, and sigure of the Atoms, as from their various order and position amongst themselves, as from their loosenesse, compacted nesse, connexion, sejunction, &c.

Of this kind, are not onely, in Animals, the faculties of Senfe, Sight, Hearing, Smelling, Talting, Touching, wherewith they can perceive fenfible things, but also, in the things themselves, those very qualities which are called sensible. These are, in things, the faculties of striking, and affecting the senses, after a certain manner, to the end they may be perceived by them; as colour, and light, the sight; sound the hearing; odor the smell; sapor the taste; heat and cold (above the rest) the touch. Whence it comes, that being to speak of those hereafter, we ought not

here to omit these: To treat of which, will be worth our pains.

To begin from Heat: we cannot treat of it, without joyning light to it, for without light there are no colours, the variety of colours being taken away by night; whence in the infernall region, all things are faid to be black. But though in darknesse, all things are alike dis-colour'd, neverthelesse in themselves, or in their superficies, there are dispositions of extream particles, by reason of which the affused light is so variously modify'd, that, together with this modification reslected on the eye, it exhibits various colours in the eye, as white, for example, when the ball receives hinto it selfe, one kind of blow or stroak; black, when another, &c.

For though colours are not coherent to bodies, but generated according to some respective fights, orders, and positions, yet are they not generated, unlessed ight also be adjoyned to the disposure of their superficies, to compleat or make up the perfect nature of colour. Neither, setting this aside, do I see how it can be said, that bodies, which are, in the

dark, invisible, have colour.

And indeed, fince not onely a Pidgeon's neck, a Pea-cock's train, and the like, exhibit severall colours, according to their severall positions to the light, but also even all other things appear, sometimes in some colours,

chap. 2.

Jours, sometimes in others, according as they are placed in severall degrees of light, what else should we conceive, but that generally it is light, by whole coming, things put on colours, and by it's departure lose them.

In the mean time, Light it self, being nothing else but a substantiall effluxion from a lucid body, is not visible of it self, but onely in colour, as that is a part of it; for neither is it seen through a pure or liquid medium, neither when we imagine that we see it, either in a lucid or an il-Auminate body, is it beheld as a thing dittinst from the colour of the thing ducidor illuminate. In fine, neither is shadow (the privation thereof) in any othermanner, then as because it is withall the privation of colour an a thing shadowed, which loseth colour alwaies by the same proportion as it loseth the light. How it comes to passe that shadow, though it be a meer privation, yet seems to be moved, was declared in the Canonick.

Sound is nothing but an effluxion of tenuious little bodies, sent out from the thing speaking, sounding, or what way soever making a noise,

and apr, by entring into the ear, to affect the hearing.

That it is a corporcal affluxion, is proved, in that it moves he lense, and that either by touching it importly and delightfully, or roughly and ampleasantly, according to the smoothnesse or roughnesse of the little bodies. Also in that it is moved through the aire, and being driven against folid bodies, leaps back, whence Echo is made; vz. by reason of the solidity of the little bodies; also in that it is diminished, and becomes confused, in regard of the long train of little bodies, when it goes forward, for their swerving while they go over-thwart, through some thicker parexition, and the like.

If you demand why Sound can palle, where Light and the species of colour carmor, as when we speak, the doors being shur; the reason is, be--cause light, or the images of colour, cannot passe but in a direct line; but as ound can infimuate it felf through oblique tracts. For being excited, it ileaps forward in little bodies, which turn upwards, downwards, forwards, backwards, on the right fide, on the left fide, and every way; in like manner as a spack of fire, sometimes scatters it self into little spar-

.kles, which take a direct course towards all fides.

The same may be said of Odor. For this also is an effluxion, which going out of the odosousthing, is diffused every way, and, arriving at the mostrills, moverh the sense of smelling, either by stroaking or pricking ir. This is corporeall also, even more then Sound, in that it passeth more flowly through space, and commeth not from so great a distance, and peactivates not through those partitions, through which Sound doth penetrate.

As concerning Saper, there is this difference, that, though it confission little bodies, contained in the thing thyled Sapid; yet they issue not forth into the tongue and palate at a distance, but then onely, when the thing sapid is applied to the tongue, they so infinuate themselves into it, that they affect the contexture of it, either mildly, and then make a sweet

-tafte; or roughly, and so they make a four tafte.

As for Heat and Cold, that sensation which they cause is to be referred to the Tanch. But though many of the foresaid qualities properly apper--tain to the Touch, as hardnesse, softnesse, humidity, siccity, and the rest, which require application of the thing touched to the hand, or to some other part of the body; yet these two may be selt, not onely when the hor or cold thing is applyed to the hand, or some other part; but also when it is remote, and at such a distance, as it can transmit some little bodies out of it self into it.

Heat

Hear indeed is chiefly an effluxion of little bodies or atoms, in bulk flender, in figure round, in motion swift. For as they are slender, there is no body so compacted, that they find not little pores, through which they infinuate into it; as they are round, they are easily moved, and infinuate themselves everywhere; as they are swift, they rapidly are impelled, and enter into the body, and, more and more still succeeding one another, they are so pressed, as that they penetrate through the whole; and if they proceed in acting, they sever and dislocate the parts thereof, and at last dissolve the whole. Such are the effects of Heat, and chiefly the fiery, (for fire is nothing but intense heat) towards all bodies; and in a living creature is onely added the sense of the heat, which is from the plucking alunder, and loosening what before was continued.

Cold is an effluxion also, but of atoms, whose bulk is greater, their figure more cornered, their motion flower; for, the effects being contrary, the principles must also be contrary. So that whereas heat diffregates and disperses, cold compresses and constipaces; and, in a sensitive creature, it doth this with a particular kind of sensation; for, entring into the porce of the skin, it keeps back and drives in again the little bodies of heat, by oppoling the bodies of cold, and with its little sharp corners, it tears and

ewingeth all things wherefoever it pailes.

CHAP. XVL

Of those Qualities which are esteemed the Accidents of things; and particularly, of Time.

Tremains, that we a little touch those qualities, which are not so much adjuncts as accidents, and therefore affect not the thing internally, but externally onely, and qualifie them with a certain kind of respect to some extrinsecall thing. Not but that within the things themselves also there are some accidents, (such are position, orders, intervalls of parts or particles, and the like but that being such, they are accidents of the parts themselves, not of the whole which consists of them.

Accidents of this kind are all those generally, one of which ariseth some relation, for which every thing is said to be such or such, in order to another; as like, unlike; greater, leffer; many, few; superiour, inferiour; right, left; cause, essect; giving, receiving; and innumerable of the same

kind.

But it is known, that Relation is a work of the mind, referring and comparing one to another; forthat, ferting afide the mind, every thing is that onely which it is in it felf, but not that which it is in respect of another. Whence, to accidents, we formerly referred liberty and health, riches and poverty, &c. because, serring the mind aside, a man is nothing but a man; not free, or subject; rich, or poor, &c.

Now of all accidents, there is one which may be termed the accident of accidents, that is, Time, from which all things are denominated, either present, or past, or future; lasting, or little durable, or momentary; some-

times also swift or flow.

For first, that Time is an accident, is manifest, in that it is not any thing by it felf, but onely attributed to things by cogitation, or the mind, as they are conceived to persevere in the state in which they are, or to cease to be, and to have a longer or shorter existence, and to have it, or to have had it, or be to have it. Whence it comes, that Time is not to be enquired efter the same manner as we enquire after other things, which are in Lant. ∫onec

some subject, setting aside the minde; and therefore neither to understand what it is must it be referred to the pranotions of things, which occur to our sight; but we ought to discourse of it according to evidence, using familiar speech. And not entangling our selves in circumsocutions, we say, Time is long or short.

Moreover, we call it the accident of accidents, because, whereas some things cohere by themselves, as a body, and as a vacuum or space; others happen, or are accident to the coherent, as daies, nights, hours; as also pations and exemptions from them, as motion, rest, &c. Time, by the affistance of the mind, presupposeth all these accidents, and supervenes

to them.

For day and night are accidents of the ambient aire; day happens by the Sun's illumination; night, by privation of the solar illumination. Hour being a part of night or day, is an accident of the aire also, as likewise are night and day; but Time is coextended with every day, and night, and hour; and for this reason, a day or night is said to be long or short, whilst we are carried by thought to time that supervenes to them, according to the former notions.

In the same manner happen passions, and indolencies, and griess, and pleasures to us; and therefore they are not substances, but accidents of those things which are affected by them; to wit, by sense, of delectation

or of trouble. But these accidents happen not without time.

Moreover, motion and rest, as we have already declared, are accidents of bodies, neither are they without time; wherefore we measure the swiftness and slownesse of motion by time, as also much or little rest. And forasmuch as none understand time by it self, or separate from the motion and rest of things; therefore by understanding things done, as the Trojan War, and the like, which are done with motion, and are accidents partly of the men acting, partly of the places in which they are acted; together with them is understood their time, as they are compared to our affairs, and the existence of the things intervening betwist those and us.

CHAP. XVII.

Of the generation and corruption of Compounds.

Tremains that we add, how things are generated and corrupted, either of which is some kind of mutation or alteration; but whereas by other mutations, a body is not made and exists new, but onely that which now is acquires a new quality, and a new denomination from it. Generation is a mutation, whereby every body is first produced, and begins in nature to be, and to be denominated such. Corruption is a mutation, whereby it is at last dissolved, and ceases to be in nature, and to be denominated such; for thus fire, a plant, an animal, and what soever is in a determinate genus of bodies, when it first ariseth into the light, and beginneth to be denominated such, is said to be generated; when it goeth out of the light, and can no longer be denominated such, to be corrupted.

When I say, that a body is first produced, or beginner hto be, I mean not, but that whatsoever is in it of substance, body, or corporeall, was before; for all the atoms, and little bulks or seeds, of which it is compounded, were before. As when a house is said to be made, the stones; wood, and the rest, whereof it is said to be built, are understood to be pre-existent. But I onely mean, that the atoms and seeds thereof are so commixt, and so united, as that they are in a new manner, or in a new form, wherein they were not before; and therefore a body resulting thence, then sirst be-

gins to be, and be denominated such,

Hence,

Hence, because there ariseth not so much a new substance, as a new quality, in compounds, it comets to passe, that generation is a species of mutation or alteration; and so is corruption likewise, but in a contrary manner. Wherefore also it comes to passe, that Generation and Corruption are performed onely, by conjoyning and disjoyning those principles, and not by changing them, because the Atoms, as we said, are incapable of change.

And indeed, seeing all change, (as we have already said, and shall shortly say Laert. again) is performed, either by transposition, adding, or taking away of parts; it followeth, that Atoms, being so compact and solid, as that none of their particles can be transposed, added, or taken away, are immutable, and incorruptible, and such a so are their properties, of which sort are those little magnitudes, and little figures peculiar to them, for it is necessary, that these also remain with the substance of the Atom, when the compounds are dissolved: and with good reation; seeing that a so in things which we transforme at our pleasure, as when a man, of standing, or noright, becomes sitting, or bowed, (or, if you will, is made black or hot) it is ever understood, that the same magnitude, sigure, and order of parts are in them. But the qualities, that are not in them, nor proper to them, as standing, straightnesse, white, cold, &c. remain not in the subject, after its transmutation, as the others do, but perish, or are less to the whole body, or to the part wherein they were.

Since therefore, Principles are intransmutable, and, in generation, are no other then mingled, and put together, it followes that no such mixture can be made, as is a perfect confusion by coalition; but onely that, which is a compounding by apposition; and this, whether those little bulks made up of Atoms, are onely mingled, or whether also the Atoms themselves be mingled with those little bulks, resolved into their Atoms, or first principles, whence it followes, that the destruction of those little bulks, and of the bodies, consisting of them, as wine, and water, honey, and the like, goeth accompanied with the generation of the mixt body, and of the other little bulks, which are proper to it; not as if water and wine (for example) but as if aquifying, and vinifying Atoms, (as I may say) were mingled together.

And to the generation, which is made in an infinite Vacuum, we must conceive, that the Atoms severed from one another, and differing amongst themselves in figure, magnitude, position, and order, are carried through the Vacuum, and, where they concurre, being mutually entangled, are condensed; whence it happens, that a different temperature of the thing results, for they are conjoyned according to proportion of magnitude, figures, positions, order, and by this means, the generation of compound

things, comes to be perfected.

But where the generation of one, is made out of the corruption of another, that usually happens after a threefold manner, which we touched, speaking of alteration; either onely by transposition of the parts or Atoms, as when a frog is generated of dirt, a mite of cheese; or by addition of things accessory, as when, by accession of the seed, to a greater masse, (as of renter into milk, or of leaven into dough) there is begotten a plant, or Animal; after which manner, also augmentation is made, by which the generated thing becomes bigger; or lastly, by taking amay something pre-existent, as when fire is generated, by the severing of watery, ashy, or other parts which were in wood; waxe, by the severing of honey, which was in the combe; and so of the rest.

Here the former comparison of Letters, will serve to make us understand two things. One, that the particular manners of generation, and their opposite corruptions, which may be comprehended under any of Y y y y these three manners, are (it not infinite, at least) innumerable, inexpressible, and incomprehensible, since, of sour and twenty Letters onely, which are in the Alphabet, there may be produced a multitude of words

almost incomprehensible.

The other is, that as words, accommodated to pronunciation and reafon, are not made of every combination of Letters; so in natural things,
all things are not made of all things, nor are all Atoms fit, by being joyned together, to constitute any species of compound things. For every
thing requires such a disposition, as that the Atoms constituting it, match
and as it were associate themselves with those which are agreeable to them,
but passe by, and as it were reject others. Whence again it comes to passe,
that when a thing is dissolved, all the agreeing Atoms draw one another
mutually, and dis-engage themselves from those which are dis-agreeing.
This is manifestly seen in nutrition, which is aggeneration, and is evident
even from this, that otherwise Monsters would be ordinarily generated,
as half-men, half-beasts; Chimera's; and Zoophyts.

In a word, Certainly he never had the least tast of Physiology, who conceiveth, that any thing which is generated, can be eternall; for what composition is there, which is not dissolvable? Or what is there, that hath a beginning, and no end? Though there were no externall causes to destroy its frame, yet wants there not an intestine motion, and, even within the most compact and durable bodies, an unvanquishable inclination of Atoms

downwards, whence their dissolution must necessarily follow.

Yet, this dissolution is not alwayes immediately made into Atoms, but for the most part into little bulks, or parts compounded of them; which are certain kinds of compound bodies, as when there is a dissolution of wood, partly into sire, partly into smoak, partly into some waterish moisture, partly into ashes. But what way soever it be done, we must alwayes hold, that, in generation, there is no new substance made, but przexistent substances are made up into one; so in corruption, no substance absolutely ceases to be, but is dissipated into more substances, which remain after the destruction of the former.

CHAP. XVIII.

Whence it comes, that a generated body is in a certain kind of things, and distinguished from other things.

Oreover, feeing that every body is generated onely of the aggregation of matter, or of materiall, and substantiall principles, knitting-together in a certain order and position; therefore, that which is concrete or generated, is understood to be nothing else, but the principles themselves, as they are knit rogether in such an order or position, and thereupon are exhibited in such a form or quality.

This form or quality, whereby a thing generate, is established in such a certain kind of things, as of metall, or of stone, or of plant, or of Animal, and is distinguished from all the species, and individuums of the Genus, wherein it is; this form, I say, is not one and simple, but rather as it were an aggregation and collection of many, which collection cannot

be found in any thing, but in this.

Wherefore we must here observe, that the figures of things, their colours, magnitude, gravity, and (in a word) all other qualities, which are usually predicated of a compound body, as its accidents, (whether perceived by light, or by other senses) are so to be understood; not as if they were certain natures or substances,

Laert.

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substances, existent by themselves, (for our understanding cannot reach this) not is on the other side, as if early they did not exist, or were absolutely nothing; meither again, as if they were such as are those when incorporeal things, which are accident to it; nor, lastly, as if they were parts of the body. Rut they are thus to be esteemed, that whereas a body may be disposed after several manuers, the whole complex gains, by the aggregation of them, a cartain nature, proper and peculiar to its kind.

Not that a body comes to be such, at is a greater buth made up out of a leffer, whether those be the first, least, greatest, or in generall made up of others more minute; but onely, at I said, that if it these soyned together, and by this conjunction differencing it from others, it possesses a nature proper to it self, and

distinct from any ochang it is to say of their many care for

All these are comprehended by speciall notions and conceptions, but so, that still the body which results out of them, as a certain whole, and is not devided in it self, but conceived as one undivided thing, obtains the denomination of a bo-

dy, which is reck out dup in such a cortaink in tof things.

The same may in a manner, be conceived to happen by the concurrence of certain accidents, which are found the same in no other body; that is, the things indeed, to which those accidents agree, may be diffinguished and denominated from the notions of them, but yet onely then, when each of those accidents is conceived to be there. For these are not of that kind of accidents, which, existing in the thing, become therefore necessary and perpetually conjoyn'd to it, and consequently bestow on it a perpetually denomination.

Here it may be demanded, whether, if we were dissolved by death, it might happen in processe of time, that the very same principles, of which we consist, might by some odd chance, be ranged and ordered again in the same manner as they are now, and so we come to be denominated the same which we are at this present? To which we answer, that it is doubt-less true; but still so, that, to have been formerly would nothing appertain to us, because, in our very dissolution, every disposition which we had, and all memory of those things which compounded us, and which we were, would utterly be lost; by which means, all our remembrance too would so have been totally decay'd, that it were impossible it should come into our minds that we had ever had a beeing. Thus much concerning the Universe.

SECT. IL

Of the World.

The followerh that we speak of the World, which is a portion of the Universe, or infinity of things, and may not unfitly be described, The whole circumference of heaven, containing the Stars, the Earth, and all things visible.

When I say, the Circumference of Heaven, I imply, that heaven is the outmost part of the world, which may also be called Ether, and the Region of fire from the stars which it containeth, and are, as it were, fires

lighted there.

When I say, the Earth, I mean the lowest, or, as it were, the middle part of the world, in which also there is the Water, and next over it the Kire, immediate to the Region of Pire. And, because the things which we see created of these, and in these, are various; therefore we Yyyy 2 compre-

comprehend them under the name of things visible.

But feeing it may, and useth to be demanded concerning the World, What form it hath within, what figure without? whether it be eternally or had a beginning? whether it require any other author, than Nature or fortune? in what manner was the production of the whole, and of its parts? whether it require any Ruler, or perform its vicisficudes by it selfs whether, how, and when it shall perish? whether it be One, or, besides it, there be innumerable? We must therefore speak a little of each.

CHAP. I. Of the form and figure of the World.

Nd as to the first head, the world by its internal form or constitution is not animate, much lesse a god, as some think; but whereas what is conceived to be one in its form or constitution, is such, either for that its parts are contained under one disposition, as a plant or animal; or that they are artificially joyned one to another, without mingling their tempers, as a house, or ship; or that they are discreetly distinguished from one another, yet have some mutual relation to each other, as an Army, and a Common-wealth; the World is onely to be conceived One, partly the second way, partly the third.

The second way is may be esteemed one, in regard between the Sun, the Moon, and the rest of the more solid and compasted parts of the World, there is intercepted either aire or ather diffusive, whereby a kind of coherence is made. It may also be esteemed one the third way, in regard the Sun, Moon, Earth, and other compasted bodies, are so separated from one another, that, after a determinate order, they possesse the scientarious or seats of superiours and inferiours, ancecedents and consequents, things

illustrating and things illustrated.

But to say that the World is one the first way also, How can it be made good? since that if it were so, that the world, as some will, were animate, nothing could be thought inanimate; not a stone, not a carcase, not any thing what soever; that same disposition called Soul being disfused through

all chings.

Neither do they who affert the world to be animate and wife, sufficiently mind and understand what kind of nature that must be, to which such expressions are proper, since as a tree is not produced in the aire, nor a fish on dry ground, nor blood in wood, nor moy sture in a pumice so neither can the mind or the soul be produced, or be, indisferently in any kind of body. But seeing it must be determinately ordered, where every thing shall grow and inexist, the nature of the soul must be looked for about the nerves and blood, not in putrid globes of earth, in water, in the Sun, in the sky, &cc.

Now whereas some hold, that the world is not onely endued with mind and senses, but that also it is a round burning god, and ever-moving with restlesse circumvolutions; these are prodigies and monsters, nor of Philosophers discoursing, but dreaming. For who can understand what this ever-moving and round god is, and what life is ascribed to him, to be turned about with so great swiftnesse, as is unimaginable to be equalled; with which I see not how a constant mind and a happy life can consist?

But granting the world to be a god, not onely the Sun, Moon, and the rest, are parts of god, but even the earth it self, as being a part of the world, must be also a part of god. Now we see there are very great regions of the earth unhabitable, and uncultivated, part of them being burnt

up by the approach of the Sun, part being oppressed with snow and ice through his distance from it. If then the World be god, these being the parts of the world, are to be tearmed, some, the burning; some, the frozen members of god.

As to its externall form or figure, it seems in the first place certain, that there is some extremity of the world, because the world is a kind of fegment of the infinite Universe; but what that is, who is able to tell, un-

leffe he came thence?

For whereas it seems to be Heaven, there is nothing in all apparent things hinders, but that it may be rare, nor nothing hinders but that it may be dense; rare, forasmuch as the stars which are in it, and appear ro be moved, perform their motions throughit; dense, forasmuch as it self is able to move the stars fixed in it.

Again, nothing hinders, but that it may be either quiescent, if the flars are moved through it; or circularly moved, if the flars are carried

round about with it.

Besides, nothing hinders, but that it may be round, ovall, or lenticufar, especially if it be moved. Again, nothing hinders, but that it may be triangular, pyramidall, square, hexa-edricall, or of any other plain figure,

especially if it be unmoved.

As for them, who, being persuaded by some arguments, aftert the world so to have one determinate figure, as that it can have no other, we cannot but wonder at cheir stupidity. For most maintain the world to be, as immortall and bleffed, so also round, because Place denyeth any figure to be more beautifull than that. But, to me, that of the cylinder, or the square, or the cone, or the pyramid, seem, by reason of the variety, more beautifull.

CHAP, IL Of the late beginning of the World.

S for the second head; The world is not eternall, but began to be at

For first, seeing that the nature of the whole and of the parts is the same; and we observe, that the parts of the world are obnoxious, both to generation and corruption, it followes, that the whole world must be subject to generation and corruption. That the parts of the world are generated and corrupted, is demonstrated even by the sense, and shall be

proved hereaster.

Neither let any say, that the mutations which are made in the parts of the world are not of the more principall parts, as of the Sun, the Moon, the Earth, and the rest; but of the lesser onely, which are but particles, whereof the principall confift; for he ought to conceive, that if the principall parts confist of parts subject to mutation, those whole parts themselves are subject to mutation; and though ordinarily there occur not causes so powerfull as to change them, neverthelesse nothing hinders, but that such may sometimes occur, as even among the lesser parts, some continue lafe a great while, which at last, in progresse of time, find causes of mutation.

Besides, seeing that the most artient Histories of all things exceed not the Theban and Trojan Wars, what is the reason of this, but because the world is not old, so far is it from being eternall? For if eternall, why did not other Poets celebrate other things? How came the memorable acts of so many eminent persons to perish? why are the records of exemals same no where extant?

In like manner, seeing that we have all arts newly invented, and their inventors are not unknown, (for, that daily many arts are advanced and receive increase, is very manifest) how comes this to passe, but because the world had not its beginning long ago; for the world could not be so

long without arts, which are of so great importance to life.

If you believe that in times past, these were such Records and Arts as now, which perished by some great conflagrations, deluges, earth-quakes, being subverted together with the Cities and Nations themselves, do you not acknowledge it necessary, that there must be at some time to come a destruction of earth and heaven, as it had happened, if in those cases some greater causes had lighted: For we our selves think our selves mortal for no other reason, but for that we perceive our selves to fall into the same diseases, as they whom we see dye.

The world therefore had a beginning; nor was, as may appear by what we faid, of very great antiquity. But when soever it begun, it is most probable it begun in the Spring, because then all things sprout, flourish, and bring forth; and the newness of the world required a temperate heat and cold, for the cherishing of its young brood, before it should passe to el-

ther of the extreams.

Of the Cause of the World.

S. to the next head: We must first acquire the divine power from the following and labour of framing the world, for it could not be a cause blessed and immortall that made it.

With what eyes could Plate look upon the fabrick of so great a work, as to conceive the world made and built by God? What designs, what tools, what beams, what engines, what ministers, in so great a task? How could aire, fire, water, earth, obey and serve the will off the Architect? Whence spring those five forms, of which the rest also are framed, sighting aprly to make up mind and senses? It were too long to remat all, which are rather in our wish, than in our power to find our.

Again, this God of whom he speaks, either was not in the former age, wherein bodies were either immovable, or moved without any order; or he then slept, or wak'd; or did neither. The first cannot be admitted, for God is eternal; nor the second, for if he slept from eternity he was dead, death being an eternal sleep. But neither is God capable of sleep, for the immortality of God, and a thing near death, are far asunder. Now is he were awake, either something was wanting to his selicity, or he was perfectly happy. But the first would not allow him to be happy; for he is not happy who wants any thing to make up his selicity; the latter is absurd, for twere a vain action for him who wants nothing, to trouble himself with making any thing.

To what end then, should God desire to adorn the world with fair signres and luminaries, as one that dresseth and sets out a Temple? If to the end that he might better his habitation, it seems then, that for an infinite time before, he lived in darknesse as in a dungeon. Again, can we think, that afterwards he was delighted with the variety, wherewith we see the heaven and the earth adorned? What delight can that be to God,

which, were it fuch, he could not so long have wanted it?

But some will say, That these were ordained by God for the sake of men. Do they mean, of the wise? Then this great Fabrick of things was made for a very sew persons. Or, of the soolish? There was no reason

be should do such a favour to the wicked. Again, what hath he got by doing so, since all fools are even in that regard most miserable, for what more miserable then folly? Besides, there being many inconveniences in life, which the wise sweeten by compensation or the conveniences; sools

can neither prevent the future, nor sultain the present.

Or, Did he make the world, and, in the world, men, that he might be worshipped by men? But what doth the worship of men advantage God, who is happy, and needeth nothing? Or if he respect man so much, as that he made the world for his sake, that he would instruct him in wisdome, that he would make him Lord over all living Creatures, that he would love him as his Sonne, why did He make him mortall and srail? Why did He subject him whom He loveth, to all evills; seeing rather man ought to be happy, as conjoyned with, and next unto God, and immortall as He himselfe is, whom he is made to worship, and contemplate?

For these reasons, ought we to say, that the world rather was made by

Nature; or, as one of the Naturall Philosophers said, by chance.

By nature; for such is the nature of the Atoms, running through the immensity of the Universe, that in great abundance running against one another, they can lay hold of, entangle, and engage one another, and, variously commixing themselves, first roll up a great kind of Chaos, in manner of a great Vortex, (clue or bottom) and then after many convolutions, evolutions, and making several efforts, and as it were attempts, trying all kinds of motions and conjunctions, they came at last into that forme, which this world beares.

By chance; for the Atoms concurre, cohere, and are co-apted, not by any delignes, but as chance led them. Wherefore, as I said, Chance is not such a Cause, as directly, and of it selfe, tends to mingle the Atoms and dispose them to such an effect; but the very Atoms themselves are called chance, in as much as meeting one another, without any premeditation, they fasten on one another, and make up such a compound, as chanceth thence to result.

CHAP. IV.

Of the Generation of the World,

But to discusse this matter more narrowly, and to come to another head; the world seemeth to have been elaborated, and moided into this round figure, by a certain kind of reason, without bellowes, anvile, or other instruments.

First, whereas the Atoms, by an inconsiderate and casual motion, were continually, and swiftly carried on, when they began to run in multitudes, into this immense place, in which the World now is; and to fasten upon one another, they presently became heaped into one rude, and indigested masse, in which great things were mingled with small, round

with corner.'d, smooth with hooked, others with others.

Then in this confused crowd, those which were the greatest and most heavy, began by degrees to settle down, and such as were thin, round, small, slippery, these in the concurrence of the others, began to be extruded, and carried upwards; as in troubled water, untill it rests, and groweth clear, the earthy parts settle downwards, the watery are as it were thrust upwards; but after the impulsive force, which drove them upward, grew languid, nor was there any other stroak, which might tosse them that way, the Atoms themselves, endeavouring to go down again, met with obstacles from others, whereupon they slew about with greater activity, to

the utmost bounds, as also did others, which were reverberated by them, and repressed by others, that closely followed them, whence was made a

mutuall implication, which did generate Heaven.

But those Atoms, which were of the same nature, (there being as we said many kinds of them) and carried round about in heaps, whilst they were thrust upwards, made the Sun, and Moon, and other Stars. These were chiefly called signifying Atoms; those which they lest, as not able to rise so high, produced the Aire.

At length, of those which settled down, the Earth was generated; and seeing there yet remained much matter in earth, and that condensed by the beatings of the winds and gales from the Stars, that significant of it which consisted of least particles, was squeezed forth and produced Moissure. This being sluid, either run down into hollow places, sit to receive and contain it, or, standing still, made hollow receptacles for it selse. And after this manner, were the principall parts of the world generated.

To say something of the lesse principall, the particles as it were of the former parts; there seems in that first commission, to have been made the diverse seeds of generable and corruptible things, of which, compounds of diverse natures were first framed, and afterwards in a great degree pro-

pagared.

Stones, Metalls, and all other Mineralls were therefore generated within the body of the earth, at the same time it was formed, because that masse was heterogeneous, or consisting of Atoms, and seeds of different natures; and in that the bulks of stones did diversly swell out to the very superficies. Whereupon mountains came to be made, and consequently valleys, and plains must needs have been between them.

Soon after, about the mountains and the hills, and in the valleys, and in the fields grew up Herbs, shrubs, Trees, almost in the same manner, as feathers, haire, bristles, about the bodies, and members of birds, and

beafts.

But as concerning Animals themselves, it is likely that the earth, retaining this new genitall seed, brought out of it selfe some little bubbles, in the likenesse of little wombs, and these when they grew mature, (nature so compelling) broke, and put forth young little Creatures. Then the earth it selfe did abound in a kind of humour, like to milk) with

which Aliment living Creatures were nourished.

Which Creatures, were so framed that they had all parts necessary for nutrition, and all other uses. For as when Nilm soriakes the fields, and the earth beginneth to grow dry, through heat of the Sun, the Husbandman turning up the glebe finds severall living Creatures, part begun, part impersect, and maimed, so that in the same Creature one part liveth, the other is meer earth: in like manner, amongst those first efforts of the earth, besides the living Creatures persectly formed, there were some produced, wanting hands, seet, mouth, and other parts, without which there is no way to take nourishment, or to live long, or to propagate their kind.

What I say of other living Creatures, I hold also in Man, that some little bubbles and wombs, sticking to the roots of the earth, and warmed by the Sun, first grew bigger, and, by the assistance of nature afforded to infants, sprung from it a connatural moisture called milk, and that those thus brought up, and ripened to perfection, propagated Mankind.

Two things I adde; One, that it is by no means to be allowed, what some affirme, that at that time were produced Centaures, Seyllaes, Chimeraes, and other Monsters consisting of parts, of different kinds. For how in a

Centaure,

EPICURUS.

Centaur (for example) could the limbs of a man and of a horse be joyned together, when at the third year of his age, at what time a child is hardly weaned, a horse is in full vigour; and at what time a horse lan-

guisheth with age, a man flourisheth in the prime of his youth.

The other, That in the earth there were created new living creatures, and more and greater than now, by more and more vigorous feeds, and amongst those, Men too; so as that race of men was more hardy, as consisting of greater, and more solid bones and nerves: and so at length the Earth, her seeds being exhausted, like a woman too old to bear children, lest off to produce voluntarily such living creatures. Whence it comes, that now, men are no where generated on the fashion; but both they, and other more perfect and greater animals, spring up onely by way of propagation.

CHAP. V. Of the Vicissitudes in the World,

There followeth a question, Whether the world be governed by it

felf, or by the providence of any Deiry?

First therefore, we ought not to think, that the Motion of Heaven, or the Summer and Winter; course of the Sun, or the eclipse of the Sun and Moon, or the rising and setting of the Starrs, or the like, happen, because there is some Ruler over them, who so disposeth, and hath disposed of them, and withall possesses beatitude and immortality; for with selicity agree not businesse, soldicitude, anger, and sayour; these happen through imbecissive, fear, and want of external help.

Neither ought we (it being a trouble some employment, and wholly averse from a stappy state) to think, that the nature which possesses the lecommotions of perturbations of mind, but rather to observe, out of respect unto it, all veneration, and to use some kind of addresse to it, suggesting such thoughts, as out of which arise no opinions contrary to veneration.

We should rather think, that, when the world was produced, there were made those circumplexions of Atoms, involving themselves about one another, that from thence the celestials bodies being framed, there was produced in them this necessity, whereby they are moyed in such a manner, and perform such periods; and after the same manner all the rest

perform their rasks, in order to the course of things once begun,

And why should we not rather think thus? For whether the world it self is a god, as some conceive, What can be telle quiet, than uncessantly to roll about the axis, with admirable swiftnesse? But unlesse it be quiet, nothing is happy. Or whether there be some god in the world, who rules, governs, conserves the courses of the stars, the mutations of seasons, the vicilitude and order of things, who is present in all places, at all times; and how great soever is the variety, or rather innumerability of all particular things, is distracted by so many cares, by taking order that they be done this way, and no other; indeed he is, as I before objected, involved in businesses troublesome and laborious.

Besides, though it were but onely supposed, that God doth not take care of things. Shall we not find, that all things happen no otherwise, than as if there were no providences for some fall out well, but the most ill, and otherwise than they ought. To omit the rest, if Jupiter himself did thunder, or guide the thunder; he ought at least to spare. Temples, though it were onely not to give occasion of doubting, whether it pro-

coed from forcupe or divine counfell; that is, all things, in a manner, hol-

ding on their course, as it was at first begun.

This also is of no little weight, that they aftert a special providence in respect of Men. For (not to repeat what I even now laid, that a happy and immortal nature cannot be possess'd with any anger for favour) put case, that God takes no care of the affairs of men, how can they come to be otherwise than they are? In them there is an equall, of rather greater imberisticy, than in other creatures, equal inconveniences, equal ills: Some of them making vowes are preserved from shipwrack; how many have made vowes, and yet perished? Many pray for children, and obtain

them; how many pray for children in vain?

Bar, to be brief, Why, if God takes care of the affairs of men, is it ill with the good, well with the bad? Truly it is an argument with me, when I fee crosses alwaies happen to the good, poverty, labours, exile, losse of friends; on the other side, wicked persons to be happy, to increase in power, to be honoured with titles; That innocence is unsafe, wicked actions go unpunished; That Death exercises his cruelty without observing manners, without order and distinction of years; some arrive at old age, others are snatch'd away in their insancy, others in their still strength, others in the flower of their youth are immaturely cut off. In War, rather the best are vanquished and perish. But that which prevails most with me, is, that the most religious persons are afflicted with the greatest ills; but to them, who either wholly neglect the gods, or worship them not religiously, happen either the least missortunes, or none at all.

Moreover, I think it may not be ill argued thus: Either God would take away ills and cannot, or he can and will not, or he neither will not can, or he both will and can. If he would and cannot, he is impotent, and confequently not God; if he can and will not, envious, which is equally contrary to God's nature; if he neither will not can, he is both envious and impotent, and confequently not God; if he both will and can, which onely agrees with God, whence then are the ills? or why does he not

take thom away?

CHAP. VI.

A Digression, concerning Ganis or Damons.

T is all one, whether God takes care of things by Himself, as some will have it, or (as others hold) by Ministers, whom they generally call Genir and Damons; for things happen no otherwise, than as if we should suppose no such Ministers; and though it were granted that there are some, yet can they not be such as they seign them, that is, of a human form, and having a voice that can reach to us. To omit, since for the most part they are said to be ill and vicious, they cannot be happy and long livid, since both much blindnesse, and a pronenesse to destruction, perpetually agreeds wickednesse.

How much were it to be wished, that there were some who might take care of us, and supply what is wanting to our prudence, and to our strength; especially, how much were it to be wished, by such as are Leaders in War, of most pious and honest attempts, that they might conside not onely in grms, horses, ships, but also in the assistance of the gods

themfelves >

And indeed, some are said to appear sometimes to some persons; and why may it not be, that they who assim Demons to have appeared to them,

them; either lie and feign, or are melancholy, and such, that their diffemper'd body either strangely raiseth, or diverts their imagination to extraordinary conceits. It is well known, that nothing is more apt to be moved and transformed into any species, (although there be no reall ground) than Imagination. For the impression made upon the mind is like that in wax, and the mind of man having within it self that which represents, and that which is represented, there is such a power in it, that, taking even the very least of things seen or heard upon some occasion, it can of it self-easily vary and transfigure the species, as is manifested by the commutations of dreams which are made in sleep, from which we perceive, that the imaginative faculty puts on all variety of affections and phantalies; to that it is no wonder, if, where the faculty is unsound, they seem to see Damons or other things, of which they have had any foretaken conceit.

Moreover, they use to alledge divination as an argument, to prove both Providence and the existence of Dzmons; but I am assamed at human imbecillity, when it fercheth divinations even out of dreams, as if God, walking from bed to bed, did admonish supine persons, by indirect wisions, what shall come to passe, and out of all kinds of portents and prodigies; as if chance were not a sufficient agent for these effects, but we must mix God, not onely with the Sun, and with the Moon, and severall

other living creatures, but also with all brass and stone.

But to instance in Oracles onely: Many waies may it be evinced, that they are meer impostures of Priests, as may particularly be discovered, for that the Verses which proceed from them are bad, being, for the most part, maimed in the beginning, impersed in the middle, same in the close, which could not be, if they came from divine inspiration, since from

God nothing can proceed, but what is well and decent.

And I remember, that, when in my younger daies I lived at Samus, that Oracle was much cryed up, by which (as they reported) Polycrates King of that Island, celebrating the Pythian and Delian Games, sent at the same time to Delian, demanding of Apollo, Whether he should offer sacrifice at the appointed time? Pythias answered, These we there are the Pythian and the Delian; whereby (said they) it was signisted, that those should be his last, for soon after he happened to be slain. But show could it be signisfed by that answer, that these sacrifices should be the last rather than the middle? but that the vulgar fort of men are most commonly led by hear-say, and are greedy of strange stories.

CHAP. VII. Of the end or corruption of the World.

Hat the world shall perish and have an end, is consequent, forasmuch as it was generated and had beginning; for it is necessary, that all compounded things be also dissipated, and resolved into those things of which they were compounded, some by some causes, others by others; but still all from some cause, and at some time or other. Whence it is the more to be admired, that there should be some, who, not onely broaching the opinion, that the world was generated, but even in a manner made by hands, thence define, that it shall be ever. For, as I argued before, what coagmentation can there be indissoluble? or what is there that hath a beginning, but no end?

Certainly, the world seems like an animal, or plant, as generated, so subject to corruption, as well because, no otherwise than they, it consists

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of Atoms, which by reason of the intestine motion, wherewith they are incessantly moved, at length must cause a dissolution; as also because there may happen both to them, and the world, some extrinsecall cause, which may bring them to destruction: especially, it being known that every thing is produced but one way, but may be destroyed many; as also, because, as there are three Ages in them, youth, middle state, and old age; so the World first began to grow up, (as also after the time of its generation, there came extrinsecally from the Universe, Atoms which infinuated into the pores as it were of the World, and by which Heaven, the Stars, the Aire, the Sea, the Earth, and other things were augmented, the congruous Atoms accommodating themselves to those that were congruous to them) then, because there ought to have been some end, of growing, it rested in a kind of perfect state; and at last began so to decay, as plainly showes, that it declines towards its last Age.

This is first proved, because, as we see, in progresse of time, Towers fall, Stones moulder, Temples and Images decay, whereby at last they come to be dissolved; so we may perceive the parts of the World, sensibly to moulder, and wear away; a great part of the Earth goes away into Aire; (not to say any thing of those greater concussions, which make us fear sometimes, lest the whole should fall, and sinking from under our feer, sink, as it were, into an abysse) the water also is partly exhaled into aire, partly so distributed through the earth, that it will not all flow back again: the Aire is continually changed, many things going forth into it, and many produced again out of it. Lastly the fire, (not onely ours, but the Starry fire also, as that which is in the Sunne) sensibly decayes by the emanation, and casting forth of light. Wherefore, neither is there any reason, to think, that these bodies of the world will continue ever.

Again, because we see there is a continual sight amongst the bodies of the world themselves, through which sometimes happen consagrations, sometimes deluges, as it were with equal strength. But, as in wrastling, so is it necessary, that in the world one of the contraries prevaile at last, and destroy all things. If any shall demand, which of the two is the more likely to prevaile, it may be answer'd, The Fire, as being the more active, and receiving particular recruits from the Sun, and Heaven; so as at last, it will come to get the upper hand, and the world thereupon perish by

conflagration.

Lastly, because there is nothing indissolvable, but either as it is solid, as an Atom; or intactile, as vacuum; or hath nothing beyond it, whence either a dissolving cause may come, or whither it selfe may go forth, as the Universe. But the world neither is solid, by reason of the vacuum intermix'd; nor intactile, by reason of corporeall nature; nor hath nothing without it, by reason of its extremity: whence it sollowes, that a destruction may happen extrinsecally, by bodies incurring to it, and breaking it; but, both extrinsecally, and intrinsecally, it is capable of being dissolved.

This I adde, because the world may perish, not onely by conflagration, or if you will by inundation also, but by many other waies; amongst which the chief is, that, as a living Creature, (to which I already compar'd it) the frame of the soul being unty'd, is dissolved into severall parts, and these at length are quite dissolved also, either by being dissipated, and turning into aire, and the most minute dust, or serving again for the production of some other living Creatures; So the walls, as it were, of the world decaying, and falling, the severall pieces of it are dissolved, and goe at length into Atoms, which having gotten into the free space of vacuum, rush downwards in a Tumult, and recommence their first motions; or run forward.

forward, far and long; or foon fall upon other worlds; or meeting with other Atoms, joyne with them to the production of new Worlds.

And though indeed, as a living Creature may be sooner or later dissolved by departure of the foul, so may either of these happen to the world: yet it is more probable, that it will so come to passe, as that in a moment of rime, nothing thereof shall remain except Atoms, and a desolate space: for which way soever the gate of death, as it were, shall be first opened,

thicher will all the crowd of matter throng to get out.

That the world, as I faid, is declining towards its last age, is probable. for that the teeming earth, as I lately touched, scarce bringeth forth even little Animals, when as formerly the produced large; and that the not without extream labour, brings forth corn and fruits, whereas at first the brought them forth of her owne accord, in great plenty. Whence it comes, that there are frequent complaints, praising the former ages, and acculing the present, for that they perceive not that it is the course of things, that all things should decay by little, and little, and, wearied with long space of age, rend as it were to destruction. I wish reason, rather then the thing it felf did perswade, that within a short time, we shall see all things shatter'd in pieces.

CHAP. VIII. Of Infinite Worlds.

Oreover, as to the demand, Whether there are, belides this, not one-My other worlds, but many, even infinite: this feems to be the anfwer, That there are infinite Worlds. For a the Atoms being infinite, as we formerly (howed, are carried through infinite spaces, and that severall wayes, in far distances from this world, and there meeting one another in multitudes, may joyne to the production of infinite Worlds. Since the Atoms, being of this nature, that a world may be made up, and confift of them, cannot, by reason of their infinity, be consumed, or exhausted by one, nor any determinate number of Worlds, whether these worlds be supposed, framed after one fashion, or after divers. It is not impossible therefore, but that there may be infinite Worlds.

And indeed it is, as abfurd for a lingle world, to be made in an infinite Eucret. 2. Universe, as for one care of corn, to sprout up in a vast field, sowed with many grains; for as in the field, there are many causes, to wit, many seeds apt to grow up, and places to produce them; so in the Universe, besides places, there are causes, not many, but, infinite, namely Atoms, as capa-

ble of joyning, as those, of which this World was made up.

Besides, we see not any generable thing, so one, as that it hath not many like it selse, in the same kind, (for so men, so beasts, so birds, so fishes are multiplied each under their particular species.) Wherefore, seeing that not onely the Sun, the Moon, the Earth, the Sea, and the rest of the parts of the World were generated; but even the whole World it selfe, which confifts of them, we must acknowledge, that not onely the parts, but the World it selfe, are not single, but many, as to number, and (for the reasons alledged) infinite.

Now there being nothing to hinder, but that some Worlds may be like this of ours, others unlike it, for there may be equall, there may be greater, there may be lesser; there may be, that have the same parts, disposed in the same order; there may be, that have different parts, or disposed in a different order; there may be, that have the same figure; there may be, that have a different, (for though Atoms cannot have infinite variety of figures, having a determinate space in their superficies, yet may they be of more

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more figures then we can number, as Round, Ovall, Pyramidal, &c.) although I say, there be no repugnance in this, yet all these diversities are onely certain kinds of conditions, which vary the common quality, and nature of the World.

But it feems, that each of the other Worlds, as this of ours, and every compound which is made in that vast vacuity, and hath any resemblance with those things which fall under our observation, is generated apart, and after a fashion peculiar to it selse, by certain convolutions, and intertextures of stoms proper to it; and this, whether it be generated in the intermundia, (so we term the intervall, included betwixt two or more Worlds, not far distant from one, another) or in a multivacuous place, (that is, in which though there be great and little bodies, yet vacuities take up the greater share of it) or lastly, in a great unmixt, and pure vacuum, though not as some (who affert such a vacuum) describe it.

For we are to understand, *contrary to them, that there slowesh to gether, if not from instincte, at least from one, or more Worlds, or intermandia, some apticeds, that is, a congruous heap of Atoms, or little bodies, which are by degrees mutually adjoyned here and there, and variously formed, and change place diversly, according as it happens, and withall receive from without some irriguous as it were accretions; untill a bulk, consisting of the whole assembly of all these, be made up, and gain a consistency, as much as the principles, of which it was made, can well bear.

For it is not sufficient, for the generation of a World, that a great heap of Atoms be thrown to gether in a Vacuum, and, by the accession of others, grow bigger, till it roule into Another vacuum: in the same manner, as a heap of Snow, being tumbled upon snow, gathers still more, and growes bigger, as was the opinion of a certain Philosopher, bolding a necessity of such a method: since this is repugnant to our daily experience. For a heap, whose innermost kernell, as it were, is solid, and its outermost shell solid also, can neither be rolled up and down, nor increased, if the part intercepted betwiet the kernell and the shell, be sluid, as in the world it is.

Finally, that the other worlds also are, because generated, subject to corruption, is too manifest, to be mentioned; that some may be dissolved sooner, others later, some by some causes, others by others, is a thing necessarily consequent to the peculiar diversity of every one.

SECT. III.

Of Inferiour Terrestrial things.

But that (omitting the rest) we may speak more particularly of this our world, since all things in it, are either contained within the compasse of the Earth, or exceed not the height of the ground, or are placed on high, that is raised above the earth's superficies, and therefore, may generically be divided into the low, or terrestrials fort of things, and those which are sublime, celestials, or aerials; let us then so order our discourse, as to speak first of the former, in regard, that as they are neerer, and more samiliar to us; so we may thence ascend, by orderly degrees to discourse, and define, what we should most rationally conjecture of the latter, which are more remote from us, and lesse visible to us.

In the first place, we are to take a generall view of the body of the earth, next of the water, a considerable part of this Masse, and mingled diversly with the earth, partly in its superficies, partly in its very bowells; afterwards

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wards of these lesser bodies, with which we see that whole made replenished, whether transmace, as minerals, stones, and plants; or animate, usually called animals.

CHAP. I.

Of the Earth scituate in the midle of the World.

If lett then, as to the Earth, we have already faid, how it was framed to gether with the other parts of the world; for it had been to no purpose to form it first, beyond the utmost surface of the world, and then convey it into the world already framed, since it was sufficient for that effect, that there were such seeds found in the universal masse, of which it, with the other parts of the world, might be generated; in the same manner as it would be unnecessary, that living creatures should first be separated from, and carried beyond this infinity of things, and beformed there, that, being now perfected, they might be brought thence into this our region. Nor was it needfall that they should first be exactly wrought in heaven, and thence transmitted to our earth, seeing no man can show, why there must need so be found such seeds there, of which animals, planes, and other visible compounds are made up, and could as well be found here; or whence heaven hath this priviledge, of having sufficients conveniences for their generation and nutrition, more then our earth.

It is already faid, That the Earth, when the Heaven, and other higher bodies, did fly, as it were, upwards, seeled into the middle of the world, and there rested as in the lowest place; we add now, that as it is the middle part of the world, towards which all heavy things fall, it followes not, that there is also a middle part of it, called the Center, towards which, all things that ponderate are directed in a streight line; for all heavy things fall in parallel motions, without any endeavour to meet in any angle, there being, as in the Universe, so also in our world, one region above, from which all heavy things come, and onely one below: towards

which they tend.

Whence, as they are not to be approved of, who say, there are Antipodes, or men so settuated in a strange region of the earth, that they walk with their feet diametrically opposite to ours, in like manner as we see the images of men or other things, either stand or go with their heads downwards under the water; for these Philosophers endeavour to maintain, contrary to the lawes of nature, and of heavy things, that men and other terrestrial bodies placed there tend upwards or towards the earth; and that it is equally impossible they should fall down from the earth to the inferiour places of the sky, as that bodies amongst us here should unimpess of mount up to heaven. However, upon another account they speak consequently to their hypothesis, that 'tis day with the antipodes when 'tis night with us, and night with them when 'tis out day.

The earth then is framed indeed after a circular figure, but yet as a dish or a dram is, not like a sphear or bowl; for this surface of it which we inhabit, and which indeed is onely habitable, is flat or plain; and not globous, and such as all heavythings are carried to it in a streight line, or

perpendicularly, as was formerly declared.

This being so, here ariseth a great difficulty, how it can thus be that it should stand steady, and not fall downwards into that region; into which the Antipodes would slide; but, the reason why the earth fall not, is, because it refts upon the airs, as ally dee it in nature; nor dosh is any nave burthen the airs than minuals, which are of like nature with the earth, burthen the earth.

Not

Mor is it hard to conceive, that in the aire beneath there is a power to furtain the earth, because the aire and the earth, by the generall contexture of the world, are things not of different extraction, but ally dro one another by a certain affinity; whence, as being parts of the same whole, one cannot be burthentome to the other, but are held by a mutuall embrace, as if they had no gravity at all, especially since this earth, however in this upper part of it more compacted and heavy, may, defeending lower, be, by degrees, lesse solid, and so lesse weighty; till at length, in its lowest part of all, it approach very near the nature of the aire which supports it.

And for this reason I said, that the earth was not made in some place out of the world, and thence brought into it, because then it would have pressed the aire with its weight; as our bodies are sensible of the least weight, is imposed from without; whereas neither the head nor other parts are heavy to one another, by reason that they are agreeable to one another in nature, and knit to one another by the common law of the

same whole.

And that it feem not incredible, a thing for tenuious as is aire should be able to uphold so grosse, abulk, do but consider how subtleas thing the soul or animal spirit is, and yet how grosse and weighty a bulk of the body it upholds and governs, and that onely by this means, because it is a thing

joyned to ir, and aptly united to it, as the aire is to the earth.

But we must not therefore conceive the Earth to be animate, much selfe a goddesse, for we have formerly proved the contrary; the earth indeed many times brings forth severall living creatures, yet not as being her felf animate, but because, containing various atoms, and divers seeds of things, the produceth many things many wayes; of which, animate beeings are formed. Some there are who call the earth, the great mother of the gods, and Berecynthia. That to the earth these names be attributed, if it be lawfull to make use of divine things thereby to signific naturall things, may perhaps seem tolerable; but to believe that there is a divinity in the earth, is no way allowable.

CHAP. II. Of Earth-quakes, and the flames of Ætna.

IT seems wonderfull, how it comes to passe, That the Earth is sometimes shaken and trembles; but this is an effect which may happen from thirds causes, supposing that the Earth, as I see no reason to doubt, is in all parts alike, and that below as well as above; it hath caverns, breaches,

and rivers, rolling great billowes, vast stones, &c.

For the water may move the earth, it it hath wash'd or worn away some parts, which being made hollow, it can no longer be held up, as it was whilst they were entire; or, if some wind drive upon channels, and lakes, or standing-waters within the earth, and the [blow] impulsion either shake the earth from thence, or the agitation of the wind increasing with its own motion, and stirring up it self be carried from the bottom to the top, as a vessell cannot stand stedsall amount the water which hath been troubled in it give over moving.

Likewise the earth may receive a snock, by some part thereof suddenly falling down, and thereby be moved, seeing that some of its parts are upheld, as it were, with columns and pillars, which decaying and sinking, the weight that is laid on them quakes: For we see whole houses shake, by

ecasoniof the jumbling and succussion of Carts and Chariors.

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Also the very wind it selfe may move the earth, either if the earth (its interiour and lower parts, being sull of crannies and chinks) be shaken by some wind variously dispers'd, and salling anto those hollow caverns, and so tremble, in such manner, as our limbs by infinuation of cold, tremble, and are moved, whether we will or no; Or, if the wind getting in at the top, and driving downwards, the earth is driven upwards, by the aire under in; which is somewhat grosse and watery, (for it suitains the earth) and shaken as it were from beneath, leaps up, which happens to all things a not onely to those which are forc'd against any thing, hard or sirme; or so stretched or bent, that being press upon, it recoiles; but also against a fluid thing, if it be able to strike it back, as when Wood is plung'd into water.

The force of this wind, if we conceive it turned into fire, and resembling thunder, may be carried on with a great destruction of all things, that oppose its passage. For as lightning, engender d in a cloud, breaks thorough it, and shakes the Aire with wonderfull violence; in like manner, may the fire generated within the Caverns of the earth, of a coacer-

vate and exagitated wind, break thorough it, and make it tremble.

Now as there appears not any cause, more likely then that which is taken from the wind, and chiesly in this last manner, either by distributing it self into many severall cavities of the earth it causeth a trembling only, and (as if there were a transpiration through the looser earth) the earth is not so broken thorough, as that there is a breach made, or something overthrown, or turn'd awry; or else by its being heaped up together in greater Caverns, there may follow such a succussion and impulsion, as may heave up, and cleave a funder the Earth, and make gaps big enough to entermbe whole Citties, as in divers places it hath often happen'd.

What I say concerning the force of the wind, which being turned into fire, breaks thorough and shakes the earth, may serve to make us understand, that the eruptions of fire which often happen in the same places,

as at £ina, proceed from the same cause.

For this Mountain is all hollow within, and so underpropped with vaults of slint, that the wind shur up in them, groweth hot, and being enkindled, forceth its way thorough the breaches which it finds above, and eats into the sides of those Caverns, whence (together with flame and smoak) it casts up sparkles and pumices.

And the better to bring this to passe, the Sea lies at the foot of the Mountain, which rolling its waves to and from the shore, unto which the Caverns of the Hill extend, thrusts in, and drives forward the aire, whereby, the fire is augmented, and cherish'd, as with the blowing of bellowes.

CHAP. III.

Of the Sea, Rivers, Fountains, and the over-flowing of Nilus.

A Sfor those waters which are on the Earth, (for of those which are generated on high, and thence fall down in rain, we shall speak more opportunely hereaster) first there is a vast body of them, which we call the Sea: for besides those in-land Seas which wash our shores, there is also an extern Sea, or Ocean, which, slowing about all the habitable earth, is believed by some, to be so immediately placed under the Arch of Heaven, that the Sun and other Stars rise from it, and set in it, as we shall have occasion to shew else-where.

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And indeed, the vastnesse of the Sea being such, it may be esteemed not the most inconsiderable reason, why the Sea seems not to be increased by the flowing of so many Rivers into it; for all the Rivers are hardly like a drop, compared to so immense a body. And withall the Sun, who with his beams, so soon dries wer garments; although he suck not up much moissure from every place, yet from so large a compasse, cannot but take away a great deal. Not to mention, how much the winds, which in one night many times dry up the waies, and harden the dirt, may in sweeping along the Sea, consume of it.

Bur, the chiefest reason seems to be this. The earth being a rare body, and easily penetrared, and withall, washed on all sides by the Sea, the waters, as well as they are poured from the earth into the Sea, so must they also soke down from the Sea into the earth, that they may rise up in springs,

and flow again.

Neither need it trouble us, that the water of the Sea is salt, and the waters of springs, and rivers fresh; because the water passing out of the Sea into the earth, is strained in such manner, that it puts off the sittle bodies of salt, and returnes quite strip'd of them. For, the body of the Sea, being commixed of salt, and of water; for as much, as the seeds of salt are more hooked, and those of water more smooth, therefore, these glide easily away, whilst the others cannot but be entangled, and are all along left behind.

Hence appeareth the cause, (which seemeth the principall) of the perperuals slowing of springs: where they rise up, there may indeed be some great quantity of water gather'd together, which may serve for supply; but upon another account, they may be supplied, for as much, as there is something continually flowing, from beneath into them. And though these subterraneous rivolets, (as it were) might be made up of the severall seeds, which are dispersed through the earth, yet must these seeds be supplied by the Sea, which soaks into the earth.

Whence it comes to passe, as was said, that those rivolets dispersing themselves into lesser streams, and running down into lower hollow receptacles, and meeting there, at last, joyn together in great Channells, and make large Rivers, which continually renew, and supply the immense

Sea.

But fince, there is not any River more wonderfull then Nilm, for that every summer, it over-floweth and watereth £gypt, we must not therefore, omit to say, that this may happen by reason of the Etesian winds, which at that season, blowing towards £gypt, raise up the Sea to the mouths of Nilm, and drive up sands thither, so as Nilm cannot but stop, and swell, and rising above its Channel, over-flow the plaine which lies beneath.

Perhaps also, it happens, for that the Etefian winds blowing from the North, tarry the Clouds into the South beyond Egypt, which meeting at some very high Mountains, are there crowded together, and squeeze

forth rain, by which Nilm is increased.

It may happen also, that the exceeding high Mountains of £thiopia, may be cover'd with Snow, which being dissolved by the Sun's excessive heat, fills the Channel of Nilm.

CHAP.

CHAP. IV.

Of the Properties of some Waters, and of Ice.

But that we may select besides some properties of water, which seem wonderfull to the vulgar, bomit at present that property, which is of kin to those we last mentioned, that although the water so easily dissolves salt, and admits to be imbued by it, yet there are some sweet sountains which spring out of the midst of the sea. For this plainly happens hence, that the water bursting forth from the bottom of the sea, riseth up with so great vehemency, that it drives away on all sides the sea-

water, and neither suffers it nor its salt to be mingled with it.

Wonderfull is that fountain in Epirm, over which flax or a taper is no fooner put, but it is presently set on fire and flames. It seems, that from the earth which is beneath it, so many seeds of heat are breathed forth, as that though they are not able to heat the water in their passage through it, yet as soon as ever they get out of it into the open aire, running into the flax and tapers, they associate themselves with the fiery seeds, wherewith such things abound, and break forth into flame; in the same manner as when putting flame to a candle newly extinguished, you may see it light before the flame touches it.

But what shall we say of that fountain, which is reported to be at the temple of Jupiter Hammon, cold in the day time, and hot in the night? Certainly, the earth about this fountain, though it be looser than other earth, yet being compress'd by the cold of night, it strikes out, or squeezeth forth, and transmits into the water many seeds of fire which it contains, whereby the water groweth hot; but being loosened by the heat of day, it sucks back again, as it were, the same seeds, whereby the water

becommeth cold.

It may likewise come to passe, that the water which is made hot through the same seeds, which are repressed in the night time by reason of the cold aire, may become cold in the day time, the beams of the Sun passing so through the water, that they afford to those seeds a free vent into the aire: just as ice is dissolved by the same piercing and rarifying beams; and though the effects are contrary, yet may they proceed from the same cause, as the melting of wax, and hardning of clay.

'Tis from the same cause, that water in wells is hot in the winter, cold in the summer. For in summer, the earth is rarify'd by heat, and exhaleth the seeds of heat which are in her, by which means the water which is kear close within her, becomes colder. But in winter, the earth is compress'd and condens'd with cold; whence, if she hath any heat, she squee-

feth it forth into the wells.

These put me in mind to speak of Ice, by which the water, forgetting, as it were, its natural shuidity, growes solid and hard. Here we must conceive, that those bodies onely are capable of being made solid, which are made up of parts or little bodies, that have plain surfaces; because, by exclusion of vacuity, the parts cohere best with one another; whereas if those little bodies be round, or joyned to round, or intermingled with plain, there is a vacuum contained round about them, into which the round may roll, and the plain bend; whence followeth softnesse and (unlesse there be some hooks that stay it) shuxibility.

Icenherefore is made, either when the round little bodies which cause heat are thrust out of the water, and the plain which are in the same water (part whereof are acute-angled, part obtuse-angled) are thrust up close

close together; or when those little bodies are brought thither from without, (and that for the most part from the aire, when it is made cold by them) which being closely pressed, and thrusting out all the round that they meet, bring folidity into the water.

CHAP. V. Of things Terrestriall Inanimate.

Ur method leading us to speak of those things which are generated Jos earth and water, it is in the first place manifest, that those things are either animate or inanimate. Animate things are those which have sense, and are vulgarly called Animals; inanimate things are those which want sense, whence under this name are comprehended all those,

to which the name of Animal is not applyed.

Of this fore are, first, certain moist things which are grown consistent, as we see salt, sulphur, and ill-scenred bitumen generated in the earth. Now these are the chief cause, not onely of subterrangous heat, and ignivomous eruptions, as that of Aina, already spoken of, but also of pestiferous exhalations, which being carried on high, cause Avernous lakes and diseases. Wherefore we will speak more amply of these, when we treat of Mereors. Concerning Amber, which attracteth Arawes, we shall say something hereastet.

Of this fort also are Metalls, which were first found out upon occafion of some woods, being butne by lightning, or some other fire, which being quite burne up, the metalls were melted and fluck to the roots, and thereupon dazled the eye with their fplendour, and were observ'd to recain the same figure with the chincks in which they flowed. Whence men conjectured, that the same metalls being melted by the force of fire, might be formed into any figure, eeven, acute or pointed; and by realon of the folidity they had acquired, might be made fir to malleate, or to frike, or for

Moreover, not onely Lead, but also Gold and Silver lay neglected, as being found leffe commodious for those ales, and Braffe onely was in esteem, of which were made darts, swords, axes, plough-shares, and the like; untill Iron came to be found out; of which, then, they chose rather

to make these things, by reason it was of greater hardnesse.

Of this fort also are stones, whereof many are daily generated, many broke off from rocks, but the main bodies of rocks and stones were made from the beginning; for by this means, as we faid formerly, mountains were first occasion'd, and sometimes we find, that the earth encloseth in her bowells, caveins, rocks, and broken stones, as well as rivers, channels, and winds.

Now as Scones are ordinarily discerned by their hardnesse and solidity, foin the first rank, as it were, may be reckoned Adamants, not damnify'd by blowes, (for a tryall of them being made upon anviles, they split the iron) and huge Flints, out of which, by the stroke of iron, fire fiveth, for they contain feeds of fire close hidden in their veins; neither dorn the cold force of the iron hinder, but that being stirred up by its Aroke, they meet together in one body or spark.

Lastly, of the inanimate kind are Plants, that is, herbs and trees; for the foul is not without sense. And we see, that of animate beeings, which from thence are called animals and living creatures, some have a moving and desiderative soul, others a discursive; but plants neither have seale, nor either of those souls, and therefore cannot be called animate things,

Something indeed they have common with living creatures, that is, nutrition, augmentation, generation; but they perform these things by the impulse of nature, not by the direction of a soul, and therefore are onely analogically, or for resemblance-sake, said to live and die as animals. Whence also whatsoever may be said of them, may be understood by parity, and, in some proportion, by those things which shall be said of living creatures.

I would add, that the original of fowing and grafting was, upon the observation men took, that berries and acorns shedding and falling to the ground, sprung up again, and begot new plants, like those of which fort

they themselves were. But it is enough to have hinted this.

CHAP. VI. Of the Loadstone in particular.

Dut we must insist a little longer upon a thing, inanimate indeed, yet byery admirable; I mean, the Herculean Scone, which we call also Magnet, for that it was first found in Magnesia. It is much wondered at

by reason of its singular power (or vertue) in attracting Iron.

To explicate this power, we must suppose three or four Principles; one is, That there is a continual effluction of little bodies out of all things: as, out of coloured and lucid bodies, flow such as belong to colour and light; from hor and cold bodies, such as belong to heat and cold; from odorous bodies, such as belong to smell; and so of the rest.

A second is, that there is no bodie so solid, but hath little vacuities contained within it, as is manifest by all bodies, through which passet moi-

flure, (or sweat) light, sound, hear, or cold.

The third, That these essuent little bodies are not alike adaptable to all things. The Sun, by emission of his beams, hardens clay, melts snow; Fire resolves metall, contracts leather; Water makes hot iron harder, leather softer; the Ofive tree is bitter to the taste of man, pleasing to goats; Marjoram is sweet to the smell of man, hatefull to swine, &c.

The fourth, That the little vacuities are not of the same compasse in all things, wherefore neither can the same be accommodated to all little bodies. This is manifest from the contextures of the senses, for the little bodies which affect these move not those, or those which affect some one way, affect others another; as also from the contextures of all things else,

for what will penetrate one, will not penetrate another.

From these it is understood, that the Load-stone may attract Iron (and Amber Straw) upon a double account. For first, we may imagine the atoms that slow out of the Stone so to suit with those which slow out of the Iron, that they easily knit together; wherefore being dashed on both sides on the bodies of the Iron and the Stone, and bounding back into the middle, they entangle with one another, and draw the Iron along with

But foralimuch as we see, that the Iron-which is attracted by the Stone, is it selfable to attract other Iron; whether shall we say, that some of the particles flowing out of the Stone, hirring against the Iron, boundback, and these are they which catch hold of the Iron. Others infiniting into it, passe with all swiftnesse through the empty pores, and being dashed against the Iron that is next, into which they could not all enter, although they had penetrated it; from thence leaping back to the first Iron, they made other complications like the former; and if any happened to penetrate farther, they likewise might attract another Iron, and that another, upon the same ground.

More-

Moreover, it may be conceived in this manner, that there flow certain little bodies, as well out of the Magnet, as out of the Iron, but more and stronger out of the Magnet; whereby it comes to passe, that the aire is driven away much farther from about the Magnet, than from about the Iron, whereupon there are many more little vacuities made about it than about the Iron And because the Iron is placed within the compasse of the dispelled aire, there is much vacuum taken up betwixt it and the Magnet. Whence it happens, that the little bodies leap forward more freely, to be carried into that place, and thereupon run towards the Magnet; but they cannot go thither in a great and extraordinary company, without enticing along the things that cohere with them; and so the whole masse, confishing of such coherent things, goes along with them.

It may also be said, that the motion of the Iron is assisted by the aire, through its continuals motion and agitation. And that first from the outward aire, which continually pressing, and pressing more vehemently where it most abounds, cannot but drive the Iron into that part where there is lesse, or which is more vacuous, as towards the Magnet. Next from the inward, which in the same manner continually agitating, moving, and driving, cannot but give it a motion into that part, where there

is greatest vacuity.

CHAP. VII. Of the generation of Animals.

E come now to speak of Animals, which are of so different natures, some walking, others flying, others swimming, others creeping; some being greater, some lesser; some more perfect, some lesser perfect (even we our selves also being Animals) and yet withall still of one nature, that nature discovers an admirable power in the composure of them.

For fince nature is, as it were, instructed by the things themselves, and from their orderly procedure, and compelled by a kind of necessity, or by the concatenation of motions, to perform these so many and so disferent essents, which we call the works of Nature; this especially appears in Animals, because the concatenation of motions shows it self to be artificiall, chiefly in them, although proceeding from a substance utterly void of reason.

And although the atoms themselves be not endewed with reason, nor their motion govern'd by a rationall conduct, yet the nature of every living creature in the beginning of the world grew to be such, that, according to the temperature of those motions, which the atoms then had, other motions still and others followed, which being caused after the same manner, still produced their like. By which means those motions, which in the beginning were meetly casuall, in processe of time became artisticall, and succeeded after a constant and determinate order.

But to discourse more fully hereupon, Divers kinds of Animals being produced in the beginning of the world, it came to passe first, by their receiving congruous aliment, that those atoms which are adaptable to one another, were attracted and intangled by their fellow-atoms, which were already in the Animal, (those which were not adaptable being cut off) so that a peculiar nature to every one of them, viz. such a compound of such atoms growes up first, and at length becomes confirmed.

Next, that by the perpetual motion of atoms, and their intrinsecall ebullition, some of them being still thrust out of their places, and running

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ning into the genicall parts, meet there from all places, and, there being a distinction of Sexes, after mutuall appetition and coition, are received in the womb.

After this, that the Atoms, or seminall bodies compounded of them, and slowing from all parts, (whence therefore, the sea may be conceived as something incorporeall, not in rigour indeed, because onely vacuum is Laere, truely such, but in the most samiliar sense of the ward, by which we terms any thing incorporeall, which easily penetrates through the most solid bodies) that the Atoms I say, or those seminall little bodies, which thus slowed from all parts, did therefore, (this motion continuing) with-draw them from the tumult of others, and, like Atoms drawing their like, therefore those that come from the head, would becake themselves to one place; those from the breast, into the next place; and those which come from every other part, each rank themselves in their distinct scituations; and so at length, a little Animal is formed like that, whence the seed was taken.

Moreover, that this little Animal is nourished, and increases by the attraction of like Atoms, or little bodies meeting together in the womb; untill the womb being wearied, and no longer fit to nourish them, slackens its motions, or rather opens the door, and gives them leave to

goe out.

Further, that this Animal being after the same manner, fully grown up, and the continual agitation of the Atoms, pursuing one another, not ceasing, it begetteth another, like thing, and that other consequently another.

At length, that nature being by little and little accustomed hereunto, learnerh, as it were, so to propagate Animals like in their kinds, as that from the motion, and perpetual series of Atoms, it derives a necessity of

operating continually in this manner.

Thus much for the generation of those Animals, which are made by propagation; as for those, which we sometimes see produced otherwise, they may be generated after the same manner, as all things at first were; whether somesseeds of them were remaining, formed from the very beginning; or whether daily formed, either within, or without, the Animals themselves; and if within, then thrust out, (as in the generation of worms and slies, leaving behind them some remainders, either in the earth, or else-where; of which, other Animals, of the same kinds, are begotten.

What I faid of the defluxion of seed, I meane not onely, on the pares of the Male, but of the Female also, seeing that she likewise emitteth, having parastarz or resticles, though placed in a contrary way, and there-

fore, is the defirous of coition.

And this indeed, seems necessary to be granted, towards, giving the reason, why a Male or Female is formed; for nothing can be alledged more proper then this, that whereas, the young one consists of the seeds, both of its sire and dam, if that of the fire predominate, it proves Male, if that of the dam, Female.

Hence also, may be given a cause of the resemblance which it hath, to either, or both its parents: for if the Female with a sudden force attracts, and snatcheth away the seed of the Male, then the young one becometh

like the dam; if both alike, it becometh like both, but mixtly.

If you demand, why children are sometimes like their Grand-fathers, or great-Grand-fathers, the reason seems to be this; the seed is made up of many little bulks, which are not alwayes, all of them dissolved into Atoms, or neerest to Atoms, in the first, or next generations, but at length in some one of the following generations, they unfold themselves in such manner, as that, what they might have done in the immediate, they exhibit onely in the remote.

But

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But whence comes barrennesse? From the Seed's being either thinnes then it ought; so as it cannot fasten on the place; or thicker, so as it cannot easily be commixed: for there is requisite, a due proportion betwixt the seeds of the Male, and of the Female; whence it happens, that many times, the same Man or Woman, who are incapable of having Children by one, may yet have them by another. I omit other reasons, as from the Aliment, since it is manifest, that Aliment by which seed is encreased differs from that, whereby it is attenuated, and wasted.

·CHAP. VIII.

Of the use of parts in Animals.

Encefollowes, that the parts of Animals were not from the very beginning, of things framed, after the fashion they have now, for those ends and uses, whereto we see them now serve, (for there was no cause to fore-see this end, nor anything precedent to which that cause attending, and thence taking a conjectural saime, might designe any such fashion) but because it happened, that the parts were made, and did exist as we now see them; therefore they came to be applied to these uses, rather then to others, and being first made, themselves became afterwards the occasion of their owne useful nesse, and infinuated the knowledge of it, into the minds of the users.

The eyes therefore, were not made to see, nor the ears to hear, nor the tongue to speak, nor the hands to work, nor the feet to goe, for all these members were made before there was Seeing, Hearing, Speaking, Working, Going; but these became their functions, after they had been

made.

For the foul being formed together with, and within the body, and moreover being capable of sense, the eye happened to be made of such a contexture, that the soul being applied unto it, could not but produce the sensitive act of seeing; and the ear of such, as that being joyned to ir, it could not but produce hearing; and there being within the body, made together, with it, an Animal spirit capable to impell and move, the tongue happened to be framed after such a contexture, as that this spirit coming to it, could not but move it, and break the aire, (which at the same time is breathed forth) into words. In like manner, the hands, the feet, and the rest of the Limbs, were so fashioned, as that this spirit rushing into them, could not but give this motion to one, and that to the other.

As for the tendons, which are plainly the organs, by which the parts are stirred, it is evident, that the actions are not strong, because these are big; nor remisse, because they are small; but the actions are such or such, according to the occasions of frequent, or seldome using them: But the bignesse of the tendons, sollowes the quantity of the motion, so that, those which are exercised are in good plight, and grow conveniently big-

ger, those which lie idle, thrive not, but wast away.

Wherefore, the tendons were not so formed by nature, as if it were better, that they should be strong and big, for the discharge of vehement functions; weak and slender, for the weaker, (for we see even Apes have singers fashioned like ours) but, as was said before, those which are exercised, must of necessity be big, because they are well nourished, and those which are not exercised, small, because they are less nourished.

For confirmation hereof, may be alledged, that most parts are sometimes directed to those uses, for which no man will say they were design'd; and this, when either necessity or occasion, or some conjecture taken else-

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where,

EPICURUS.

where laies them open to us, as men would not so much as dream of fighting with weapons, if they had not first sought with their hands; nor of holding shields before them, if they had not first telt wounds that were to be avoided; nor of making soft beds, if they had not first slept on the ground; nor of making cups, if they had not drunk water first out of their hands; nor of making houses, if they had not been acquainted with the use of caves; and so of the rest.

CHAP. IX. Of the Soul, the intrinsecall form of Animals.

Let us now come to the Soul, by which Animals are, and from it have their denomination. In the first place, we must conceive it to be corported to be in the most sensitive or subtle body, made up of most subtle particles. Doubtlesse who affirm it is incorporeal, besides that they abuse the word, play the foots exceeding y; for, except it were such, it could neither act nor suffer. It could not act, for it could not touch any thing; it could not suffer, for it could not be touch'd by any thing, but would be as a meer vacuity, which, as I sa'd before, is such, that it can neither act nor suffer any thing, but onely affords a free motion to bodies passing thorough it.

Now that the foul acts and suffers something, is manifestly declared by these stings, which happen about its senses and affections; as also by the motions wherewith it impells the members, and, from within, governeth the whole Animal, turneth it about, transports it with dreams, and, in generall, by its union and consent, to mix in one compound with this grosser matter, which usually, upon this occasion, is more particularly

termed the body.

I say, it is a most tenuious and subtle body, for that it is made up of Laent. most tenuious or most subtle little bodies; which, as they are for the most part, exceeding smooth, so are they very round; otherwise they could not permeate, and cohere intrinsecally with the whole body, and with all its parts, as with veines, nerves, entralls, and the rest. Which is manifest even from hence, for that when the soul goeth out of the body, we finde not that any thing is taken off from the whole, neither as to its figure nor weight; but like Wine, when its flower or spirit is gone; or Unguent, that hath lost its scent: for the wine and unguent retain the same quantity, as if nothing of them were perished. So that the Soul, if you should imagine her to be rolled up together, might be contained almost in a point, or the very least of places.

Nevertheless, though it be of such a subtle contexture, yet is it mixed and compounded of sour severall natures; for we are to conceive it a thing, made up and contemperated of something seriall, something studies, and a fourth which hath no name; by means whereof,

it is endued with a sensitive faculty.

The reason is this, because when a thin breath departs out of the body, of a dying person, this breath is mixed with heat, and heat attracts aire, there being no heat without aire. Thus we have three of those things which make up the Soul; and because there is none of these three from which the sensitive motions can be derived, we must therefore admit a fourth, though without a name, whereunto the sensitive faculty may be attributed.

This may be confirmed from hence, for that there is a certain breath or gale, as it were, and wind, which is cause of the bedie's motion; aire, of its rest; something hot, cause of the heat that is in it; there must Bbbbb

likewise be some fourth thing, the cause of its sense.

Now the necessity of this fourth being manifest, upon another account, Anger, by which the heart boils, and servour sparkles in the eyes, convinceth, that there is heat in it; sear, exciting horour throughout the limbs, argues a cold or copious breath or wind; and the calm state of the breast, and serenity of the countenance, demonstrates there is air.

Whence it comes to passe, that those animals in which heat is predominant, are angry, as Lions; those in which a cold breath, are timorous, as Harts; those in which an aerial portion, are more quiet, and, as it were, of a middle condition between Lions and Harts, as Oxen. The same

difference is also to be observ'd amongst Men.

Lastly, although the Soul be a mixt and compounded thing, and this fourth namelesse thing, or sensitive faculty, be the chief of its parts, (it being, in a manner, the soul of the soul, for from it the soul hath that it is a soul, and it distinguishes animals from other things, as their intrinsecall form, and essentiall difference) neverthelesse these parts are so perfectly contemperated, as that of them is made one substance, and that most substant on the soul is in the body, can these source separated from one another, any more then odor, heat, or sapor, which are naturall to any inward part of the body, can be separated from it.

Now this substance, being contained in the body, and coherent, as it were, with it, is, in a manner, upheld by it, and is likewise the cause of all the faculties, passions, and motions in the body, and mutually containeth the body, and governeth it, and is moreover the cause of its health and preservation, and can no more besevered from the body, without the dissolution thereof, then scent can be divided from frankincense.

without destruction of its nature.

I shall not need to take notice, that one of the Naturall Philosophers seems, without any reason, to conceive, that there are as many parts of the soul, as of the body, which are mutually applyed to one another. For the substance of the soul being so subtle, and the bulk of the body so grosse, doubtlesse its principles must be more subtle, and sewer then those of the body; so that every one of these coheres not with another, but each of them to little bulks and heaps, as it were, that consists of a greater number. Whence it comes to passe, that sometimes we seel not when dust, or a gnat lights upon the body, nor a mist in the night, nor the spiders thred, nor feathers, nor thistle-down, or the like, when we meet with them; it being requisite, that more of the little bodies, which are mingled with the parts of the soul, be stirred up, before they can feel any thing that toucheth or striketh them.

We must further observe, that there is some internal part of the body of such a temperature, as that where the soul adheres to it, it receives an extraordinary persection. This persection is the Mind, the Intellect, or that which we call the rational part of the soul; because (the other part diffused through the whole body being irrational) this onely discourseth.

Now forasmuch as the irrational partistwo-fold, Sense, and Affection or Appetite, and the Intellect is between both, for it hath the Sense going before it to judge of things, and the Appetite comming after it, that by its own judgment it may direct it. We shall therefore, being to speak of each, begin with the Sense.

CHAP.

CHAP. X.

Of Sonse in generall, which is the Soul (as it were) of the Soul.

To speak therefore sirst of Sense in generall: we must observe, that the soul possession it after such a manner, as that both to have it, and to use it, it requires the body, as being the thing wherein it is contained, and with which it operates. Now the body affording this to the soul, Laers, viz. that is hath a principle of sensation, and is able to use it, becommeth it self also participant of this effect, which dependeth upon that principle, (that is to say, it feeleth or perceiveth) bus not of all shings that belong thereto, as of tenuity, and the like.

Wherefore it is not to be wondered at, that the body, when the foul is ibid. departed, remainesh void of sense; for it d.d not of it self possesses this faculty, but onely made it ready for the soul, which wis congenium with it: which soul, by means of the faculty coeffected in the body, exercising, by a peculiar motion of hers, the act of sensation, give the sense, not onely to it self, but to the body also, by reason of their neighbourhood, cohasion, or union with one another.

Thus it comes to passe, that not the soul alone nor the body alone, perceive or feel, but rather both together; and though the principle of sensation be in the soul, yet who ever holds, that the body doth not perceive or feel together with the soul, and believeth, that the soul intermingled with the whole body, is able of her self to perform this motion of sensation, he oppugns a thing most manifest.

And they who fay, (as some do) that the eyes see not any thing, but Lucrete it is the soul onely that seeth-through them, as through open doors, observe not, that if the eyes were like doors, we might see things much better if our eyes were out, as if the doors were taken away.

Now that which here seems the greatest difficulty being this, How ic comes to passe, that a thing sensitive, or capable of sense, may be generated of principles that are wholly insensitive, or void of sense; we are to take notice, that this is to be ascribed to some necessary and peculiar magnitude, figure, motion, position, and order of those principles, as was before declared when we treated of Qualities, for the faculty of Sense is one of the qualities; which that it appear where it was not, requireth, that there be some addition, detraction, transposition and, in a word, a new contexture, able to do that which the former could not.

Yet we must not therefore believe, that stones, wood, clods of earth, and such like compounds, perceive or seel; for, as other qualities, so this also, is not begotten of every mixtion, or of the mixtion of any kind of things, but it is wholly requisite, that the principles be endued with such a bignesse, such figures, motions, orders, and the like accidents; whence it comes to passe, that even clods of earth, wood, and the like, when putrissed by rain, and heated by the Sun, the position and order of their parts being changed, turn into worms and other sensitive things. This may be understood from the severall aliments, which being applyed to the bodies of living creatures, and variously altered, do, in like manner, of insensitive become sensitive; as wood applyed to fire, of not-burning becommeth burning.

And that it may appear how much some are mistaken, who affert, that the principles whereof sense and sensitive things consist, must be sensitive; consider, that if they were such, they must be soft, forasmuch as no Bbbb 2 hard

hard, or folid thing is capable of sense, and consequently, as we argued before, they must be corruptible; because, unlesse they are solid, they may be diminished, and so lose their nature, whereas the principles of things, as we have often heretofore alledged, must be incorruptible, and

permanent.

It may otherwise be proved thus; If we allow the principles to be incorruptible, we cannot conceive them to be sensitive; neither as parts, for parts severed from the whole, seel not; neither as wholes, for then they would be Animals, and consequently mortall, or corruptible, which is contrary to the Hypothesis. Moreover, if we should admit that they are both Animals, and Immortall, it would follow, that no such Animals as we now behold, (that is, of a peculiar kind, and agreeing in one species) could be generated; but onely a heap of severall little Animals.

Furthermore, if fensitive things must be generated of sensitive, that is, like of like, it will be necessary, as we said before, that a man, (for example) consist of principles that laugh, weep, ratiocinate, discourse of the mixture of things, and of themselves, enquiring of what things they consist, and these being like to corruptible things, must consist of others, and

those likewise of others, into infinite.

Now it being well known, that in the bodies of Animals there are five dittinct Organs of sense, by which the soul, (or the sensitive faculty in her) apprehends, and perceives sensible objects, severall wayes, that is, by Seeing, Hearing, Smelling, Tassing, Touching, nothing hinders, but that we allow five senses, the Sight, the Hearing, the Smell, the Taste, and the Touch.

All this diversity ariseth from hence, that on one side the species of colours, and visible things, as also sounds, odors, sapors, and other qualities, are made up of little bodies, endewed with particular Magnitudes, sigures, positions, orders; and motions. On the other side, the Organs of sight, hearing, and the rest of the senses, are of such contextures, as contain little vacuities, or pores, which have likewise peculiar magnitudes, sigures, positions, and orders, and these organs being various, have severall aptnesses and proportions, to which the severall little bodies of the qualities are commensurated, so as some can receive into themselves these, others those, whence it happens, that onely these little bodies of which the species of colour consist, are capable of penetrating into the Organ of sight, and to move, and affect it after that manner: but so are not the little bodies, which are onely capable of piercing, moving, and affecting the organ of Hearing, or those, which can onely affect that of the Touch, and so of the rest.

Hence also, when we observe, that not only Animals of different kinds, but even amongst Men themselves, some are not affected with the same sensible objects, we may understand, that there is not in them the same kind of contexture. And since in all little bodies blended, and mingled together; some will naturally agree with others, some not, therefore, neither can the impression, and apprehensions, or sensation of the same quality, be made in all animals, neither can a sensible object affect all animals alike with all its parts, but each one with those qualities onely which are suitable to their senses, and convenient to affect them.

I shall adde nothing concerning the common objects of sense, as magnitude figure, motion, and the like, which are perceptible by more senses then one; for what we said of them in the Canonick, is sufficient.

CHAP.

CHAP. XI.

Of Sight, and of the Images which glide into it.

D Eing to speak something of every sense, we must begin with Sight, I whose organ manifestly is the eye; nor is it lesse evident, that the externall appearances, and forms of things, are therefore seen by us; because Latte. fomething glides from without, or from the objects, into us, that is, into our eye. But before we undertake to show, that this is far more probable, then what others affert; we must declare, whether there be any thing, which comes from the things themselves, into our eye, and of what nature it is.

First then we affirm, that nothing hinders but that certain effluxions Laere. of Atoms, perpenually flying in an uninterrupted course, are sent from the surfaces of bodies, in which also the same position, and same order may be preserved, which was found in the superficies, and solids of the very bodies themselves. whence such effluxions are, as it were forms, figures, or Images of these bodies, from which they are derived, and resembling them in all their Lineaments, and moreover, are far more subtle then any of the things themselves, which by them are made visible to us. This then is the nature of those forms or figures, which we use to call Idola, or Images.

Nor is it difficult, that such kind of contextures should be found in the middle Ibid. aire, or ambiently diffused space; nor that there should be in the things themselves, and especially in the Atoms, certain dispositions rendring them, apt to make representations, which are onely meer empty cavities, and superficial temusies of no determinable depth. * But in this place, we speak of those efflu- * Lucret. viums, which are as it were thin films, or skins stript from the remaining bodies.

Nor yet is it difficult, that images of this nature should flow from the Lucren loc.cit. out-fides of bodies, as is hence proved, that there flowing ever something from the inner parts of bodies, as smell, heat, cold, (as we hinted formerly) it is far more easie, that something should flow, or be carried away from their out most parts; since the atoms, as well in one as the other, are in a perpetuall endeavour of difentangling themselves to get away, but in the former case, being cover'd with other atoms, they find resistance, whereas in the latter, being placed in the fore-front of the body, they find none. Adde, that hence also they gain the advantange of Aying out from the superficies in the same order, and rank which they held there; whereas those which come from within, cannot but change their postures, being often ditturbed in the way, by their anfractuous passages.

Now that there are indeed such effluviums, may hence be proved, that Ibid. if the Sun beams passe thorough curtains, red (for example) or of any other colour, drawn before the Theaters, such subtle emissions are sent from them, as make all things behind them appear so coloured. But the experiment from Looking-glasses, is more then sufficient; for these clearly show, that there are indeed such effluviums emitted from bodies, in regard, the bodies being present, they light upon the glasse; if any thing intervene, they are hindred from coming thither; if the bodies be moved, they move also; if inverted, they also are inverted; if the bodies retire, they also goe back; if they are taken away, they wholly disappear.

But for asmuch as there is no point of time, in which these Images flow not Latt. into the Medium, doubtlesse, their production must be made in a point of time, and be perpetually flowing one at the superficies, in a continued stream. For the reason, why they cannot be discerned apart, is, because, when one image goes away, another coherently succeeds, and supplies its room; and instantly preserves

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the same order and position of atoms, which is in the superficies of the solid body, and that for a long time, and at a great distance, (although at last they are confounded.) Whence it comes to passe, that the body alwaies appeareth with the same accidents, and in the same form.

Sent. Emp.

I mean here, that form which is proper to the body, and is conceived to be a collection (as it were) of parts, disposed in a certain order, or (as it were) the superficies lest behind by the image, which slies away from it.

It may here feem strange, that the body seemeth no more to be diminished, then as if nothing at all were taken off from it; but this is by reason of their extraordinary tenuity, which cannot be understood, without first conceiving the tenuity of the atoms. Concerning this, we instanced formerly, an animal so small, as if we suppose it divided into three parts, each of them will be indiscernable; and yet for performance of those animal sunctions which it dischargeth, it must necessarily be made up of such parts and particles as can hardly be formed, without innumerable myriads of atoms.

Not to mention, in confirmation of the probability hereof, that there are many odorous things, out of which, though something incessantly flow, yet for a long time nothing appeareth to be diminished, either as to their figure or weight, notwithstanding that the effluriums out of them are far grosser, and more numerous then these images, which flow out along with them; yet are so inconsiderable a part of the things that flow

out, as no man can expresse.

Wonderfull also may seem their celerity in flying out; but this must be understood by the celerity of the atoms, formerly declared; for these images, by reason of the tenuity we spoke of, being nothing else but certain contextures of simple atoms, have a celerity beyond all imagination, and their passage through the transparent place which is round about them, is like that which is through the infinite spaces, there being not much difference, because they meet sew or no obstacles in the space which surrounds them. Certainly, if the light of the Sun and other Stars can come so swiftly (as we observe) from heaven, the celerity of these images ought to be, if not greater, yet not lesse, by reason of the atoms which stand in the surface of the body, ready for motion, and have nothing to retard them.

CHAP. XII.

That Seeing is perform'd by means of those Images.

These things presupposed, some conceive, that external and distinct things are therefore seen by us, because they imprint in our eye she image of their colour of sigure, the aire intervening between them and us, performing the office of a Seal, by means of which, this impression is made. Others think, that this is effected by the raies or effluviums, sent from us or our eyes to the object; but it is far more probable, that it is performed by those images we spoke of, which comming from the things, or their colour and sigure, flow into us, and preserving a congruous magnitude, enter into our eyes, and strike our sight with a very swift motion.

This sigillation (or impression) indeed is a thing extream hard, and perhaps impossible to be explicated; and as for the emission of raies out of our eyes, it is unimaginable what the Looking-glasses send out of them, that they also should have images painted in them; or what that is, which in a moment is sent from the eye, into the whole vast circumference of

the heavens.

To omit, that fince in hearing, smelling, tasting, touching, we send nothing

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Lacre.

Laert.

nothing out of our felves, but receive something from without, which cauteth a tensation of it telf, (for of it selfs voice comes into the ears, odors into the notitills, sapors into the palate, and things which may be touched are applied to the body) it is obvious to be conceived, that neither is any thing sent out from our eyes, but that something (viz. those images) come into our eyes from the things themselves.

But the foul, in as much as it is in the eyes, cannot but fee, that is, appprehend the colour and outward form of that thing which is presented to it; for by reason of the police and perspicuous contexture of the organ, it receives hithe image of the thing, and is struck by it according to all

the presented parts.

And foratmuch as those things are beautifull which delight the fight, those detormed which offend it; how should we imagine this to be, but that the images which come from the one consist of bodies, which, by their smoothnesse, are gently accommodated to the contexture of the eye; but those which come from the other consist of such, as by their ugly figure rend the contexture?

And when the eye is troubled with the Jaundies, how comes it, that bid all things feem yellow? but that the images, in their application to the eye, receive a tincture; or they may be stain'd also without the eye, coming among the yellow little bodies or images, which proceed in like

manner from the eye.

But how happens it, that we see not onely the colour and form of a bid, body, but we discern its distance also? This proceeds from the air, which the image drives on before it. Porthough it comes to the eye exceeding swiftly, and in imperceptible time; yet it comes thicher, and touches upon it orderly; and by how much the longer it is in doing so, so much the more distant the thing appears to be; by how much the sooner, so much the nearer.

Hence also may be given a reason, why an image seems to be beyond bid. the Looking-glasse; for as when a man from any place within a house, looks upon a thing that is without doors, the aire commeth to him imprinted, as well that without to the door, as that within from the door; So, to him who looketh in a glasse, commeth successively, as well that air which is from the glasse to the eye, as that which is from the object to the glasse.

Hence also may be given a reason, why, being in the dark, we can see ibid. the things that are in the light; but being in the light, cannot see those that are in the dark. For the enlightned aire succeeding the dark, the eye informed by it is enabled to see; but not when the dark succeederh the

enlight ned.

How comes it, that the images in a glasse seem to walk as we do? This ibid, happens, by reason of the varied parts of the glasse, from which severall parts there must necessarily be made a restection upon the eye, and there-

upon the images seem to walk as we.

If you ask, Why the image which goeth from us to the glasse represents bid, not the back side, but the fore-side, and that so, as that the right part is on the less side, and the less on the less side, and the less on the very same fashion, as if the image of a man made of chalk or clay, not quite dried, should be clapt to a ball or pillar.

But if the image be reflected from one glasse to another, and thence to ibid, the eye, the scituation of the parts is restored, so as the right parts appear on the right side, and the lest on the lest, (and by this means it may be brought to passe, especially if there be many glasses, that such things as are bidden behind something, and out of sight, may be brought to view) which

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which may also happen even in one glasse, if it hath little sides, whereof one reflects the image to the other.

Thus much concerning the Sight; to which also some things, formerly hinted in our discourse of the Criteries and of Qualities, have reference.

CHAP. XIII.

Of Hearing.

Latri.

Oncerning Hearing, we must repeat what we have touched formerly, that, it being confessed, the ear is the organ of the hearing. As seeing is performed by the coming of something into the eye; so hearing also is performed in the ear by an emission of something, conveyed thicker from the thing that speaks, sounds, makes a noise, or is someother way disposed to stir up the sense of hearing. This kind of effluxium, as it affects this sense, is called Sound.

Lart. loc.cit.

*Plut. plac. phil. Moreover, this effluvium, either in the mouth of the speaker, or generally in the thing struck upon and making a noise, is shatter'd there by motion into innumerable little pieces of the same figure, (*round, if the whole effluvium were round; inequilaterall and triangular, if the first effluvium were such) in like manner as we observe, that little drops are made when we pour any thing out of bottles, or when Cloath-workers spurt water upon their cloaths.

Laert, ibid.

These little pieces, or small bulks, are thereupon dispersed in such manner, as that they preserve a certain mutual conformity to one another, and strike the hearing of severall persons alike, so as they all seem to hear one and the same sound, though it be not the same, but like enely and keep fast also within themselves, each by a particular coherence, whereby it comes to passe, that they are known to have reference to that thing, from which they were sont first, and for the most part make such a sensation, as was first made by that which sent forth the sound, (as when the sound comes not from far into the ear, and passet through a free space.) But otherwise, (as by reason of a great distance, or some partition) something from without bringeth in the sound confusedly onely. For without a kind of conformity and coherence, deduced and preserved from the very thing sounding, there could never be any distinct hearing.

ibib.

* Democr.

Termust we not imagine, that when the voice (for example) is once sone forth into the aire, the aire is presently imprinted or formed, either by that voice, or by some others made by it, into like voices, which (as *one expression; five away together, as one Jay with another, as saith the proverb) It were too great a task, that the aire should be design'd for any such employment; but as soon as ever the blow is made within us when we speak, the voice being articulated out of certain little pieces, of a most spiritual and nimble effluxion, fit for this office, and arriving at the ear, car seth hearing in us.

Lucres.

That these little pieces which instructe into the ear have a figure, may be argued, by reason that Sound could not affect the hearing pleasantly and unpleasantly, if it had not such a smoothnesse as suits with the contexture of the organ, nor such a roughnesse as rends the organ. This may better be understood, by comparing the grating of a Saw with the sweetnesse of a Lute, or the hoarse cawing of a Crow with the sweet melody of a dying Swan.

Plut. Symp. quæst.8. 37. Not to repeat some things spoken heretofore, which seem to conduce hereunto, I shall onely touch this difficulty, How it comes to passe, that sounds in the night-time are both louder and clearer than in the day. To solve this, we must assume what is manifest from our discourse formerly, That Motion is made through Vacuum, and that there is much of vacuum

vacuum scattered up and down through the sittle bodies, or bulks of aire, which are made up of atoms; and that in the day-time it being hot, and these little bodies rarify'd, and the atoms diffused, the little vacuities contained in them must necessarily become narrower and straiter; but in the night, it being cold, and these little bodies prest up close, and the atoms crowded together, the vacuities become larger. This is evident from all things, which in a vessell are boiled, softned, and melted; but if they take up a larger place, they cool, return to their temper, and become contracted.

Hence therefore it happens, that the found in the day-time passing ibid. thorough the dilated aire, and lighting upon many bodies in its way, is either quitestop'd, or torn, and much knock'd and worn away, Bur when in the night it passeth thorough a space free from bodies, it arrives at the hearing by a full, ready, and uninterrupted cariere, and with that swiftnesse preserves its clearnesse and distinction.

From the same ground it springs, that empty vessells being struck, bid. found, the full found not; and that the more folid bodies, as Gold, make alow dull noise; the lesse compact, as Brasse, a greater and clearer.

CHAP. XIV.

Of Smelling.

S concerning Smelling, we must understand, that Odor (as was in Larr. proportion declared concerning found or voice, when we treated of Hearing) would not make any impression or stamp of it self, unlesse from the odorous thing there were deduced some little bodies or bulks, so commensurated to the organ of smelling, (the nostrolls) as to be able to move and affect it.

That odors flow and come out of things, is manifest, forasmuch as all Lucres. things esteemed odorous have a stronger scent, being broken, pounded, ordistolved by fire, than whilst they are whole. For the stock of these little bodies, which are fit to move the smell, is pent up, as it were, within the odorous body, and bound; but, the body being broken, pounded, or burnt, it leaps forth, and spreads it self like a vapour or cloud, and affects the smelling, if it can light upon it.

It useth to affect the smell two waies; either unquietly and unsuitably, Lacre. whence proceed unpleasant odors; or smoothly and aptly, whence pleasant For some of the little bodies of odor having a smooth and even furface, others, more or greater angles than is fit; thence it happens, that fome odors affect the organ with delight, as couching it smoothly; others with a kind of pain, as if they tore it.

There must needs be a difference betwixt the penetrations of these lit- Lucret. 1th. 2. tle bodies into the nostrills, when carcases are burnt, and when the Theater is newly strew'd with Saffron. And it may be conceived after this manner. As the hand, if we put Down to it, presseth upon it; but if a Nettle, snatcheth it self back, (for the smoothness of the one, and the roughnesse of the other by its prickles, affect two different waies) in like manner the little bodies which proceed out of the Saffron, are smooth; those which our of the carkase, prickly: so as the first gently stroke and delight the nostrills, the other prick them, and make them draw back.

Moreover, there being so great variety of tempers amongst animals, Lucret, lib. 4. (even amongst men one in respect of another) and the contexture of the organ of smelling being different in severals persons, it ought not to feem strange, that some scents please some; others, others; by reason of the dissimilitudes of the figures of the little bodies, of which they consist;

nor

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EPICURUS.

nor that Bees delight in flowers, Vultures in carrion; or that Dogs find out by the scent, which way beatts have gone, which we cannot perceive, as if in passing, they left a steam which cannot strike our smell.

CHAP. XV. Of Tasting.

Lucres.

E come next, to speak of Tasting. Whereas it is manifest, that the organ thereof is the Tongue and Palate; and that * we then taste and perceive the sapor in our mouth, when chewing the Meat, we squeeze out the juice. As when we presse with the hand, a spunge full of water, and thereupon, the juice which is squeezed forth, is distributed thorough the pores, or complicated holes of the Tongue and palate, we may in generall affert, that sapor to be sweet, the little bodies, whereof are accommodated to the organ, gently and smoothly; on the contrary, that to be bitter, salt, sharp, acid, sowr, hot, &c. which roughly and unsuitably. For neither could Honey or Milk affect the tongue pleasantly, nor Wormwood or Centory unpleasantly, if it were not, that those consist of smoother and rounder little bodies, these of more harsh, and hooked; so as those touch it gently, these prick and rend it.

Theophraft. & lenf.

He therefore not defines the thing amisse, who saith, that the Atoms lib. 4. de sens. which make a sweet sapor, are round, and of a convenient cize; Those which a four, large; Those which a harsh, mult-angular, and nothing tound: Those which a sharp; acute, conicall, crooked, not slender, nor round; Those which an acid; round, slender, corner'd, crooked; Those which a salt; corner'd, distorted, æquicturall; Those which a bitter; round, smooth, distorted, little: Those which a far; slender, round, little.

Lucret.

But more particularly, seeing that the tempers, not onely of Animals, but even of Men among themselves, are so various, and that as they differ in the outward lineaments of their bodies, so they cannot but differ also in their inward contextures, hence we may say, that the sapors, that are pleasing to some Animals of men, are displeasing to others, by reason that the little bodies, of which they consist, are suitable and accommodate to the contexture of the organs of those, but unsuitable and unaccommodate to the contexture of the organs of these; since the round pores that are in the organ, can receive the round Atoms smoothly, but the triangular difficultly; and the triangular pores, can receive the triangular Imoothly, but the round difficultly.

Ibid.

Hereby also is understood, how it comes to passe, that the things which were formerly pleasant to us, are in a feaver distastefull, for the contexture is so disorder'd; and the figures of the pores so altered, that the figures of the little bodies which infinuate into them, though formerly they were adaptable, now become unsuitable, and incongruous.

ibid.

From the same reason it is, that the meat which agreeth with one Animal, is poison to another; as hemlock, or hellebore is destructive to a man, yet it fattens goats, and quails. This happens by reason of the interiour contextures, which differing from one another, that which is accommodate, and adaptable to one, is inadaptable to another.

CHAP.

CHAP. XVI. Of Touching.

Land.

Aftly concerning the Touch, I mean not that which is common to all Lucien.

bodies, as they are faid to touch one another by their superficies,

(contrary to the Nature of vacuum, which can neither touch, nor be

touched) but that which is proper to Animals, not performed without

perception of the soul; and bath not one, but all parts of the body for its

organ. Concerning this Touch, I shall onely declare, that what is perceived by it, is perceived three wayes.

For first, a thing is perceived by the Touch, when it is extrinsecally Bid. applied, or, from without infinuates it selfe; applyed, as when the hand teels a stone clap'd to it; infinuated, as when a hot thing emitting hear, or a cold thing, cold, certain little bodies get into the pores, which according to the state wherein the body is, either refresh or disturbit.

Secondly, when a thing which is within, is driven out; which some-isid. times happens with pleasure, especially, when the thing it selfe was burthensome and incommodious, no dam semen excernitur; sometimes with pain, as when by reason of the angles of the little bodies, it excertates the ipassage, as by the strangury or difficulty of urine.

Laitly, when some things within the body, take some of these motions, ibid. as by impulsion, diduction, distraction, convulsion, compunction, rasure, excoriation, inflation, tension, breaking, and innumerable other wayes, it disturbes the natural constitution, and consounds, and troubles the sense. Thus all aches and pains of the head, and other parts within, are caused; and the Animal doth in such manner affect it selfe, as is a man should with his owne hand strike a part of his body.

CHAP. XVII. Of the Intellect, Mind, or Reason, and its seat.

Halfo usually called, Mind, Reason, The rationall and Hegemonick part; sometimes, Cogicarion, Imagination, Opinion, Counsell: Its property is when the sense strikes it, to think, apprehend, understand, revolve, medicate, discourse, or deliberate something.

The contexture of the Intellect confilts of little bodies, the most subelessmooth and round of all, for a sinuch as nothing can be more subtle, nor of quicker motion. Neither is there any thing that can stir up it selfe sooner, or perform any thing quicker then the intellect, which if it designe or begin any thing, brings it to passe in a moment; whence all acknowledge, that nothing can be swifter then (her action) Thought.

And certainly, as Water is much apter to move, and more fluent then Honey, by reason that is made up of little bodies, which are smoother, lesser, and rounder; nothing consequently can consist of rounder, lesser and smoother then the Mind, for nothing can be readier for motion, quicker or more pliant.

And in whatsoever part of the body, the intellect inheres, it so cohereth to the soul, or to that portion of the soul, which coexists with it in that part, as that it is indivisibly conjoyned to it, and constitutes one nature with it, yet it alwayes so preserves and retains its owne nature, as that it is the property of the Intellect to think; of the Soul, to undergo affections;

ons; though, by reason of their conæsion, it be conceived, that the soul

thinks, and the intellect is affected.

Indeed, the Intellect is void of affection or passion; but (because, As the passions depending on sense, are stirred up in the soul about those parts wherein the sense is leated; so those which depend on cogitation, are stirred up in the soul about that part where cogitation is; and in which part, the soul is one thing with the intellect thinking): Hence it commets to passe, that, as if the aggregate or compound of the intellect and the soul, residing in that part, made up onely intellect, the passions come to be attributed to the intellect it self.

Thus, whether the intellect be taken diffinctly or joyntly, it harh this property beyond the other part of the foul, that, As when the head or eye aketh, we are not thereupon pained all over the body; so sometimes the intellect is affected with grief or joy, when the other part of the foul, which is diffused through the body; is free from this affection. I say, fametimes, because it may happen, that the intellect be seized with a fear so vehement, as that the rest of the soul may be struck together with it, and thereby may be caused sweating, paleuesse, stopping of the speech, the eyes grow dim, the ears possessed with a humming, the joynts grow faint, and, in a word, the man may fall into a swound.

Moreover, the intellect may be conceived to partake of life more perfectly than the foul, or the other part of the foul, for a functional cannot subsist never so little in the limbs, without the intellect; but the intellect, though the limbs round about it were cut off, and thereby a great part of the soul taken away, would neverthelesse subsist and preserve life: like the ball, which conduce th more to sight than all the rest of the eye, because the ball being hurs, though the rest of the parts be sound, the sight is destroy'd; but as long as the ball is sound, though the other

parts be destroy'd, the fight continueth.

It feemeth not, that there can be any other feat affign'd for the intellect, or rationall part of the foul, than the middle part of the breast, and consequently the entrails, or the beart, which is in the midst of the breast. This is manifest from the affections of feat and joy, proceeding from cogitation, (or the intellect thinking) which we perceive to be in the breast.

CHAP. XVIII.

That the Soul thinketh by Images, which glide into it.

Here is onely this difficulty, How the intellect can be stirred up to think something? But it being manifest, that things are thought by the intellect in the same manner, as they are seen by the eye; it is also evident, that as sight, so thinking or cogitation, is made by images which glide into it.

For besides those images which glide into the eye, and being of something a grosser bulk, are accommodated to the contexture of the eye, and produce in it the act of seeing, there must necessarily wander through the air an immunerable company of others, far more subtle, and those either peel'd off from bodies, or form'd in the aire it self, as was formerly said; which penertaring through the body, and being adaptable to the contexture of the intellect, as soon as they arrive at it, move it to think.

Whence it comes to passe, that as we see (for example) a Lion, because the image thereof glides into our eyes; so we think a Lion, because the image of a lion glides into our mind. That we think or imagine Centaurs,

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Leers.

Lucret

ibid.

ibid.

taurs, Syllaes, and the like, which neither are, nor ever were: this may happen, not so much by images framed on purpose, as for that when the images (for example) of a man and of a horse are presented to us, they, by reason of their tenuity or subtlery, like a cob-web, or a leaf of gold, are joyned together, and made one, such as is attributed to a Centaur.

But take notice, that when sometimes we persevere in the same ibid. thought, whether waking or sleeping, this happens not, for that we use some one image of the same thing, but that we use many images succeeding in a continued sluxion, which is they come to us in the same possure, the thing thought or imagined seemeth unmoved; if in a varied, it seems moved. Which is the reason why, in dreams especially, images seem to us to be moved, and to stir their arms and other simbs one after another.

But how comes it to passe, that whatsoever any man would, his ibid. mind or intellect immediately thinks that very thing? Because, though there are every where images of all forts, yet the greatest part passeth by unthought of, and those onely move the mind which she her self rakes notice of or would observe, or frames her self to think of. And, Observe we not, that the eyes, when they begin to have a fight of something very little, bend and fix themselves upon it, and, till they see something plainty, all other things are as if they were not, although they receive their images also.

Now as there is some intentivenesse requisite to the mind, that it may apprehead things distinctly, so much more that it may simply think or give some judgment, by affirming or denying; but most of all, that it may discourse of them, as if its greatest care were, not to be deceived.

But this we declared formerly, in treating of the Criteries. It will be furficient, as to the speculation of naturall things, here to observe, that human discourse sirst admires the things that are produced by nature, and Lact. mencenquires into them, and finds out their causes; but in some sooner, in others lacer; and sometimes evinceth this, or arrives at the full knowledge, in a longer time, sometimes in a shorter.

CHAP. XIX. Of the Affections or Passions of the Soul.

Here is besides sense another pare of the irrationall soul, which may be called Affections, or Passionate, from the affections or passions raised in it. It is also tearmed the Appetite or desire, from the chief affection which it hath, called appetite or desire; some distinguish it into Concupisable and Irascible.

Now whereas it was already faid, that the affections which follow sense are produced in the organs of sense, those which sollow opinion in the breast; hereupon there being two principall affections, Pleasure and Pain; the first, samiliar, and suitable to the soal; the other, incommodious, and unsuitable to nature: It is manifest, that both these are excited, not in the breast onely, where Pleasure, for the most part, comes under the name of joy, gladnesse, exultation, mirth; and Pain under that of gries; sorrow, anguish, &c. but also in the other parts, in which, when they are removed from their naturals state, there is raised pain or gries; when they are restored to that state, pleasure.

If all the parts could continue in their natural flate, either there would be no affection, or if there were any, it must be called Pleasure, from the quiet and calmnesse of that state. But because either by reason

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things depart from it, others come to it; iome are taken afunder, others put together, &c. Or by reason of the motion which is in the things round about, some things are brought which instnuate into them, change, invert, disjoyne, &c. pain is caused (from the first occasion, as by hunger, thirst, sicknesse; from the second, as by burning, bruising, wresting, wounding) therefore the affection of pain seems to be first produced; and withall, because it is of an opposite nature, that of aversation or avoidance of it, and of the thing that bringeth it, to which, for that reason, is attributed the name of III.

Hereupon followeth a defire of exemption from pain, or of that state which is void of pain, and consequently of the thing by which it may be expelled, and to which, for that reason, is given the name of Good; and them the pain being taken away, and the thing reduced into a berrer, that is, into its natural state, pleasure is excited, and goeth along with it; so as there would not be pleasure, if some kind of pain did not go before, as is easily observable even from hunger and thirst, and the pleasure that is ta-

ken in eating and drinking.

For this pleasure is onely made, because (most of the parts being distinguated by the action of the intrinsecal heat, by which means the body it felf becomes rarify'd, all nature destroy'd, and the stomack especially grip'd, or otherwise some little bodies of heat rolling about it, make it glow, whereby is caused pain) because, I say, meat commeth, and supplieth the desect, supports the limbs, stoppeth the desire of eating, which gapeth throughout the members and the veins; drink comes and extinguishes the heat, moistness the parts which before were dry, and reduce th them to their first state. And besides, both are made with a smooth and pleasing sense of nature, which, it is manifest is then absent, when a man eats, not being hungry, or drinks, not being a thirst.

Thus the generall affections of the Soul seem to be these four, Pain and Pleasure, the extream; Aversion and Desire, the intermediate. Isay, generall, because the rest are kinds of these, and made by opinion inter-

vening, and may be reduced principally to Defire and Avoidance.

For Desire is particularly called Will, when the Mind wills that which it thinks, and conceiveth it to be good; and Avoidance is called Aversion, when it turneth away from that which it thinketh, or conceiveth to be ill. Hereupon, Love (for example) is a will, whereby we are carried to the enjoyment of something. Hate is an aversion, whereby we withdraw our selves from conversing with something. Again, Anger is nothing but Desire, whereby we are carried on to vengeance. Fear is an Avoidance, by which we shrink at some future ill, and retire, as it were, within our selves; and so of the rest.

But forasmuch as Desire (as also in proportion Avoidance too) is partly excited by nature, and by reason of some indigence, which must necessarily be supplied, that nature may be preserved; partly is begotten by
opinion, which is sometimes conformable to the designe of nature, and so
tends to remove her indigence, as that yet it is not necessary it should be
quite taken away. Lastly, it sometimes conduces nothing either to hat
ture, or to the taking away of its indigence. Hence it comes to passe,
that of desires, some are naturall and necessary; others naturall, but noe
necessary; others, neither naturall nor necessary, but vain.

Naturall and necessary are those, which take away both the indigence, and the pain proceeding from the indigence; such is that of meat, of drink, of clothing to expell the cold. Naturall, but not necessary, are those, which onely vary the pleasure, but are not absolutely necessary to the taking

-raking away of the paine, as those which are of delicate meats, even that which is of venereall delights, to which Nature gives a beginning; but from which a man may abitain without inconvenience. Latly, neither naturall, nor necessary are those, which contribute nothing to the taking away of any pain, caused by some indigence of Nature, but are begot onely by opinion; such are for instance, those of Crowns, Statues, Ornaments, rich Cloathing, Gold, Silver, Ivory, and the like.

Moreover, it is to be observed, that whereas pleasure consists in the fruition of good, pain in suffering ill; for this reason, the first is produced with a kind of dilatation and exaltation of the soul, the other with a contraction and depression thereof; and therefore it is not to be wondred at, if the soul dilates her selfe, as much as she can to make way for the good to

come into her, and contracts her selfe to prevent the ill.

There is a diffusion, or dilatation; for assoon, as ever the form of a good and pleasing thing, strikes the sense, or moveth the mind, the little bodies of which it consists, so infinuate into the organs of sense, or into the heart it selse, as that being accommodated as well to the soul, as to the body; they in a more particular manner, gently stroke and delight the soul; and like little chains, allure and draw it towards that thing, out of which they were sent; whereupon the soul being turned towards, and intent upon that thing, gives a great leap, as it were towards it, with all the strength it hath, that it may enjoy it.

On the other side there is contraction; because as soon, as ever the form of a painfull thing strikes the sense, or the mind, the little bodies of which it consists, as so many little darts or needles, prick the very soul together with the organ, in such manner, that they loosen its contexture, while she, to prevent them as much as she can, shuts her selse up, and retires to her very Centre, or root, where the heart or intellect is placed.

It will not be necessary to repeat what we formerly said, that it depends apon the contexture of the soul, why one Animal is more inclined to anger, another to sear, a third to calm smooth motions; nor to adde, that this difference is found in men also, according as their souls participate, more of a stery, or of a statuous, or of an aerial principle. Or we may observe even in men that are polished by Learning, these seeds cannot be so rooted out, but that one is more propense to anger, another more subject to sear; a third more prone to elemency than he ought. Moreover the difference of manners, which is observed to be so great, not amongst Animals onely, but in men from one another, is plainly enough derived from the various commission of these seeds.

CHAP., XX.

Of voluntary Motion, and particularly, of speaking, and imposition of names.

Ow the foul being naturally stirring, and ready for motion, and able to move the body wherein it exists, and the Members thereof; it is well known, that whensoever she moveth the body, or its members with any motion whatsoever, she therefore doeth it, because she hath a will to move them, and that this will is stirred up by the Intellect, imagining; and that this imagination is caused by the image that strikes it: for the Intellect, or Mind never doeth any thing, but first she fore-seeth it, nor fore-seeth it, unlesse she first have the image of that thing.

Thus, when we move (for example) the thighs and walk, this is there- Lucres. 4. 879.

fore done, because first the images of walking coming to the mind, strike it; thence proceeds a will to walk; then when the Mind hath so mov'd it selfe, as that it wills to walk, it instantly strikes the soul in that part whereto it is joyned; that part strikes the rest of the soul, which is diffused through the whole body, and especially through the thighs and seet. Thus the whole frame is by degrees thrust forward, and moved; Not to mention that the aire conduceth something thereto, by reason that, as the whole body becomes rarify'd, the aire infinuates into its parts. The body therefore is moved from two causes, like a ship, which is driven on by Oars and Wind.

Lucret.

That the beginning of motion proceeds from the heart, where the Mind is seated, is manifest, for that we see sometimes horses (for example) cannot, as soon as ever the barrier is let down, break forth, nor start away so suddainly, as their will prompts them; because the whole substance of the soul distused thorough all the Limbs, must first be summoned, that, being stirred up, it may sollow the designe of the mind. Thus it proceeds first from the will of the mind, and then thorough the body and limbs.

Lucret. 4. 896.

It may perhaps feem strange, that so little bodies as those, whereof the Mind consists, should be able to move, wrest, and turn about so great a weight, as is that of the body. But what wonder, when the wind, a thing so subtle, can with so great a force drive forward a vast ship; and one hand, one rudder, turn it about and guide it, though under full sail? And are there not Engines, which by pullies and scrues, move and draw up huge weights, and that with no great force?

But forasmuch, as of the motions, with which we move the parts of the body, as we will our selves, that of the tongue is most considerable, which is called speaking, it seems requisite to say something of this in par-

ticular.

Lucret. 5.102.

The Tongue being framed in breathing-Animals after such a manner, as that it can break, and as it were mould the aire which is vehemently breathed forth, and thereupon causeth a sound; hence it happeneth, that, as because every Animal perceiveth its own power, by which it can do something, and hereupon the Bull buts with his horns, the Horse strikes with his heels, the Lion teareth with his teeth and clawes, the Bird trusts to her wings; hence it happeneth I say, that Animals, and chiefly Men, perceiving the ability of their tongue to expresse the affections of the mind, (even when they would signific something, that is without them) they send out a sound which is called Voice, and by the interposition of the tongue, and other parts serving for that variation, bend and mould it in severall sashions.

Lucret, ibid.

I instance Animals also, because we see, that they likewise send forth severall voices, according as they are joy'd or griev'd, or fear, or pursue anything; dogs, for example, make severall noises, when they assault furiously, when they bark, when they play with their whelps, when they sawn, when they are hurt, and cry or howl; a horse neighbeth after a different manner, when he rouseth himselse, when he followeth a mare, and when he is spur'd by his Rider. And birds make different cries, when they strive about their prey, and when they perceive change of Weather, and when they sit idly, still.

Lucret. ibid.

Now Man, above the rest, perceiving the great power of his Tongue, and how he can bend it various wayes, so as to make divers articulate sounds, which may be accommodated to signific severall things, hence proceeds speech, by which, men ordinarily discourse with one another, expressing the passions of the mind, and other things, no otherwise then as by nodding the head, or pointing with the singer.

Here,

Here, because it is usually demanded, How men came at first to impose names on things; we must know, that names were not imposed meerly Last. by invention of man, not by some Law; but the very natures, or naturall dspositions of meny which were in several nations, being, upon the presentment of shings to them, affected with particular mossions of the mind, and compelied by images proper to the things, fent forth the air out of their mouths after a peculiar fashion, and broke and ar iculated it, according to the impulsion of the severall affections or phantaires, an sometimes according to the difference of places, as the Heaven and the Earth is various in different Countries. The words which were thus pronounced, and particularly with a will of denoting things to others, became the names of things.

Some also desiring to mention some things to others, which were out of their Leert. sight, pronounced vertain sounds or words, and then were constrained to repeat the same words; whereupon the heavers finding out the thing by some discourse and conjecture, at last, with much us; , inderstood what the others meant.

And because severall men used severall names, to signifie the same things to others; and thereupon there was a variety of names; for this reaton, Names proper to lignific hings were in every nation by degrees, and, as Lact. it were, with common confent chosen and appointed, so as their mutual significations might be leffe ambiguous, and things might be explicated by a more compendious way of speaking.

For this reason! conclude, that the first manimposed names on things, Lucis, 5,10400 not out of certain science, or by the command or dictare of any one man; for how should he come by that science, or have power to compell many men to use the words which he dictated? But rather, that they imposed them, being moved by a certain naturall impulsion, like those who cough, sneeze, bellow, bark, sigh. And therefore we may tay, that names are not by institution, but by nature, seeing they are the effects and works, as it were, of nature; for, to see and hear things (which are certain effects and works of nature) are of the same kind, as the giving of names to things.

CHAP. XXI. Of Sleep and Dreams.

IT rests, that we add something concerning Sleep, and the Death of Animals, two things near of kin; for one is an intermission, the other the extinction of sense; and death is ordinally tearmed an everlasting fleep.

: Sleep is caused, when the parts of the soul, which are diffused thorough the Laett. whole composition of the bidy, are either repressed or segregated; or else some little bodies, either from the air, or from food, light upon the dispersed parts, which partly drive them away from the body, partly crowd them into the body, and discompose them. For hereupon the body, as destitute of its ordinary Lucres. 4.948. support and government, becommeth weak, and all the limbs grow feeble, the arms and eye lids hang down, the knees link, and, in a word, there is no more fense.

For it being certain, that sense proceeds from the soul, it is no lesse Lucie. 4. 918. evident, that when fleep hindereth the fense, the soul is disturbed and thrown out of doors; not the whole foul, for then it were not sleep, but death; but a part onely, and yet so, as that which is left behind is oppresfed within, and buried like fire rak'd up in ashes. And as, if we stir up the fire, it wakes, as it were, and a flame rifes from it, in appearance extinguished; so the senses are restored throughout the members, and Ddddd

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EPICURUS.

raised again out of a thing in appearance dead.

Lucres.

When I say, that little bodies comming from the aire cause this disturbance, I mean, partly the exterior aire, which never ceaseth to beat and drive against the body, (whereby it comes to passe, that the outward part of every animal becomes solid and hard) partly the interiour, or that which is drawn in at the mouth, and blown out again. For the stroke of each of these passing through the little vacuities, to the principles and first elements of the body, their positions are so disordered, that part are cast out, part thrust in, and the rest, which is dissusdent through the limbs, are not able to discharge their office, by reason that they are intercepted; and not joyned one to another.

I add, that this happens from the food also, because the food, being convey'd inwardly by the veines, performs the same thing as the air, and that with more abundant and greater force. Whence it comes to passe, that the sleep which is caused by meat, by reason of the greater disturbance of those particles, is more sound then ordinary, as is that also which proceeds from excessive wearinesse, by reason of their greater

diffipation.

Now forasmuch as it may seem strange, that dreams should come to us in sleep, we must observe what was said not long since, that every where there are images of innumerable things, continually roving up and down, which, by reason of their subtlety, are able to penetrate into the body, and able to strike and affect the mind, which is seated in the midst of the breast, so as it is stirred up to think of those things, whereof they are the images. Hereupon, forasmuch as these penetrate and strike the mind, no lesse in sleep then in waking, it comes to passe, that we seem to behold things as well in sleep as awake.

But it happens, that we receive the things which appear to us in this manner as true, because our senses being stupisyed, nothing can occur to us, that may give us notice of the errour, and convince the falsity by true things; and besides, our memory being laid asleep, we esteem (for example) those men to be alive who are dead, because their images are present to us,

and we remember not their death.

If you demand, Why we dream most of those things in which we chiefly delight, or to which we are most particularly addicted when awake, (for Orators plead, Soldiers fight, Mariners contest with the winds, Gamesters play, and so of others; Neither is it thus with men onely, but amongst other animals also; Horses sweat and blow, as if they were running a race; Hounds stretch their legs, cry, and snuff up the aire; and so of the rest) We must say, that this happens, for a smuch as by reason of the impression lately made in the mind, the passages are lest open, into which the same images infinuate, and, above the rest, move the soul again.

From the same ground it seems to proceed, that he who is thirsty dreams of a fountain, and that he is drinking; he that hath need to urine dreams of a chamber-pot, and that he is using it. For the intrinsecall motions open, as it were, the wayes, into which the images of things of the same nature infinuating, strike the mind. Hence also it comes to passe, that many images of the same thing meeting together, there are produced certain great motions in the mind, and then he who dreameth, imagines that he possesses in the mind, and then he who dreameth, imagines that he possesses and sometimes cryeth out as if his throat were about to be cut, or himself to be devoured by a Lion or Panther, and is no lesse affrighted, than if he had cast himself down from a high Mountain, so as when he awakes, he has scarce the use of his reason.

CHAP

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Lucret.

Lucret.

Lucret.

Lucret.

Lucret.

CHAP. XXII. Of Death.

A Sfor death, it is nothing but a privation of sense, by reason of the departure of the soul. By sense heer, I understand not onely the action, of which sleep also is the privation; but the faculty likewise of feeling or perceiving, which perisheth with the soul, and together with these, the mind also; so that the soul going forth, the mind which is joyned with it goeth forth also.

For, as long as the foul exists in the body, although some other part fail, yet Laers, there is not a privation of sense; but sense perishes to gether with the soul, as soon as ever that wherein it is contained, whether it be the whole body, or some part in which it is seated, happens to be dissolved. Neither can it be objected, that the body remainesh a while undissolved, either in whole or in part: For it is nevertheless void of sense, as sone soon as such a company of atoms, as is necessary to con-

stitute the nature of the soul, goeth out of it.

Moreover, the body being dissolved, the soul it self is dissipated, and bath no thid. longer the same faculties, nor any longer is moved, nor any longer hath sense; for we cannot imagine, that the same thing doth any longer feel or perceive, when it no longer useth the same motions, when it no longer is in the same compound, when those things no longer are by which it was cherished and preserved, and in which existing it performed such kind of motions. It is the same with the soul as with the eye; which, being taken out, and divided from the body in which it was, cannot see any thing.

When I say, The scul is distipated, I imply the mind also; since the mind is indiviably joyned with it, neither can it subsist if the soul perish. So that here it is all one to say, the mind and the soul, for the same distipation happens to both. Now this dissolution is made, not into nothing, (as they must necessarily affirm, who hold the soul to be harmony, or such a contemperation as health) but into the principles and little bodies, of which its contexture is made; and this not so much like water, which runnerh about when the vessell is broken, as like smoke, or a mist, which goes away into aire, but much more easily; its contexture being more subtle, since it is capable of receiving impressions from the images of smoke and mist.

That the soul is dissipated and perisheth, is manisest; for that it is compounded and hath a beginning. Some indeed there are, who conceive it to be eternall, denying it to have a beginning, to avoid its dissolution; and assuming for granted, that it was before the body, and came from without into it, that they may maintain, that it survives after the body, out of which it goes entire. I shall omit, that they seem not to observe, that nothing can be durable for ever, unless it be such, either by reason of its solidity, as an Atom; or for that it is uncapable of being struck, as Vacuum; or for that it wants place whereinto it might remove, as the Universe. Neither do they reseat how great a madness it is to conceive, that things so different as immortall and mortall, may be joyned together.

I omit this, I say, and demand onely, How it is possible the soul can, from without, be infinuated into the body, and dissufed through its parts, and yet not be divided and dissolved, as meat distributed through the limbs? And must it not dwell in the body, as a bird in a cage, rather than be thought to grow, and be coextended with the body? And how then arrives it together with the body, at the flower of age? And why is it, that in old age it fears, not rejoyceth to go out of the body as out of her D dddd 2

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prison, and like the serpent to cast her decay'd skin? And if for sking the body, it leaves some relicks of it selfe behind, is it not dissolvable? But if it leaves none, how comes it, that so many worms are generated in a carkasse?

For to fay, that so many souls flow thither from without, and fly up and down like shadowes, and chuse their own matter, and frame their own bodies, and the like, How absur'd is it? Neither is it lesse ridiculous, that there should be a swarm, as it were of souls, hovering round about at the coition, and birth of Animals, contesting with one another, which

shall enter into the body.

And if fouls did so often shift bodies, would not their natures, by degrees, become changed, and so the Lion in time not be sierce, the Harr not timerous, the Fox not crastry, the dog asraid of the Harr, the Hawke of the Dove? And if any shall say, that human souls onely passe into human bodies, he cannot give a reason, Why the soul, of wise, becomes soolish; why no children are wise; why we, as the first Author of these Opinions seigned of themselves, never remember our past life, and the actions performed in it.

The foul therefore hath a beginning, from which, as it groweth up, and flourisheth with the body, so must it necessarily tend to an end, growing

old, and decaying by degrees, together with it.

This I say sikewise of the Mind, which by degrees is persected, and decayeth; seeing that it not onely bears a share in the diseases, and pains of the body, but suffers diseases, and pains of her owne, and is cured by Medicine: which could not be, if something were not added to, or taken from, or transposed in her contexture. We need not instance, what happens to her by drunkennesse, the falling sicknesse, or dotage.

We must observe, that she is affixed to some certain part of the body, no otherwise then the ear or the eye, so that, accordingly she begins and ends with the whole; and this is manifest, forasmuch as every thing, (trees, fishes, &c.) hath a certain determinate place in which it is produ-

ced, liveth, and at last ceaseth to be, and cannot exist out of it.

And forasmuch, as a man dieth limb by limb, and expireth by degrees, the soul being, as it were divisible; who can say, that the Mind (or Intellect) doth not evaporate out of the midst of the breast, but goeth entire out at the throat and mouth? For that the soul her selse goeth out, sisted as it were, and sever'd thorough the whole body, is argued, even for that the stench which after her departure is in the dead carcase, proceedeth from no other cause, than that its severall parts are got into that place, which was taken up by the severall parts of the soul. Not to mention, that, otherwise, when the body is suddenly cut asunder, into two or more pieces, the soul could not be cut into two or more pieces as the body.

As therefore, the soul was not before the generation, so neither will it be after the dissolution, or death; and as, before that, we did not seel any pain; so neither shall we feel any, after this; as well, for that there will be no longer Touch, or any other Sense, which cannot exist in a separate soul; as for that, it is now without those organs, in which onely the senses

reside, and with which onely, they can act and suffer.

Hence it is manifest, that all sears of the Inseri is vain; Ixion is not roll'd upon a wheel; Sissphus does not thrust a stone up hill continually; Prometheus's liver cannot be devoured and renew'd every day. These are but Fables, as are also those which are reported of Tantalus, of Cerberus, of the Danaides, of the Furies, and the like; which if they are made good any where, it is in this life, through the deprayed manners of men.

SECT.

SECTION. IV.

Of superiour things, as well Celestiall, as Aeriall.

Intherto, of Inferiour things; we come now to the Superiour, which appear in the Region above the Earth; such are the Sun, the Moon, and other Stars, and all that belong: to them, as Risings, Settings, Tropicks, Eclipses, and the like. Moreover Clouds, Rain, Wind, Lightning, Thunder, Thunder-bolts, and the like. For though some make a distinction, and call these latter onely Meticoes, Superiour things, yet is it convenient, to call the former also Meteors, and to include both within Meteorology, that is, a Treatise of superiour things.

Here we must repeat, what was said at first, that we must not propose any Leen. other end of the knowledge of Superiour things, whether they be treated of joint-ly with others, as here; or separately, and by themselves, as elsewhere we do; than an undisturbed state of wind, and unwavering Judgement; as also in the

rest of the things, of which we use to discourse.

For Superiour things being such, as that they either have, or may have a ibid manifold cause of generation, and declaration of their being, conformable to that which we perceive by the sense; we ought not to adhere to one particular way, as we do in Mora'l Maxims, or some in Physick, such as are, The Universe is Body and vacuum; the Principles of things are indivisible, and the like, which agree onely one way with the Phanomena's: but sirmly hold, that these things are indeed explicable, not one, but many wayes, neither oughs we to attempt any thing above the reach of human power, by desining one certain way, after which onely the thing may be performed.

This, I say, we must repeat; for as much as it is requisite to conceive, Lactitatis the office of Physiology, accurately, to examine the causes of the chief things which are in nature, and that from hence proceedeth all the felicity which consisteth in knowledge of superiour things, and in that especially, that we examine, what kind of things those are, which are discovered in those superiour ones, and whatever has affinity with them. And withall, inviolably to observe this rule, that it is competent to those things, to be done many wayes, and not necessarily to one way onely; but, that they may be brought about some

other way also.

This, I so expressly inculcate; lest, if we adhere onely to one way, and that happen to displease us, we presently recurre, not to some other naturals cause, but to the divine; for this were to acknowledge a manifold manner, where there is but one. Thus, to the divine nature, we should attribute trouble and businesse, whereas it is simply and absolutely necessary, that in an Immortall and Blessed Nature, there be none of those things which cause dissolution and trouble; for the mind immediately apprehends, and concludes from the consideration of an immortall and blessed condition, that it is ab-

solutely impossible, any such thing should happen to it.

And doubtleffe, for want of this confideration, it comes to passe, that the contemplation and observation of rising, setting, solstices, eclipses and the like, make our knowledge nothing the happier, but they who have considered these things, (yet know not what are the natures of those bodies, and what are their chief Causes) fear as much, and perhaps more, than as if they had not contemplated them at all; by reason, that the admiration which ariseth from their consideration, cannot be satisfied, as to the disposition and manner, whereby they are performed. For this reason we endeavour to find out, and alledge many severall causes of solstices, settings, risings, eclipses and the like, conformable to things of the like kind, which happen among it us on the earth.

Besides,

ibid.

Lagre

Besides we must not think, that an accurate enquiry after these things, conducted to acquisition of tranquillity and selicity. In superiour things, and others that are obscure, we ought to seek out causes, according to the severall wayes by which the like things happen amongst undespising those who neither know one certain way by which a thing is effected, nor a manifold way, but content themselves onely with the appearance of things as presented at that distance, and yet are ignorant in what consists or not consists imperturbation. Truly, if we conceive it may fall out, that a thing may be done one vertain way, and thereupon we are not troubled; truely I say, knowing on the other side, that the same thing may be effected many severall waies, we shall be no less undisturbed, then if we know it could be done by a certain way.

But when soever one has a mind to adhere to, or defend any thing that is likely in it self, that explication is sufficient in this present subject which runs congruously, according to the manifold waies the Phanomena's afford us. Tet is it necessary to derive our conjectures concerning superiour things, from those which are done amongst us; from those, I say, which are observed to resemble those in those which are seen above: for those things are effected severall waies; wherefore also that which appeareth in every superiour thing, is to be considered by those things which agree with it, and which may be effected severall wases

amongst us, as severall things may happen.

But I insist too much hereupon. To come therefore to the businesse. Although the whole Region above Earth is sometimes called Heaven, for even the nearer part of it, the Air, is sometimes called so too; yet by the word Heaven and Ether we will understand the superiour part of the Region, which containes the Stars; and, by Aire, the inseriour, in which Clouds, Lightning, and the like are generated. We shall begin with the celestiall superiour things, and speak afterwards of the Aeriall.

CHAP, I.

Of the Substance and Variety of the Stars.

Lark

Ween, and other Stars, were not made a part, and afterwards brought into the world, but received their figure, augmentation, and magnitude, immediately, and together with the world, (as the Earth, the Sea, and what seever is in the world) by the coagmentations and convolutions made within it of some more tensions natures, and those either acriall, or fiery, or both; for this our sense suggests to us.

Hence some Stars seem to be of a more fiery substance, especially the Sun, whose heat is so manifest to sense; but withall, they seem not so much to be pure fires, as some mixed concretions, to which fire is annext.

Or, it may be, they are, as it were, certain glassy smooth dishes, capable to receive the bright, siery little bodies, which, comming from the artherial region thorough which they run, light upon them, and to restect them, and to show them to us in that form wherein they appear: For the like is done amongst us. Or that they may be clouds, enlightned, and, as it were, enkindled; for those Meteors called the Parelii, are caused no other way.

Or, it may be, they are, as it were, deep vessells, containing fire in their hollow part, like a Lant-horn, or a Chassing-dish, which holdest coals, or melting mettalls. Or, they may be, as it were, glowing plates, or, as it were, stones burning in a surnace; for there is nothing in all these that

implies a contradiction.

In like manner, the Sun in particular may be nothing effe, but a thick

kind of clod, which being like a pumice, or a spunge full of pores, and

little holes, may, containing fire, dart light out of them.

Onely the most impossible thing seems to be what some affert, that the Stars are animate, or so many Animals, and moreover, so many gods. For though we should grant, that each of them is a kind of World, or rather, as it were, an Earth, which hath not onely an aire, but an ather peculiar to it tels. Nevertheless, as this our Earth, though it produce the Animals, is not therefore it self an Animal; so neither would the Stars be, although we should grant, that some Animals may be generated in them.

But if we should admit this, yet what they further presse, that there are such a kind of round and rolling gods, needs to be repeated onely; for we formerly proved that these are prodigious fancies, not of discoursing, but dreaming Philosophers, when expressing immortall beeings by the language proper to mortalls, they pronounce things so contrary to the selicity of the gods, and which seem so far beneath their excellent

nature.

The Stars have been already distinguished into two kinds; some are fixed, which observe the same position from one another, and keep the same course from East to West, never altering it. Others are wandring, whence called Planers or erratick Stars, because they never observe the same position, neither towards one another, nor to the rest; and sometimes perform their courses nigher the North, sometimes nigher the South.

If you demand from whence this diversity proceeds, I shall say, that is may be the Stars were from the beginning moved round, with such a necessity, Lans. that some took a circular m tion uniform and even; others, an irregular and

unequall one.

It may also be, that, in the places therough which they move, there may be some even diffusion of spaces, which may carry them on the same way one after another, a hereby they may move evenly, but that else-where they may be uneven for the same reason; the varieties which we observe in their motions pro-

ceeding from thence.

To alled e one onely canse for these, seeing that the Phanomena's argue that the oanses may be many, is madnesse, and not rightly considered by those, who does on van Astrology, and trivially explain the causes of some things, and in the mean time will not allow the divine nature (to which they after the of these) to be free from the task of severall troublesome offices.

CHAP. 11. Of the Magnitude and Figure of the Stars.

A S con erning the magnitude of the Sun, and of the rest of the Stars, it may be considered, either as to us, or in it self. As to us, it is so much as it appeareth to be, for the sense is not deceived; and what soever magnitude the eye seeth in them, is such in them, for they have not any other thing immediately encompassing them without, which is visible; nor any thing of their own, which falls not within view of the eye.

But this magnitude considered in it self, or as to the thing it self, may be either somewhat greater, or somewhat lesser, or existly so much as it appears to be. For with such variety are sires presented to our senses, seen at a distance, in the day-time, or by night. For either they are just so big as they seem, as the light of a candle if we look neer it; or lesser, as when we see the same light in the day-time at distance; or greater then indeed they are, as when the same light is seen in the night-time afar off.

Lacre

I say, somewhat greater or lesser, in regard this diversity betwixt the appearance and the true compasse cannot be very great, as may be evinced from our ordinary fires; for, from what distance soever we perceive the heat of any fire, from the same its just form appeareth to us. In like manner, since we perceive the heat of the Sun here from the place where he seemeth to us to be, his just magnitude cannot be sensibly different.

That nothing perceivable is taken off from the Stars by this distance, is confirmed; because those things which we behold at a great distance, and much aire mediating between, are presented to us with a confused circumference; but the Sun, to those who can look upon him, appears to be of an exact compass; nor can any thing be seen more distinctly than the circumference of the Moon. There are indeed some Stars which twinckle, and seem to shoot sorth trembling beams; but upon another account, this argues they are so near, as to be seen exactly. For fires amongst us seem, in like manner, to wave and tremble, when we behold them at a distance, which, near at hand, seem fixed and constant.

Again, this is confirmed, because, if the Stars did lose their due magnitude by reason of distance, they would much more lose their colour, for we know, that a thing at distance ceasest to be seen in its native colour, sooner then by reason of its littleness it totally disappears, or comes not to be seen at all. But though there be no distance more capable to effect this, (for there is not any length greater) yet the Stars do not therefore

lose their true colour.

Many things may be objected against this, but they are easily solv'd, if a man stick close to those things which are manifest to us, as we have showed in our Books concerning Naure, where we bring in this distinction of magnitude, considered in it self, and, according to us, we declared, that neither he did absurdly, who said, The Sun is a foot broad; nor he that said, It was many times bigger than Peloponnesus; nor he who said, It is of equall bignesse with the earth; for smuch as of things which in themselves are greater and lesser, there may be as to us one magnitude, according as they are nearer or farther off.

As for the figure, I shall onely say, that since it appeareth round to ur, it is globous and plain like a plate, and therefore the Stars are either as dishes, or as cylinders, or as cones and tops, or as certain nails fixed in the sky. For none of these hath any thing that implyeth a contradiction, nor dis-

fonancy from the Phanomena.

CHAP. III.

How the Stars move, out-run one another, and are turned round.

Having said, not long since, that, of the Stars, some are fixed, others erratick, and that this difference proceeds from their having different motions; we must now say, in generall, that the motions of both may be made, either by the turning about of the whole heaven, in which one or more of them are, supposing it to be solid, and carrying them about with it, like nails sastned into it; or else, the Heaven standing still, as a sluid or pervious thing, by their being whirled about, and moved thorough it.

Now for as much, as whether it be the motion of the Heaven, or of the Stars, it may have begun from a necessity made at the very time, that the world was generated, and impress'd east-wardly; it might in the first case, (that is, if it be in the whole Heaven) both have begun, and be continued

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by the hurry of some aire. For there may be a two-fold extrinsecall aire; one, pressing from above, and driving the Heaven towards the West; the other lifting it up as it were, and carrying is on, and that otherwise then the former, which on all sides presses and fixes the Poles. In the second case, (that is, if the motion be in the stars themselves) it may have been,

either by hurry of aire, or by the course of the fire.

For it may have been from the very beginning, that a great company of little bodies, evaporating, and diffuling themselves, might break the aire, and force their passage thorough it; and the aire, receiving this motion of the Wind, and hurrying the stars along with it, might carry them about, and cause that continual circular-Motion, which is still seen above in them. It might also be, that the proper sire of every starre, either being shut up close, and seeking a vent, might begin to turn about, and continue still as it began; or, being at greater liberty, might move in this sashion that way, unto which the food or aliment of each invites them, and so go on, thorough its heat and desire of aliment to the next bodies which were fuell, convenient to nourshit.

None of all these is repugnant to the Phznomena's; but otherwise, we cannot easily determine from what cause the motion of the Stars should

proceed.

But, How comes it to passe, that some stars anticipate, or get before others, so as that we see the others lest behind them? This may happen either because, the others performing the same diurnall-revolution with them are moved more slowly, as the Moon, which moving more slowly then the rest, towards the West, is lest as it were behind them east-ward. Or because, being carried about by the diurnall motion towards the West, they are in the mean time slowly carried on, by a contrary motion towards the East, whereby the Moon may not have been lest by the rest, East-ward, but rather have lest them West-ward. Or because, all things being carried about onely with a diutnall revolution, and equall motion, yet some perform a longer, others a shorter course; and so the Moon, if she be above the fixed starres, as some conceive, will perform its revolution more slowly, and be observed to be lest behind.

Certainly, to affert anything absolutely in these matters, becomes those, who affect to make oftentation of something magnificent, and pro-

digious before the multitude.

Again, How comes, it to passe, that the Sun, Moon, and planets, when they come to the Tropicks, or Solstices, turn about and go back again? This may happen, either because, such a kind of circular motion was at the beginning impressed upon these stars, as that they should be carried round about after a spirall-manner, limited on each side at the Solstices. Or that they go according to the obliquity of Heaven, which in processe of time, acquir'd a necessary of that indirect position. Or because, they are repell'd by the aire, which drive to them back on, now to this side, now to that, by reason of its coldnesse, density, or some other quality. Or because, their aliment is conveniently disposed all along that way, kindling backward, and sailing forwards.

All these, and those which are like these, have in them nothing repugnant to the evidence of things; if a man a thering onely to the possibility that is in these things, can reduce each of them to that, which agreeth with the Phenomenas, not fearing the groundlesse contrivements of Astrologers, who forbear not to

build, upon and in them, a vast company of concentrick orbs.

CHAP. IV:

Of the Rifing, and setting of the Stars, and of the alternate length of dayes, and nights.

THE Rising, and setting of the Sun, Moon, and the rest of the Stars

may happen three wayes.

First, by appearance above, and occultation beneath: For that the Stars being alwayes bright and never extinguish'd, are so carried about, above, and below the earth; that sometimes they rise, sometimes they go down, or set: and the Sun, in particular, when he goeth down causeth darknesse with us; but returning, he enkindleth as it were the Heaven with his morning-beams. There is not any thing amongst the Phanomena's which contradicts this.

Again, by being enkindled in the East quarter, and extinguished in the Welt: For, there may be such a disposition of the Medium in both these places, as that, whilst the Stars passe through it, what I affirm may be effected, there being nothing in the Phanomena's that contradicts it; seeing, there are not onely fountains, that extinguish, but such also, as enkindle Tapers, as that at Epire, formerly mentioned. So that the Ocean compassing the earth, the Sun may be extinguished by it in the West quarter, and return all along it, passing along the north into the East quarter, and from thence arise re-enkindled.

Thirdly, by a new production every day; for nothing hindreth, but that there may every day arise new Suns; for example, there flowing together to the East, severall fires, or seeds of fire, which joyn in one round body, and shine, and are carried on impetuously towards the West. For it is reported, that the like happens in the mountains of Ida, and chiefly about the rising of the Dog-star; and that fires may meet in great bodies together at certain seasons, may be understood from what is observed to be done at some determinate time in all other bodies. For, from the confluxion and defluxion of seeds, Trees at a certain time bring forth leaves and fruits, at a certain time shed them; at a certain time teeth are bred, at a certain time cast; and so in other things, which it were too long to instance.

Now the Sun's continuance above the earth making day, and his absence night; How comes it to passe, that all daies are not equall, and all nights equall, but that in Summer the daies are longer, the nights shorter; in Winter alternately, the nights longer and the daies shorter? This also may happen three waies.

First, For that the revolutions of the Sun above and beneath the earth, are fometimes performed faster, sometimes slower, according to the alternate lengths of the places, or waies in which the Sun passeth: † And this by reason of the position of the Orb called the Zodiack, through which the Sun passeth obliquely, and in two Signes of it makes the nights and the daies equall. But when from thence he declineth to the North or South, as much of his journey as he taketh off from one part, either above or below the earth, so much he adds to the other.

Secondly, Because there may be certain places in the Ether, which, by reason of their grossness, and the resistance which happens thereupon, cannot be passed thorough so swiftly as others. Such are those which make the Sun stay long beneath the earth in the Winter, whereby they make the night longer and the day shorter than in Summer. Some things of the same kind may

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be observed amongst us, according to which it is convenient to explicate su-

periour bodies.

Thirdly, that in the alternate parts of the year, the fires, or seeds of fire aforesaid, flow together in such manner, as that they make a Sun sooner or larer; and the Sun rifes out of that part from which he begins, a longer or shorter course above the earth.

They who infift and fix upon but some one particular way, to explicate these effects, both contradict things apparent, and deviate from that which

fals under human contemplation.

CHAP. V.

Of the light of the Stars, and of the changes and Spots in the Moon.

Et us now say something of the light, not onely of the Sun, but of the rest of the Stars, and particularly of the Moon. First, men admire, that the Sun, being so little, should pour forth so much light out of himfelf, as sufficer to enlighten and warm the Heaven, the Earth, the Sea, and yet not be it self exhausted. But the Sun is a kind of fountain, into which there flow together from beneath on every fide perpetuall rivolets; for the feeds of hear throughout the whole world flow fo into the Sun, as that immediately from him, as from one fountain or head, both heat and light overfloweth every way.

Moreover, the substance of the Sun may be of such thicknesse, and the light and hear which flowerh from him of such thinnesse, that as a little current or a rivolet, threaming from a spring, watereth the meadows and fields round about it, without any losseto it self; so, that of the Sun may be fufficient to irrigate, as it were, the whole world, without any sensible

diminution of the Sun.

Moreover, the aire may be of such a nature, as that it may be kindled, as it were, by a little light, diffused from the Sun; as a whole field of corn may be set on fire by one spark.

Likewise, the Sun may have his aliment round about him, which may supply what he loseth, as the slame of a lamp is fed by the oyle which is

put to it. It may happen also many other waies.

As to the rest of the Stars, especially the Moon, it may be, that they Laert, have their light from themselves, it may be they borrow it from the Sun; for amongst us we see, that there are many things which shine of themselves, many things which borrow light from others; and there is nothing appearing in the superiour things themselves, which hinders, but that either of these opinions may be true.

If a man preserve stedfast in his mind the manifold waies, and the suppositions conformable to it, and consider the causes together with it, lest mind no things that are incoherent, he grow vainly proud, and sometimes fall into

one particular way, sometimes into another.

As for the Moon, it is in the first place wonderfull, How she comes to have so many changes, or increase or decrease of light. It may be, that being round, and receiving light from the Sun, she is successively so figured, (after the same manner as the aire, when the Sun riseth, is enlightned, and when he setteth is darkened successively) as that going away from the Sun, she seemeth every day to encrease, because she showeth more and more of her enlightned-face to us, untill the presents it at full; and then going towards the Sun, decreaseth every day, because she showeth lesse Ecece 2

and lesse of it, untill at last she turneth no part of it towards us, but is

quite unseen.

Morcover, it may be, that the Moon being round, one part of her may be bright, another dark, and as she turneth her body about may discover to us, alternately, more or leffe of each part.

It may also be, that being bright of it self, she may be obscured by an interpolition of some opacous body comming under her, which is hemisphericall and hollow, and, moved along with her, is continually rolled

about her.

Neither doth any thing hinder, but that there may every day (according to what we formerly said) be made a new Moon of a severall form and figure; as in like manner the seasons of the Spring, Summer, Autumn, and Winter, and many things in them, come and go, are produced and perish, at set times.

In fine, it may be any way, wherein those things which appear to us may be applyed to explication of that manner, unlesse some man, being much in love with one fingular way, shall vainly reject the rest, not considering what things it is possible for a man to know, and thereupon aims at the

knowledge of those things which man cannot arrain.

Moreover, they admire in the Moon, that there appear spots in her face; but her face may appear so, esther from the various and different nature of the parts of the Moon, or from the interposition of some body, not so much opacous as dusky; not rolling about her, but perpetually adhereing to her; and not solid all over, but full of holes like a Racker.

Or it may be any other way of all those which are observed to be conformable to things apparent. This is the course to which we must adhere, concerning supersour things; for no man, if he contest against apparent things, can ever par-

take of true tranquillity.

CHAP. VI.

Of the Eclipses of the Stars, and their set Periods.

D Ut there is nothing which useth to strike a greater terrour into men, Bthen that sometimes they observe Eclipses, and desects of light in the Sunand Moon, to happen on a suddain. Yet why may not this also

happen many severall waies ?

For first, the Sun may be eclipsed, for that the Moon being interposed, puts her dark orb or opacous body before him, and keeping away his light from the earth, causeth darknesse in her, untill by her removall the light is reflored. The Moon may be eclipfed, for that the earth, being interpofed betwixt her and the Sun, takes the Sun off from her, and darkens her, while the comes within the cone of the thadow, untill pasting from out of it, the recovereth light.

Again, the Sun may be eclipsed, for that some part of heaven, or some other opacous body, such as is the earth, may move along with the Sun, and at certain times come underneath him, and intercept his light. the Moon in like manner, for that some other opacous body passing betwixt her and the Sun, keeps off the beams of the Sun from her, or moving together with her, doth not onely perform its phases slowly, but sometimes overcasts her with a suddain darknesse. Not to mention, that if she be dark on one side and bright on the other, it may happen, that she may sometimes on a suddain turn her dark side towards us.

Moreover, both the Sun and Moon may suffer Eclipse, for that they may passe thorough places pernicious to fire, and thereby their light be-

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come extinguished, untill going beyond them they renew and recover it.

Thus ought the severall ordinary wayes to be heeded, and some of them

also put together it being possible, that many causes may concurre,

The periodicall order, by which eclipses happen at certain times, is conceived to be kept in like manner as aming stars in some things, as in the vicificade Laert. of seasons. There is no need of recurring to the divine nature for the bringing of these to passe; let us allow that to be free from all businesse, and exquisisely happy.

Untesse this be done, all discourse of causes in superiour things will be vaine; as hath already happened to some, who taking an impossible course became frivoious for that they approved only one, and rejetted all the rest, though they were possible, and were transported to dream of that which exceeds the capacity of the Intellect, and were neither able to admit, as they ought, apparent signes, nor understand, as they say, how to rejoyce with God.

CHAP. VII. Of the Prefignifications of the Stars.

IT remains, we speak of the presignifications of the changes of the ayre attributed to the starrs, as rain, wind, drought, heat, and the like; which happen according to the time of the rising or setting of certain starrs, as of

the Dog, Orion, the Pleiades.

These presignistications may be made either according to the condition of the Seasons, as it happens in those living creatures, which being seen at one time with Laertons, at another with others, passing hither and thither, are signes, not causes of the seasons, for the rising and secting-starrs may be not causes but signes of those mutations; or as it happens not certainly, but casually, at what time the stars rise or set, there are causes of some mutation in the ayre.

For neither of these is repugnant with things apparent; and what cause there may be, besides these agreeable with things apparent, we cannot per-

ceive.

It is not without some reason what I hinted of presignifications; which are observed in some animals, to be made according to the condition of the season which at that time comes in, so as the motions observed in Animals only declare tempests, but make them not. As those, for example, which depart from us in Autumne induce not any necessity of the winters being at that time: neither is there any divine nature which fits and marks the departure of living creatures, that it may make good what is fore-told by them.

This is a kind of folly that cannot fall upon any animal in which there were the left grain of wit; so far is it from being in that nature which pos-

fesseth all felicity.

CHAP. VIII.

Of Comets, and those which are called Falling Starrs.

Hat hath been hitherto spoken of the starrs, belongs to the Sun and Moon, and Starrs which having been made from the beginning of the World constantly inhere and appear in heaven. But besides these, there are other stars, which sometimes are generated or newly appear, and after some

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some sew dayes or months either perish or lye hid. They are called Comets, quasi Comata Stella hairy-starres, for that they have a long train like haire.

Some also there are that last but for a moment, vanishing almost assoon as they appear; and, seeming in some kind of excursion to fall down, they are

ordinarily termed falling-stars.

As for the Comets, they may be generated; Either for that some fire is sometimes kindled in some of those superiour places, and being kindled is for a time nourished and moved, according to the abundance and disposition of the matter. Or else they appear, for that heaven as to that part which is over our heads, hath some peculiar motion according to severall vicissitudes, so as these starrs are driven to be made manifest. Or else, they come forth by reason of a certain disposition at sometimes; and, assoon as they come lower towards us, they become manifest.

Comets disappear to our sight through the causes contrary to these: either the matter convenient for them is not placed all along as it is in that place where they are observed to inhere, so as by degrees through want of aliment, they consume as it were and go out, or that some thing opposeth their motion. And that may happen, not only for that this part of the World round about which the rest is turned, remaineth unmoved as some assume, but also, for that there may be in the agre some impetuous gyration which may hinder their moving round, and drive it another way, as may also happen to the other stars which are called Planets at the Tropicks.

Moreover this may happen many other wayes, if we discourse upon that which

is conformable to things apparent.

As for those which are called falling-states, they may be made either by pieces broken off from the true stars, or from the falling down of that matter whereof there is akind of difflation, as may happen also in lightning; or from a company of ignifying atoms, meeting and joyning together to effect it; the motion being made, according as the force of meeting together was from the beginning. Or from the driving of wind up to gether within certain cloudy bottoms or winings, and setting it a-fire whilst it is rolled up and down, and breaking thorough the bottomes which restrain them, and moving to that part towards which that impulsion carryes them.

There are other wayes not fittitious, by which this may be done. But of ce-

lestiall Meteors, enough.

CHAP. IX. Of Clouds.

Ext these are the aerial Meteors, which are made neerer us in the aire. We shall begin with the Clouds; than which nothing is genera-

ted above in the ayre or feen, more frequently.

A Cloud therefore may be generated and have its being, by some accumulation as it were of the ayre, the winds driving it, so as that a cloud is nothing but a thickning of the air. Againe, by implication of some atoms cohering mutually to one another, and fit to produce such a compound; and this when they first come together into little bodyes of clouds, and those are gathered together into greater bulks, so as at last they become greatest of all.

They most commonly seem to rise at the tops of Hills, for that the first little compounds are so subtle as that they escape the sight, and are carryed on by the wind, until being by little condensed, they appear on the tops of

the hills which by reason thereof seem to smoak.

If any shall doubt, From whence there can come so great a conflux of atoms as is sufficient to make such great bulks of Clouds, let him consider,

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der, that if no other way, yet they may at least come from without, out of the immensity of the Universe where there is an infinite multitude of them. And this because there is allowed to the principles a free passage in and

out, thorough the vents of the World, as was formerly declared.

Moreover, a cloud may be generated by the gathering tage her of effluxions and exhalations, out of he earth and water, and carried upwards. For, that there are many little bodyes drawn out of the whole Sea, appeareth by Garments which being hung upon the hore grow moyit. Besides we see, that every where out of rivers, arise mists and exhalations and vapours in such abundance, as that being carried upwards they darken the skye, and by little and little meeting together turn into clouds.

Net her doth any thing hinder but that thefe coagmentations may be made

many other wayes.

CHAP. IX. Of the Wind, and of Presters.

Ind may be generated, first, when the atoms or little bodyes leap out of Lacre. some covinient places and fly thorough the air, there being amore vehemene effusion made from some heaps which are proper for such kind of emissions; " When in a narrow vacuum there are many little bodyes, there * Sente, nat. followeth Wind; and contrary, the air is quiet and calm, when in a great quest. 55.

vacuum there are but a few little bodyes.

For as in a marker place or threet as long as the people are but few they Senes bid. walk without any trouble; but when they run into some narrow place, they juttle and quarrell with one another; so in this space which encompafferh us, when many bodyes crowd into one little place, they must neceffarily justle one another, and be thrust forward, and driven back, and entangled and squeezed; of which is made the wind, when they which contelled yeeld and having been long ross'd up and down uncertainly thrink:but when a few bodyes tirre up and down in a large space, they can neither drive nor be driven imperuously.

Again, Wind may be caused when the ayr is driven on and agitated either by exhalations comming from the earth and water, or by the Sun's pressing upon it from above, for it is manifest, that where the air is agirated and thirred, there is canfed wind, so as wind feems to be nothing else, but the waves of the aire. Whence we may conceive that the wind so newhat refembles warer troubled, and that the more violent winds come from being stirred by some more vehement cause, after the same manner as torrents rage and make waite when there happens a valt defluxion of waters

by great showrs falling upon the mountains.

Presters are windy whi lings (for the siery, and those which burne, from Latt: which the name is taken, are a kind of thunder). They man be genera ed either from the depression of a cloud after various fachions towards inferior places, whilf it is carried down and driven on by abundance of wind, which rouls it self about, and tears away the sides of the cloud, the wind also driveth on he cloud immediately from we hout, or from the wind standing round about, when as the ayr pressing upon it from above, and withall the air which is driven on and diffused yound about hind ing by reason of its density, the great abundance of wind knoweth not which war it may spread it self, and being driven back, as well by the fides as from above, it necessarily thrults the cloud down-

When this Prester is thrust sown upon the land, it causeth whirl-winds; when mponthe sea, whirl-pools. Whirl-winds are lesse frequently seen, because

the mountains fnatch them away before they come within our fight; whirl-pools more frequently, by reason of the wide smoothnesse of the sea, into which we may behold a cloud like a pillar descend from heaven, and push it down, as it were with the force of an arm or fist, untill the violence of the wind breaking thorough it, the sea works and boils, and the ships incur a danger almost inevitable.

CHAP. XI. Of Thunder.

IT was not without reason that I said, there are also fiery Presters, which are not different from Thunder. For, Thunder seems to be caused by the manifold conglomeration of blasts, swelling with fiery little bodies, within the bulks of the clowds; and by the evolution and strong enkindling of them, and breaking of the clowd by the fire, which is so forcibly uarted to inferiour places, according as that breaking forth is, sometimes directed towards a high mountain, (which kind of places are ofteness first with thunder) some-

times towards other things.

For that the nature of thunder is fiery is manifest, even because it often burneth the houses upon which it is darted, and for that it leaveth behind it a stench like brimstone. That it is generated within the clowds, is evident, for that it never thunders when the sky is clear; but the clowds first gather together all along the air, and darken the sky, and there ariseth a foul night, as it were, of showers. Lastly, that many little bodies or seeds, as it were, of sire, are contained within a clowd, may be argued, as well from the effect, as for that amongst the little bodies of a cloud rising up from beneath, are intermingled, not onely watery, but fiery also, and of other sorts. Withall, it cannot be, but that the clowd must receive many things from the beams of the Sun.

When therefore the blatt or wind which drove the clowds together, hath intermingled it self with the seeds of fire, that are in the bosom, as it were, and cavity of the cloud, there is caused a whirling or vortex within it, which being carried about very rapidly, groweth hot by motion; and either by intension of this heat, or the contagion of some other fire, breaketh out into perfect thunder, and tearing the clowd is darted forth. Now the clowd is clest and broken, by reason that the places round about the whirling or vortex, are taken up, and stuffed thicker with the part of the clowd; neither, by reason of their being squeezed up so close together, is there any chinck open, whereby whilst it is spread with the wind may infinuare it self, and retire, by penetrating into it by degrees. Whereupon it is necessary, that the fire lately made, being dilated by the wind, breaks thorough the clowd with violence, which makes the noise of thunder; and comming forth, shineth and filleth all parts with a glittering light.

It may also be, that the force of the wind may light from without upon the clowd, at such time as the thunder is mature and perfect, and ren-

ding the clowd, make way for the fiery vortex to break thorough.

It may also be, that the fiery vortex, though not set on fire when it breaks forth, may be kindled afterwards in its passage through the aire; after the same manner as a leaden slugge passing thorough the aire, growes hot, and takes fire. It may also be, that the fire is made in the very dashing against the thing which it hits, the seeds of fire being struck out of both, in the same manner as they are struck by a slint out of steel.

There are many other waies by which this fire may be kindled, or thunder

made,

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made, onely let us cast-away all sittion; and cast away it will be, if we take our conjecture of things unfeen, from that which is conformable to things apparent,

Hence may be given the reason, Why it comes to palle, that it thunders oftner in the Spring and Autumn, than in other seasons. In Winter, there wants'the feeds of nre; in Summer, the blatts and heaps of clowds; in the. Spring and in Aucumn, all things convenient are ready,

But how comes it to passe, that the motion of Thunder is so swift, and its stroak to violent? This proceeds from the great violence of the gruprion, and the tenuity; by reason of which, nothing in the way resists them, and force, which is, as it were, doubled by gravity, and encreaseth

by morion.

How comes it to penetrate thorough the walls of houses, to melt metalls in a mo nanc, to draw our all the Wine out of full vesseller. This proceeds from the tenuity, and quick motion, and violent force of the little bodies, whereby it can in a moment diffipate and disperse those things, which the ordinary fire of the Sun cannot under a long time.

CHAP. XII.

Of Lightning and Ibunder-claps.

Lthough I hinted by the way, how Lightning and how Thunder are generated; yet nothing hinders, but that they may be generated many waies belides.

For Lightnin; may be made either by the rubbing or striking of the clouds Land against one another, such akind of figure iffuing from them; or by such a disposure and conformation of atoms heaped up together, as causeth fire, and generates lightning; after the fame manner as we observe it to be done, when iron and a flone are hit against one another.

Or by the winds stirring up out of the clowds those bodies, or little bodies, that is, atoms, which cause this gluttering brightnesse; for that the wind (and especially if it grow hor like a leaden slugge) strikes off the same little bodies, which are struck by the murual lattrition of the clowds,

Or by squeezin forth; there being made a compression either by the clowds one with another, or by the winds driving them, which is caused over and above the force of collision.

O by interception of the light which is diffused by the Stars, which thereupon is driven by the motion of the clouds and winds, and falle hout of the clouds.

Or by the falling down of some most sentious light out of the clowds, whilst the clouds are intrinsecully gather'd together by the fire; and withall, thunder is canfed like a kind of bounce by their motion.

Or by the enkindling of a wind, which is caused, as well by a vehement in-

tenfu: se, as convolution of motion.

O by a breaking of the clowds by the winds, and falling down of fiery atoms;

which cause lightning to shine.

That lightning may be generated many other waies, he will easily perceive, who adheres to things appa ent, and is able to understand n bat suits w th them.

Thunder-claps may be made thus, Either by the rolling of a wind within the cavities of the clowds, as in ordinary vessells, when something is rolled in them.

Or making a crack by the very difflation and eballition, as it were, of the fire, within the same clowds.

Or by the breaking and tearing of the same clouds, as when a swollen bladder cracks, paper is torn, or a shrowd rent.

Or by the same clowds, rubbing and driving against one another, having acquired an icy kind of concretion, * and this by reason of the winds driving them;

as tall woods crackle at the blowing of the East-wind, waves unbroken murmur, garments hung up, and papers carried away and beaten, asic were, by the winds, make a clarifering notice.

Or by extinction of the fire of thunder, breaking out of one cloud, and lighting upon another which is wateriff, whereupon it hiffes like red hor

iron, taken out of the fire, and cast into the water.

Or by the burning of fome dry clowd, which crackles like a branch in

the fire.

In a word, that this also may be explained severall maies, the things which appear evince and seach us, that we think not, with ignorant and super-fittious persons, that the noise of thunder denotes the appearance of some god, since other bodies, being struck against one another, make a sound also, as Mill-stones in grinding, or the hands clapped together.

Lest any wonder how how it comes to passe, that lightning is seen before the thunder is heard, this may happen, either for that in some certain disposition of the clowds, as soon as the wind lights upon them, there leaps forth such a configuration of little bodies, as causeth lightning; and thereupon the

wind, by rolling up and down, maketh this found.

Or for that they being both generated together, the lightning is brought to uswith a quicker nimbleneffe; the thunder commeth later, as happeneth in some things which are seen at distance, and make a sound by blowes; for it is manifest, that the stroak is seen before the sound is heard.

CHAP, XIII, Of Rain and Dew.

Finds now speak of watery concretions, whereof some continue fluid, others acquire some solidity by the impression of cold; those which continue sluid are Rain and Dew, whereof one is made, the heaven being clowdy; the other, when it is clear.

Rain may be made of the clowds, either when being thinner then ordinary, the wind driving them, or they preffing upon one another, are fqueezed together, and knit into drops; or when being thicker then ordinary, they are rarifi'd and changed by heat or by the wind; or, like wax,

melt fo, that they fall down in drops.

That there are feeds of water contained in the clowds, is so well known, that we need not speak of it. They ascend together with the clowds, they encrease together with them, and are dispersed thorough them, as blood through the parts of our body. Neither doth there ascend moisture into the clowds from all rivers onely, but the clowds also which hang over the sea receive moisture, like a sleece of wool.

Wherefore rain may flow from the clowds, either when the force of the wind thrusteth the clowds up together, and great store of showers, being raised above them, present and thrusts them; or when the clowds by the power of the winds are rarified, and suffer their moisture to flow abroad; or by the hear of the Sun are so dissolved, that they fall down in

drops, and, as Isaid, like melting wax.

It may happen, that rains sometimes last a long while, because it then happeneth, that many seeds of waters, rising up to severall clowds, and dispersed every way, may supply the rain. Sometimes also the earth recking, exhales back again all the moisture which she receiveth.

Dew is made, either by the meeting rogether of the little bodies in the air, which are of such a nature, as to be fit to generate this kind of moissure; or by the bringing forth of little bodies, which chiefly generate dew above, when they so meet together as to make that moissure, and flow

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Lucret.

down into the places beneath. Many things of this kind are done amongst us, especially in stoves.

CHAP. XIV. Of Hail, Snow, and Frost.

P watery Concretions, which by impression of cold are congeated into some solidity, there are two which are made when the heaven is

clowdy, Hail and Snow; one, when it is clear, Frost.

Hail is generated, either when the congelation is stronger, by reason of the setting of a cold wind which is on every side, and presset the drippings or drops of the clowds, which otherwise would go away into rain, or when the congealed bulk cleaveth as under in many places, and by a moderate liquesaction, watery drops infinitelying into the chincks by compression of the parts, and breaking the whole frame into pieces, they cause that the parts exist compacted severally by themselves, and make a heap of fragments, which are thereupon dispersed.

That these fragments be in a manner round, nothing hindreth, either, for that the outmost corners are cut off on every fide, by reason of their long falling; or, for that in their very forming, something either watery or windy, surrounds all the parcs evenly, as we said, so that their furface

is round, and not un-even.

Snow happenerh to be made either by thin water poured out of the Clouds, so as that it froaths, some Clouds fit for the purpose pressing, and the winds blowing them abroad) and is afterwards congealed in the very Motion, by reason, of some more vehement cold in the lower places of the Clouds.

Or by some smooth congealing, caused in the Clouds; unto which, whilst the little watery bodies, compressed by, and neighbouring to, one another, arrive, there is caused an aggeneration of such loosnesse, as the slocks of snow have, whereas, the same driving one another harder, cause hail, which two things chiefly are made in the aire.

It may also be, that a kind of ejaculation of the snow, which falleth down in heaps, may be made, the Clouds which were first congealed,

breaking it alunder.

Lastly, frost is made of the same little bodies as dew, when, as the little drops of dew made either way, are by the cold remperament of the Aire congealed, and in congealing, receive a light compacted sesse.

CHAP. XV. Of the Rein-bow, and Halos.

WE must not here passe by two remarkable things, which appear in the Clouds or above; The Rain-bow, an Arch of various colours, over against the Sun; and Halos, which sometimes like a white crown

compasseth the Moon.

The Rain-bow is made either, for that the moist aire shinesh by the opposite splendor of the Sun, or for that it is the particular nature of light,
and of the aire, to present such kind of colours either all of them, or one
onely, from which (shining forward) the neighbouring parts of the aire
are so coloured; in like manner, as we observe to be done, when the parts
of any thing which is enlightned, make the parts of other things next to it
shine also.

As to the roundnesse of its figure; this is caused by reason, that it is Fffff 2 onely,

convey'd to the beholders eye, from a distance every way equal; or, for that the aroms, which are carried out of the aire into the Cloud, are so compelled, that every concretion made of them, is formed into this roundnesse.

A Halos is made about the Moon, either by the carrying up of a fomewhat groffe or lightly-cloudy aire nowards the Moon, whilst in the mean time, some effluxions derived from her, do as it were lift it, (for they do not absolutely disperse it) in such manner, that they are formed into a

circle about her in this cloudy figure.

Or by the aire, compelled about the Moon, after such a manner, as to make this round and grosser figure about her; which some conceive to happen according to some of her parts, or by some essuaion driving together from without, or, by infinuation of heat from beneath, sit to esseath

CHAP. XVI. Of Avernall places.

It refts, that we speake some things of Avernall places, so termed, for that they are pernicious to birds; for when birds attempt to flye over them, they instantly fall down and dye: As also concerning the causes of

Peltilence, as far as they depend on the aire.

I must here only repeat, that the earth containeth all kinds of little bodies so diversly figured that some are suitable to the natures of Animals, others hurrfull; and by reason that the contextures of Animals are so unlike to one another, some of these are convenient and who some to some Animals, which to others are inconvenient and pernicious. And why not when the contexture and temper of the same person being changed by a Feaver, the same wine, which before did him much good, is now as deadly to him as to be stabb'd to the heart.

It is manifelt that many things unpleasant, troublesome, and pernicious ordinarily come into the raste, the smell, the touch, and all the senses, not to mention some trees which either cause a heavinesse to those who sleep in their shade, or by an ill sense kill them; nor strong wine, or the sume of coals and the like: How many places are there, which exhale strong and hurtfull scents of brimstone and sulphur? They who dig in Mines, who look so wan, and dye so soon, how many noisome vapours do they find to breathe out of the inmost parts of the earth?

Thus there are some places out of which these vapours breathe, which being carried up into the aire, dissuled round over it, in some manner poyson it, and insect it with a deadly quality; so as that, when birds come to passe over it, Veluti si Mulier mensium tempore Castoreum of faciat, they be-

come stupefy'd, and immediately fatt down dead.

It may also be, that the aire which lies between the birds and the earth, being cleft asunder by the force of a vapour breaking forth, and the place becoming almost vacuous; the birds may not have a support, upon which to rest their spreading wings, and continue their slight, so that they sink and fall, over-burthen'd by the weight of their own body. Thus much for Avernall places.

Of Pestilence.

Hough Pestilence, or a mortall affection of the aire may come from above, like a Cloud or dew, yet it is most commonly caused, when

the earth is putrify'd by unseasonable rains and heats, and such a vapour ariseth out of it, as infects the aire, and killeth far and neer, not only men

but other living Creatures.

That the aire easily entertains the affection (or quality) of the vapour breathed immediately out of the earth into it, is manifest, from the diseases that are particular to Countries, as here with us, the gowf is frequent; among the Achaens, forenesse of eyes; among the Achaens, the Leprosie; As also for that, Travellers find it by experience, acknowledging that the aire in severall places is very different.

That the aire in severall places is very different.

That this affection is sometimes propagated by the aire, the nature of the Pestilence declareth, as that especially, which, in the memory of our Ancestors beginning in £thiopia, ran on into Lybia and £gypt, and almost over all the dominions of the King of Persia, so as it came into our

Citty and Country also, and quite laid it waste.

This propagation is made, when the poilonous vapour intermingling its little bodies with the aire, doth so disorder, and pervert the scituation of the little bodies thereof, that whatsoever of them are like its owne, in formeth into the same contexture: as when fire infinuating with its little bodies into wood, so altereth its composition, that it strikes forth all the fiery little bodies that are in it; and, out of it, maketh a new fire like to it settle. Moreover, as fire running along in its swift motion, is able to spread it selfe thorough a whole Wood; so this Pestilent affection, by reason of the little bodies, of which it consists, creepeth forward by Degrees, and changeth the aire a great way, untill it be repressed by an affection quite different, in like manner, as when a Cloud or mist creeps thorough the aire, and by little and little, changeth, and disturber it all along as it goeth,

Not to mention, that when men by breathing, draw the aire into their bodies, they suck in at the same time, the little bodies of this affection; wherewith, those which are like them in the body are transposed, and perverted in the same manner, as we said of the aire; and by contagious afflation, they are transmitted on to others, which cause the same perversion,

whereby the disease spreads every where.

Thus much concerning not Meteorology onely, but all Phyliology: of which the few things that we have faid are fuch, as that by contemplating them, we may throughly understand the things that are done, whereby the things that are of affinity with them, may be comprehended; and the causes of particular effects in Nature, known. For they, who pursue not these with all possible diligence, are far from understanding them, as they ought, and from obtaining the end, for which those are to be understood?

And never must we cast out of Mindthe Criteries, (nor the evidence that belongs to every one of them) because, if we forsake not these, we shall with right reason find out from whence perturbation ariseth, and what it is that causeth sear, and shall quit out selves from it, understanding the cause of superiour things, and of all others which ordinarily happen,

and strike great fear into others.

But, presupposing the Criteries, it avails most to apply our selves to speculation of the principles, of which all things consist, and of the infinity of Nature, and other things coherent with these, and with constant membrance to preserve the chiefest and most general Maxims concerning them. For by this means, we shall be farthest off from Fables, and obtain that undisturbed state of mind, which is the true and onely mark, at which, in all this discourse, we have aimed.

THE

The third PART of

PHILOSOPHY.

BTHICK, or MORALS.

T sesteth that we speak of Ethick, or the Philosophy of Manners; neither is it without cause that we said at first, that this is to be esteemed the principal part of Philosophy, because that which is, of Nature would be nielesse, unlesse it conserved to the end of life with an Ethicall consideration. Even Prudence it selse, which belongs to this part, therefore excells natural Philosophy, because it rules it, and useth it as a means to moral Philosophy.

In saying this part concerns the end of life, I show why it is commonly called the Philosophy converning Life and Manners, or concerning the Institution of the actions of life (for Manners are no other than the customary actions of humane life); likewise concerning the End, that is, the extream or greatest of the goods which we pursue; and concerning things eligible and avoidable, inasmuch as it prescribes the election of such things as conduce to that end, and the avoidance of such as divert from

For the end of life by the tacir consent of all men, is Felicity; and since almost all miss of that end, must it not happen either for that they propose not to themselves that felicity which they ought, or for that they use not the right means to attain it?

When we behold so many, who, abounding in all things necessary to the use of life (swimming in wealth, adorn'd with titles, flourishing in a hopefull iffue; in fine, possess'd of all things commonly esteemed desirable) are notwithstanding anxious and querulous, full of cares and sollicitudes, distracted with terrours, in a word, leading a miserable life; thence we may inferre, that they know not wherein true felicity consists, and by what meanes it may be attained: their hearts resembling a vessell, which either being leaky and full of holes, can never be filled; or being tainted with ill liquor, corrupts and spoyles whatsoever it rereceives.

It is therefore worth our paines, by the benefit of this Philosophy (which treats of the End and of Felicity) to cleanse and mend our heart, that it may be satisfied with a little, and be pleased in the enjoying of any thing, we must Philosophize not for show but seriously; for it is requisite, not that we feem sound, but that we be sound: We must philosophize forthwith, and not deferre it to the morrow; for even to day it concerns us to live happily, and it is a mischief of folly that it alwayes begins to live, or defers to begin, but in the mean time liveth never.

A strange thing it is ! We have been borne once, we cannot be born twice, and age must have an end; Tet thou O Man, though the morrow be not in thy power, in considence of living to morrow, put's thy self off to the future, and loosest the present: So mens lives waste with delay, and hence it is that some of us dye in the midst of businesse; Every man leaves the World as if he had but newly entred it; and therefore old men are upbraided with infancy, because, as if employed in business that concerns them not, they do not take notice that they live, and so their whole life passeth away without the benefit of life,

Stob.

Senec. Epift.

Plut.adv.Colot. Stob. lerm. 16.



Let us therefore endeavour so to live that we may not repent of the time past; and so enjoy the present, as if the morrow nothing concerned us. He most sweetly attains the morrow who least needs or desires the morrow; and that hour overtakes a man most welcome, whereof he had framed to himself the least hope. And since it is problessore alwayes to begin life, let life be alwayes to us as it were perfect and absolute, and as if there wanted nothing to its measure. The life of a fool is unpleasing it is in a body carried on to the same; let us endeavour that ours be pleasant, secure, not only present, but even now sected in safety.

Doubtlesse, the way to fly folly is to ascend that watch-tower (as it were) of wise men, from whence we may behold the rest wandring, and, in life, vainely seeking life. If you think it pleasant from Land to be hold Marriners striving with storms, or, without endangering your self, see Armies joyning battell; certainly, nothing can be more delightfull then from the calm throne of Wisdome to view the tumules and contentions of fools. Not that it is pleasant that others be afflicted; but it pleaset, that we are not involved in the same avills.

But that we may in some measure, to our ability, bely those who defire to attain this heighth of wisdom, we will collect our medications upon these things, treating first of Folicity, which is man's greatest good, and then of those things which conduce to the making and preserving it, which are nothing else but the Foreses themselves.

CHAP. I.

Of Felicity, or the end of Good as farre of Man. is capable of it.

OF Felicity we must first take notice, it is termed the find, that is, the last, the extream and greatest of Goods; because since those things are called Goods which allure the appetite to pursue thems; and of these Goods some are desired for themselves, some for other things, Felicity is such a Good as all goods ought to be referred unto, it selfs to none.

And though Felicity, or Beatined, and happy life be the same thing, yet that do not hinder us, but that we sometimes mention the end of happy life, which we do according to the vulgar phrase raking the end of happy life, and happy life, for the same thing; but not implying any further end, to which happy life may be thought to be referred.

This premised, we must first distinguish selicity into two kinds; one supream, incapable of intension and remission; the other subalternate in which there may be addition and detraction of pleasure.

The first, is conceived to be a state, than which mone can be imagined, better, sweeter, more desirable, in which there is no ill to be feared, no good wanting: there is nothing that would and may not be done; and which is so sure that it can at no time be lost.

By the other, we understand a state, in which it is as well as may be, or in which there are very many necessary goods, very few ills, and in which it is permitted to lead a life to sweetly, so quietly, and constantly, as the Company, Course of life, Constitution of Body, Age, and other circumstances will allow.

Nor without reason is it I make this distinction and definition. For, though it seem manifest, that the first kind is proper only to God; yet there

there are, who, having a high opinion of themselves, and of their own wisdom, dare promise and arrogate it to themselves, and therefore affirm, that they are equal to God; and modelt among it them are they, who

repute themselves interiour to none but supiter.

But these truly seem forgetfull of their own mortality and weaknesse, when as all, who are conscious thereof, cannot out acknowledge, that menate capable onely of the latter, and that wisdom doth much, if, all men being in some manner miserable, it place thee in a stare, wherein thou stall be the least miserable of all men. Or, it among the severall degrees of miseries, to which thou are obnoxious by birth, it place thee in that wherein thou shalt be least miserable. For that is to be happy, to be free from those ills, wherewith thou mightest be afflicted; and in the mean time to enjoy such goods, than which, greater cannot be had in the condition wherein thou art.

This indeed is the reason, why I conceive a wise man, though deprived of sight and hearing, may neverthelesse partake of happy life, because he will yet persevere in as many goods as he can, and be free from those ills, if not of body, at least of mind, which otherwise might have afflicted him.

I further declare, that a wife man, though he should be cruelly tormented, will yet be happy, by felicity nor divine but human; which in a

wife man is alwaies as great, as can be for the condition of the time.

For in torments he feels the pain indeed, sometimes groans and cries out; but because there is a necessity of suffering them, he not example attest or makes them greater, by impatience or dispair, but rather, with as great constancy of mind as is possible, minigates and renders them somewhat more easie. Herein certainly he is more happy than if he sunck under them, like those, who being under the same torments, bear them not with equals courage and constancy, nor have the like assistance from wisdom (which confers at least innocence of life, and security of conscience) to lighten them.

Therefore neither is there any reason to cavill, that the Bull of Phalaris, and a bed of Roses, are all one to us; and the wise man, burning in that Bull, must very out, How pleasant is this! how unconcern'd am I! how little care I! Since there are somethings, which a wise man had rather should happen to him, as rest of body free from all disturbance, and leisure of mind, rejoycing in contemplation of its owngood. There are other things, which, though he would not have them, yet, when they do come, he bears them constantly, even commends and approves them a inasmuch as they give him occasion to please himself in his own constancy, and to say, I burn, but yield not. Why may it not be wished, not indeed to be burnt, but to be vanquished?

This I say, in regard a wise man is obnoxious, both to the pains of ficknesse, and the tortures of Tyrants, although he neither invites those, nor provokes these, so far as decently he may. Besides, the times are not such alwaies to all men, as that they may by indolence live happy.

CHAP. II.

That Pleasure, without which there is no notion of Felicity, is in its own vature good.

Seeing that to live without pain is sweet or pleasant, and to enjoy good things, and be recreated by them; it followes, that Felicity cannot confid without both, or at least one of these; (by pleasure, survivy, jucundity,

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jucundity, and the like tearms, I understand the same thing): yet some there are, who, with great flourishes, have so discoursed against pleasure it felf, as if it were something ill in its own nature, and consequently nor apperraining to Wildom and Felicity.

Therefore before we enquire, whether felicity really consists in pleasure, we must show, that Pleasure is in its own nature good, as its con-

trary, Pain, is in its own nature ill.

Certainly, since that is good which delighterh, pleaseth is amiable, and allures the appetite; that, consequently, ill which harmeth, is uppleasant, and therefore excites hate and aversion; There is, nothing pleaseth more then pleasure, delighteth more, is lov'd more, is desired more; as on the contrary, nothing incommodes more than pain; displeaserh, is abhorred, and shunned. So as Pleasure seems not onely to be a good, but the very essence of good, it being that by which any thing, is good or desirable: Pain not onely an ill, but the very ellence of ill, as being that by which any thing is ill or hatefull.

For though we sometimes shun pleasure, yet it is not the pleasure it felf which we shun, but some pain annexed accidentally to it; as, if at any time we pursue pain, it is not the pain it self that we pursue, but some

pleasure accidentally joyned to ir.

For, (to expresse this more plainly) no man sleights, hates, or shuns pleasure, as pleasure; but because great pains overtake those, who know not how to follow pleasure with reason. Nor is there any who loves, pursues, would incur pain, simply as pain; but because sometimes it so happens, as that with labour and pain he must pursue some great pleasure.

For to instance in the least things; Who amongst us undertakes any laborious exercise of body, unlesse that some commodity arise by it? Who can justly blame him, who defires to be in that pleasure which hath no trouble? Or him, who shuns that pain which procures no pleasure? But we accuse and esteem those worthy of contempt, who, blinded and corrupted with the blandishments of present pleasures, foresee not the troubles that must ensue. Alike faulty are they, who defert their duties out of softnesse of mind, that is, the avoidance of labour and pains.

Of these things, the distinction is easie and ready. For at a free rime, when our election is at liberty, and nothing hinders, but that we may do what pleaseth us most, all pleasure is to be embraced, all pain to be expelled. But at sometimes it often falleth out, that pleasures are to be

rejected, and troubles not to be declined.

Thus, although we esteem all pleasures a good, and all pain an ill; yet we affirm not, that we ought at all times to pursue that, or to avoid this; but that we ought to have regard, as to their quantity, so also to their quality; fince it is better for us to undergo some pains, that we may thereby enjoy the more abundant pleasures; and it is expedient to abstain from some pleasures, lest they prove the occasion of our incurring more grievous pains.

Hereupon this was, as it were, the fountain, from which, in treating. of Criceries, we deduced severall Canons concerning Affection or Passion, esteeming pleasure or pain the Criterie of Election and Avoidance. And not without reason, forasmuch as we ought to judge of all these things, by the commensuration and choice of things profiting or hurring fince we sometimes use a good as an ill; and, on the contrary, sometimes

an ill as a good.

Hence therefore, to presse this further, I say, that no pleasure is ill in it felf, but some things there are which procure some pleasures, but withall, bring pains far greater than the pleasures themselves. Whereupon I, add, Ggggg

add, that if every pleasure might be so reduced within it self, as that it neither should comprise within it, not leave behind it any pain, every pleasure, by this reduction, would be no lesse perfect and absolute, than the principall works of Nature, and consequently there would be no difference amongst pleasures, but all would be experible alike.

Moreover, if those very things which afford pleasure to luxurious persons, could free them from the sear of Meteors, and of death, and pain, and could instruct them what are the bounds of desires; I could not find any fault, for a much as they would be every way repleat with pleasure.

fures, and have nothing grievous of painfull, that is, ill.

CHAP. III.

That Felicity confifts generally in Pleasure.

Now to come to what was proposed, Felicity seems plainly to conlist in Pleasure. This is first to be proved in generall, then we must

show in what pleasure particularly it consilts.

In generall, Pleasure seems to be, as the beginning, so the end also of happy life, since we find it to be the first good, and convenient to our, and to all animal nature; and is that from which we begin all election and avoidance, and in which at last we terminate them, using this affection as a rule to judge every good.

That Pleasure is the first and connaturall good, of (as they tearn it) the first thing suitable and convenient to Nature, appeareth; for that every animal, as from me born, desireth pleasure, and rejoyceth in it, mithe chief good; shannesth pain as its preasest ill, and, to its atmost ability, repells it. We see that * even Hercules himselse, tormented by a poisonous shirt, could not

with-hold from tears;

Crying and howling whilst the Lotrium stones, And high Eubaran hills retort his grones.

Thus dothevery undepraved Animal, its own nature judging incorruptly and

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There needs not therefore any reasoning to prove, that p'easure is to be destred, pain to be shumed; for this is manifest to our sense, as that fire is hot,
snow white, honey sweet. We need no arguments to prove this; it is enough that
we give notice of it. For since that if we take away from man all his senses, there
is nothing remaining, it is necessary, that what is convenient or contrary to nature, be judged by nature her seif, and that pleasure be expectable in it self, and
pain in it self to be avoided: For what perceives, or what judgeth, either to pursue
or avoid any thing, except pleasure and pain?

That pleasure, as being the first thing convenient to nature, is also the last of experibles, or the end of good things, may be understood even from this, Because it is pleasure onely, for whose sake we so defire the rest, that it self is not defired for the sake of any other, but onely for it self; for we may desire other things to delight or please out selves, but no man ever demanded a reason, why we would be delighted and pleased. Certainly no more, than for what cause we desire to be happy; since pleasure and felicity ought to be reputed, not onely in the same degree, but to be the very same thing, and, consequently, the end, or ultimate, and greatest good, on which the rest depend, but it self depends on none.

This is further proved, for that Felicity is, as we hinted formerly, no otherwise, than because it is that stare, in which we may live most sweetly

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eic. de fin,

* Lattl.

Cic. ibid.

ibid.

and most pleasantly, that is, with the greatest pleasure that may be. For, take from life this sweetnesse, jucundity, pleasure; and Where, I pray, will be your notion of felicity, not of that felicity onely which I rearmed divine, but even of the other, esteemed human? Which is no otherwise capable to receive degrees of more and lesse, or intension and remission, than because addition or detraction of pleasure may befall it.

To understand this better, by comparing pleasure with pain, let us Cic. de fin. suppose a man, enjoying many great incessant pleasures, bith in mind and body, no pain hindring them, nor likely to disturb them; What state, can we say, is more excellent, or more desirable than this? For in him who is thus affected, there must necessarily be a constancy of mind, fearing neither death nor pain, because death is void of sense; pain, if long, useth to be leight; if great, short, so as the shortnesse makes amends for its greatnesse, the leightnesse for its length. When he arrives at such a condition, as he trembles not with horrour of the Deity, nor suffereth the present pleasures to passe away, whilst his mind is busied with the remembrance of past, or expectation of summer good things, but is daily joyed with the restecting upon them; What can be added to better the condition of this person?

Suppose, on the other fide, a man affilted with as great pains of body, and griest of mind, as mans nature is capable of, no hope that they soull ever be eased, no pleasure past, present, or expetted; What can be said or imagined more

m serable than he?

If therefore a life full of pains be of all things most to be avoided, doubtlesse the greatest ill is to sive in pain; whence it followeth, that the greatest good is to live in pleasure. Neither indeed bath our mind any thing else, wherein, as its center, it may rest; all sicknesses and troubles are reduced to pain, nor is there any thing else which can remove nature out of her place, or dissolve her.

CHAP. IV.

That the Pleasure, wherein consists Felicity, is Indolence of Body, and Tranquillity of Mind.

There being (as before is intimated) two kinds of pleasures; one in station or rest, which is a placability, calmnesse, and vacuity, or immunity from trouble and grief; the other in motion, which consists in a sweet movement, as in gladnesse, mirth, and whatsoever moveth the sense delightfully, with a kind of sweetnesse and ticillation, as to eat and drink out of hunger and thirst: It may be demanded, Whether in both, or in either, and in which consists Felicity?

We fay, that pleasure, wherein felicity consists, is of the first kind, the stable, or that which is in station; and so can be no other than indolence of body, and tranquillity of mind.

When therefore we say in generall tearms, Pleasure is the end of happy life, we are far from meaning the pleasures of suxurious persons, or of others, as considered in the motion or act of fruition, by which the sense is pleasantly and sweetly affected; as some, either through ignorance, distent, or ill will, interpret. We mean no more but this, (to repeat it once more) Not pained in body, nor troubled in mind.

Forit is not perpetuall feasting, and drinking; not the conversation of beautifull women; not rarities of fish, nor any other dainties of a profuse table, that make a happy life; but reason, with sobriery, and a screme mind, searching the causes, why this object is to be presented, that to be rejected; and expelling opinions, which occasion much trouble to the mind.

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The better to understand why this pleasure only is the End, we may observe, that Nature tends to no other pleasure primarily, as to her end, but to the stable; which followeth upon removals of pain and trouble. The moveable she not proposes as the end, but provides only as a means conducing to the stable, to sweeten (as it were) that operation of hers which is requisite to the extirpation of pain and trouble. For example, Hunger and Thirst being things troublesome and incommodious to an Animal, the primary end of Nature is to constitute the animal in such a state as that it may be free from that trouble and inconvenience; and because this cannot be done but by eating and drinking, she therefore seasons with a sweet relish the action of eating and drinking, that the animals may apply himself more readily thereto.

Most men, indeed, live preposterously; transported inconsiderately and intemperately, they propose for their end the pleasure which consists in motion: but wisdome summon'd to our relief reduceth all pleasures into decent order, and teacheth that pleasure is to be proposed as the end; but that which is the end according to Nature, is no other than that which we have spoken of. For while Nature is our guide, what soever we do tends to this; that we neither be pained in body nor troubled in mind: And assoon as we have attained this, all disturbances of the mind are quieted, and there is nothing beyond it that we can aim at to compleat the good both of our Soul and Body. For we then want pleasure when its absence excites pain in us: but as long as we are not pained, we

want not pleasure.

Hence comes it that amotion of paine, or the state which followes upon that one-word is the furthest bound or height of pleasures; for, where ever pleasure is, as long as it is there, there is nothing painfull or grievous, or both together. Hence also it comes that the highest pleasure terminated in privation of pain may be varied and distinguished, but not increased and amplified: for Nature, untill she hath quite taken away the pain, increaseth the pleasure; but when the pain is quite removed, she permits not the pleasure ro increase in greatnesse, but onely admits some varietyes which are not pecessary, as not conducing to our not being

pained.

Moreover, hence it appears, that they infult without cause, who accuse us that we mean not by want of pain some middle thing betwixt pain and pleasure, but so confound it with the other part (in the division) as to make it not onely a pleasure, but the very highest of pleasures. For, because when we are delivered out of Pain, we rejoyce at that very freedome and exemption from all trouble, but every thing whereat we rejoyce is pleasure, as every thing whereat we are offended, pains the privation of all pain is rightly named pleasure. For, when hunger and thirst are expelled by eating and drinking the very detraction of the trouble brings pleasure; so in every thing else, the removals of pain causeth succession of pleasure.

Hence also may be shown the difference when they object, that there is no reason why this middle state should rather be esteemed a pleasure than a pain. For discontent ensues not immediately upon detraction of pleasure, unlesse some pain chance to succeed in the room of the pleasure: but on the contrary, we rejoyce at the losse of pain, though none of those pleasures which move the sense succeed. By this we may understand, how great a pleasure it is, not to be pained; which if any doubt, let him aske

those who are oppressed with sharp sicknesses.

Some laugh hereat; They object, that this pleasure is like the condition of one that sleeps, and accuse us of sloath, never considering that this

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this constitution of ours is not a meer stupidity, but rather a state wherein all actions of life are performed pleasantly and sweetly. For, as we would not have the life of a wife man to be like a torrent or rapid thream, towe would not it should be like a standing dead-pool : but rather like a river gliding on filently and quietly. We therefore hold his pleasure is not un-

active, but that which reason makes firm to him.

But to omit these, and return to our subject, there are two good things of which our chiefest Felicity consists; That the mind be free from trouble, the body from pain; and so as that these goods be so full, and all trouble taken away, that they admit not increase. For how can that increase, which is full? If the body be free from all pain, what can be added to this indolence? If the mind from perturbation, what can be added to this granquillity? As the ferenity of Heaven being refin'd to the fincerest splendor, admits no greater splendor; so the state of a man who takes care of his body and foul, and connects his good out of both, is perfect, and he hath attained the end of his delires, if his body be neither subject to pain, nor his mind to disturbance. If any externall blandishments happen, they increase not the chief good, but, as I may say, season and sweeten it; for that absolute good of humane nature is concained in the peace of the foul and the body.

CHAP, V.

Of the means to procure this Felicity; and of Virtues the chiefe.

Tow feeing this peace of body and mind, tranquillity in one, indo-lency in the other, is the complear felicity of man; nothing more concerns us, than to consider what things will procure and preserve it; for when we have it, we want nothing; while wee want it, all we do is to obtain it; and yet (as we said) for the most part we fail

First, therefore, we must consider of Felicity no otherwise then as of Health; it being manifelt, that the state in which the mind is free from perturbation, the body from pain, is no other then the perfect health of the whole man. Whence it comes that as in the body, so in the mind also, those things which produce and conserve health are the same with those which either prevent diseases, or cure and expell them.

Now seeing that to provide against the diseases of the body belongs to the art of Medicine, as well for the prevention as cure of them, we shall not need to say much hereupon, but onely give two cautions

which may be sufficient.

One, that for the driving away all diseases, or at least making them leighter and easier to be cured, we use Temperance and a sober con-

The other, that when there is a necessity of our suffering them, we betake our selves to fortitude and undergo them with a constant mind, not exasperating them by imparience, but comforting our selves with

considering that, if great, they must be short; Jif long, leight.

Against the diseases of the Mind, Philosophy provides, when we justly esteem it the medicine of the mind : but it is not with equal facility. consulted, nor applyed, by those who are fick in mind. For we judge of the diseases of the body by the minds but the diseases of the mind, we neither

neither feel in the body, nor know or judge as we ought by the mind, because that whereby we should judge is distempered. Whence we may understand, that the diseases of the mind are more pernicious then those of the body; as amongst those of the body, the worst and most dangerous are such as make the patient insensible of them; as the Apoplexy, or a violent feaver.

Moreover, that the diseases of the mind are worse than those of the body, is evident from the same reason which demonstrates that the pleasures of the mind are better than those of the body; viz. because in the body we feel nothing but what is present, but in the mind we are sensible also of the past and suture. For, as the anxiety of the mind, which ariseth from pain of the body, may be highly aggravated, if we conceit (for instance) that some eternall and infinite Evill is ready to fall on us; so (to transferre the instance) pleasure is the greater, if we fear no such thing; it being manifest, that the greatest pleasure or trouble of the mind doth more conduce to a miserable or happy life, then either of the other two, though they should be equally lasting in the body.

Now forasmuch as there are two principall diseases of the mind, Defire, and Fear with their severall off-springs, and accompany'd with discontent and trouble, in the same manner as pain is joyned to the diseases of the body; it is therefore the office of Philosophy to apply such remedyes as may prevent them from invading the mind, or, if they have invaded it, expell them. Such chiefly, are the vain desires of wealth, of honours, fear of the gods, of death, and the like, which having but once taken possession of the mind they leave no part thereof

found.

The remedyes which Philosophy applyeth, are the Virtues, which, being derived from reason, or the more generall prudence, easily drive away and expell the affections. I say, from Reason, or the more generall prudence; because, as there is a more particular prudence, serving for the direction of all the particular actions of our life; so is there a more generall prudence, which is no other than reason it self, or the dictate of reason, and is by most esteemed the same with wisdome; whereas, virtue is only a persect disposition of the mind, which reason or prudence doth create and oppose to the diseases of the Mind, the vices.

CHAP. VI.

Of Right-reason, and Free-will, from which the Vertues bave all their praise.

Being therefore to proceed in our discourse to Vertue and its severall kinds, we must premise something concerning Reason it self, and likewise concerning the Free-will which is in it; for thence is derived all the praise belonging to Vertue; as also its opposite, the reproach due to Vice.

Forasmuch as Reason generally is nothing but the faculty of ratiocinating or judging and inferring one thing from another, we here take it particularly for that which judgeth, inferreth, and ratiocinates in things of action subject to election or avoidance.

But whereas, judgement or reasoning may be either right or wrong, that reason, whose judgement is false, is not properly reason, and therefore we terme it opinion; yet in respect it is the common phrase, you may call it also reason if you please, meaning wrong reason; as right reasons.

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person may be tearmed Opinion, meaning found Opinion.

Right reason writerheither from ingenuity, or expenience, and fedulous observation. Being grounded upon firm and correct principles, our ratiocination becomes total; and justly do we appeal to the judgment of him, who is expert and knowing in things. But of this already in the Canonick part, concerning the Criteries, which need not repetitions

When I say, things subject to election and avoidance; I take for granted, that there is in us a free or arbitrary payer of reason, that is, a faculty elective and profecutive of that which reason bath judged good, and of

avoiding and shunning what Rhath judgethin.

That it really is in us, is proved even by experience, and by common sense, which manifelts, that nothing is worthy of praise or dispraise, but what is done freely, voluntarily, deliberately, and by election; and thereforemust depend on something within us, which is beyond computsion, and in respect whereunco, all rewards and punishments are rightly orchined by the Laws: than which nothing were more unjust, if the actions of men were to be impated to that rigid Necessity, which some affort, derived from Pare, as the fole commandresse of all things, declaring, that whatfoever comes to passe, floweth from an eternal truth, and continue ation of causes.

. Truly it is much better 36 be udditted so the fubulous (thut is, the common) Last. appearing of the gods, when to be flaves to the bodief of Fine, incoming me force Man paralife boldes, imposing it upon our needs as an overlasting bord or Tyrans, whom we are to stand in awe of night and day. For, the other spinion bach some edmifort in is, that the goals will be moved with our prayers; but alis, imports an

arexorable metassiry.

True indeed it is that, in things void of realon, some effects are necesfary, (yet not so necessary, but that they might have been prevented, as we declared in the Canonick; and where we treated of causes) but, in Man, endew'd with reason, and as far as he makes alle of that reason, there can be no Necessity. Hence it was, we endeavoured to affert the declination of motions in atoms, that we might from thence deduce, how Fortune might sometimes interverse, and put in for a share amongst human affaires, yet, that which is in as, our Will, not be defleoy'd.

It behooves us to employ all our wit and endeavours to maintain our owne free-will against that sempirernall motion, and not to suffer wicked.

nellero escape un culpable.

But what I say of fortune, implies not that we ascribe any divinity to it, not onely as the vulgar, but even as those Philosophers, who esteeming her an unitable Caule; though they conceive not, that the bestowes on men, any thing of good or ill that may conduce to happy life, yet think that the gives occasions of very considerable goods and ills. We imply not this I say, but onely mean, that, as many things are effected by necefficy and counfell, to also by Forrune; and therefore, it is the duty of a wife man to arme himselfe against Fortune.

Now seeing, what ever good or all there is in human actions, depends onely upon this, that a man doth it knowingly, and willingly, or freely: therefore the mind must be accustomed to know truely, that is, to use right realon; and to will truely, that is, to bend the free will to that which is truly good, from that which is truly ill. Foralmuch, as this accustoming begens that disposition in the mind, which we described to be vertue; as the accultoming of it to the contrary, begets that disposition which we may justly define Vice.

Nor to mention, that what produceth pleasure, sincere without any pain, trouble, or repentance attending or entuing thereupon, is truly good:

good; that which produceth pain, sincere without any pleasure, or joy succeeding upon it, is truly ill; I only give this hint of both to distinguish each of them from what is only apparent and dissembled: such as that good which begets present pleasure and afterwards introduceth pain and trouble; and that ill which procures pain or trouble, but afterwards pleasure and cheerfullnesse.

CHAP. VII. Of the Vertues in Generall.

Prudence, and the dictate of right reason, is either Prudence or the dictate of right reason, as we accustom our selves to it, or is directed by, and dependent on Prudence, and the dictate of right reason; it is manifest, that to this latter kind belongs, as well, that whereby a man is affected toward himselfe, as that, whereby he is affected towards another: for by Prudence, a man is

made capable to govern not onely himselfe, but others.

The Virtue which relates to others, is generally called Justice; that which concerns our selfe, is ordinarily distinguished into Temperance, and Fortinde. But we use to comprise both under the terme Honesty, as when we say, to act virtuously is no other, then to act Prudently, Honestly, Justly; they who live soberly and continently, are said to live Honestly or Decently; they who do valiantly, are thought to behave themselves

honefly or decently.

Hereupon, we (as others) distinguish Virtue into four kinds, Prudence, Temperance, Fortunde, and Justice; but so, as that we oppose not Prudence so any affection so much as to Incogicance, Ignorance, Folly, (except by accident, in as much as perturbation blinds reason and causeth a man to act imprudently); nor Justice, to any affection so much as to Malice, whereby a man is prone to deceits (unlesse by accident in as much as anger, hatred, covereouncesse, or some other passion may cause a man to do un-

juilly); temperance we oppose to desire; fortitude, to feare.

Hence is manifest, when I formerly said, A sober or well-orderd reason procures a pleasant or happy life; we are to understand that it procures it by means of the Vertues which it ingenerates and preserves. And whereas I added that it searched out the causes why things are to be embraced or avoided, and chaseth away opinions with occasion great trouble in the mind, we are to understand that it is all one with generall prudence, the principle of all things experible and avoidable, and consequently the greatest because the vertues which arise from it appease perturbations, teaching that we cannot live pleasantly, unlesse prudently, honestly, and justly; not prudently, honestly, and justly, unlesse pleasantly.

By this you find, why I conceive, that the Vertues are con-natural to a happy life, and that it is impossible to seperate happy life from them. All other things, as being srail and mortall, are transitory, seperable from true and constant pleasure; onely Vertue, as being a perpetual and immor-

tall good, is inseperable from it.

By this also you may understand, that all the vertues are connected within one another, and that by one; because to the principall, Prudence, all the rest are conjoyned, as the members to the head, or as rivers to the spring from which they flow; the other, because as well prudence, as all the rest cohere with happy life, there cannot be a happy life where the vertues are not; neither can the vertues be there, where the life is not happy.

Notwithstanding, that the Vertues are all connected within one another, yet are they not therefore all equall, as some conceive, who hold that all

vices and faults are also equall. For a man may be more inclin'd to Juffice, then to Temperance; and temperance may be more perfect in one, then in another. As for instance, (without envy be it spoken) my selfe, by length of time have made so great a progresse in sobriety, as lesse then an obscus serves me for a meal; Metrodorus, who hath not yet made so great a progresse, a whole obscus. And it is evident, that, of men, one is wiser then another; and of them, who do rightly according to vertue, equal rewards are not allotted to all, as neither equal punishments to all offenders. Even sense and manners consure them, who make all equal, and hold that they offend alike, he who beats his servant wrongfully, and he who his parent; seeing, some there are who make no difference betwist eating a bean, and the head of our father.

Others condemne, and exclaim on us, for affirming, that the vertues are of such a nature as that they conduce to pleasure or felicity, as if we meant, that pleasure which is obscene and infamous; but let them raile as they please. For as they make vertue the chief good, so do we: if the discourse be of the means conducing to happy life, neither is there any of sogreat power as vertue, therefore not more excellent, (not wealth, not honour, not friends, not children, &c.) But if the discourse be of living happily or felicity, why should not this be a good, superiour to vertue, to

the attainment whereof, vertue it selfe is but subservient?

They ex laime again, that we enervate Vertue, in not allowing her so much power, as to render a wise man free from all passion or affection, but to permit him to be moved therewith, as (for instance) to grieve, weep, and figh at the death of friends: but as we set a high value upon vertue, as being able to deliver us from vain terrours and superstuous desires, the chief heads of all grievous perturbations; so likewise not a little esteem it, for that it reduces the rest of the affections to such a mediocrity, in which there remains some sense as it were of humanity.

Certainly, that totall exemption from grief, which these men boast of, proceeds from some greater ill, cruelty, and immoderate ambition of vain glory, and a kind of madnesse. So that it seems much better, to seel some passion, to be affected with some grief, to shed some tears, such as proceed from persons, touched with Love and tendernesse, then to be wise as these

wou'd have us, and grin like brute beafts.

CHAP. VIII. Of Prudence in generall.

W E must now say something of every virtue in particular, beginning with Prudence, whose office being to govern the life, and so to provide for every occurrent in life, as to direct it to happinesse; it seems

alone to comprize the offices of all vertues.

That the propriety of Prudence, is to dispose all accidents and actions of life to felicity, or pleasure, is most manifest. As we value Medicine, not for the science it selfe, but for health; and the art of steering, not for its ingenuity, but use in navigation; so Prudence, the art of living, would never be desired, if it were nothing efficacious in life; but being so, it is desired, as the art, by which pleasure is sought and obtained.

For Prudence, or (if you like the word better) Wisdome, alone it is, which not onely provides, that nothing happen which may afflict the body; but likewise above all, expells sadness from the mind, not permitting us to be daunted with fear; Under which governesse we may live in tranquiltity, extinguishing the arder of all desires. For desires are insatiable, they Hhhhhh

fubvert not onely single persons, but samilies, many times a whole Common-wealth. From desires arise harreds, dissentions, discords, seditions, warres; neither do these onely revell abroad, or with blind sury assault others onely, but likewise, shut up in the breast, they disagree and quarrell with one another, which must necessarily make life exceeding bitter. Only the prudent and wise person, cutting off all vanity and error, content with the limits of nature, can live without discontent, and without fear.

Now feeing life is disturbed by errour and ignorance, and that it is prudence alone, which rescues us from the violence of Lusts and sears, teacheth us temperately to sustain the injuries of Fortune, and showeth us all the wayes that lead to quiet and tranquillity, Why should we stick to affirm, that Prudence is experible in order to pleasure, and imprudence to

be shunned, for trouble's sake?

That we say, A prudent Person temperately sustains the injuries of fortune, the reason is, that he fore-sees them, if not in particular, at least in the generall; Neither, if any thing happen contrary to his expectation or designes, is he troubled, for that he knoweth it, not to be within the reach of human industry, sagacity, or power, either to fore-see, or to prevent, that nothing adverse or troublesome happen. He judgeth it better to be, with well-ordered reason, (as far as human frailry will admit) unfortunate, then with inconsideration fortunate; and thinks nothing more handsome, than, if fortune bring about a thing fairly and prosperously, that it was not undertaken without judgment and deliberation.

But indeed, a wife man orders so himself, that cutting off vain desires, he contracts himselfe within necessaries, which are so few and small, as hardly any fortune can snarch them from him. Thus, since none, or very little fortune can intervene to a wife man, he may say to her, I have seized on thee, (Fortune) and intercepted thee, so as thou canst not come

at me.

Concerning the cutting off all desires, we shall speak hereafter. Now forasmuch as prudence may be considered, either as it governs our selves, or a house, or a family, or a City, or a Common-wealth, and so is distinguished into Private, Domestick, Civil; let us say something upon each.

CHAP. IX. Pristate Prudence.

Private Prudence consistes almost wholly in this, that a man understand his own Genius, and undertake nothing whereto his nature is averse, that he deliberately pre-examine the state in which he is to spend his whole life, and to which he must so accommodate all the actions of life, as that, as much as possible, he may live in indolence and tranquillity.

For he ought to have the end or scope of life fixt, and constantly set before his eyes, and, consult with right reason, according to all evidence, whereby we use to weigh whatsoever we think or determine. For unlesse this be done, all will be full of indiscreet temerity and confusion, and our designs and enterprises will be overtaken by too late sepentance.

Besides, if upon every emergent occasion, you refer not each of your actions both to this kind of scope, and to that end of nature which you proposed to your self in designing it, but turn aside to pursue or slye some order thing, the actions of your life will not correspond to your own words. For example, you extoll tranquillity in words, but in actions discover your felf busie and obnoxious to trouble.

He understands the bounds prescribed by Nature, to those who enter the course of life, who discerns, how easily procurable that is which is necessary to life, or what is sufficient to remove any thing that afflicts the body with indigence. Thereby he knowes so well to order the whole series of life, as never to need such things or businesse as are contentious,

and consequently full of hazard and danger.

Hence it is, that a wife man is not much afraid of poverty, it happening seldom, that any man wants the things necessary to life. Yet if those should chance to be wanting, and he not have mony to procure them, he will not betake himself to beg, as the Cynicks; but rather apply himself to instruct some persons in learning: thus taking an employment not misbecomming wisdom, and at the same time supplying himself with necessaries from those, who have sull estates.

Whilst we are obliged to this of the like employment, if necessaries fail perpude non us, and our businesse be, to entertain daily occurrences with a settled courage, elu cain. we must have recourse to wisdom or Philosophy for relief. To an ill counseilor we resigne the ordering of the things that concernus, if, what is necessary to

nature, we measure and provide without Philosophy.

It therefore imports a Philosopher to bestow time in looking after these things, until by diligent care he hath surnished himself with them. But as long as he hath so much of these, as that he can spend of them, yet retain perfect considence, he is not to apply himself to acquisition of wealth and provisions.

Thus is Philosophy to be our guide in these things, by which we shall soon perceive, what a vertue, and how great a good it is, to require enely what is simple, light, and very small; because what is most sweet and free from trouble in all a man's life, depends upon our being contented with the least. But, by those impediments which a sollicitous acquisition of things drawes upon us, being quickly discover'd, either by the pains and toil of the body, or by the difficulty of their procurement, or by their drawing the mind away from the most advantageous speculations, (which we ought evermore highly to esteem) or by some other cause; we shall clearly find, that it is altogether fruitlesse, and not of countervalue with the troubles which follow it.

I advised, that every man should examine his own genins, and advise with himself, that he may apply himself to that which is proper for him; because otherwise, nothing can be more miserable, and more at a distance with tranquillity, than to be engaged in a course of life, for which nature

hath rendred thee unfit.

For neither is an active life to be undertaken by an unactive person, nor an unactive life by an active person. To one, rest is quiet, and action labour; to the other, rest is labour, and action quiet. A timorous and soft person must avoid the military life; a bold and impatient, the easie; for one cannot brook war, nor the other peace. The same it is in all the rest. So that nothing can be more safe, then to undertake that course onely which thou canst run through, without any reluctance or repugnance of nature.

I shall onely add this, That every man, as far as lies in his power, to the end the state of life which he chooseth may be the more secure and quiet, ought to choose it mean, neither very eminent, nor very abject. For it behoves him to live in a civil society, neither as a Lion, nor as a Gnat, lest, resembling the one, he be cast out; the other, caught in a snare.

CHAP. X. Domestick Prudence.

Omestick Prudence being either conjugal 1 and paternall, or dominative and possession; we shall in the first, onely consider that which arises from what hath been said, concerning the Institution of life.

If you find that you cannot, without much trouble, live single; that you can patiently bear with a crosse-wise, and disobedient-children; that you will not so much as vex, to behold your children crying before you; that you shall not be perplexed and distracted with various solicitudes, how to provide all things requisite to a married life, how to prevent all inconveniences, and the like: in this case, to marry a wise, and to beget children, for whom you may provide with a conjugal and fatherly prudence, is lawfull. But unlesse you know your self to be such, you see, by Marriage and Issue, how much you will hinder the happinesse of your life, True tranquillity.

Presume you may, of having a loving wife, durifull children, cares neither great nor many; but you can onely presume it, there is not any god will warrant the successe of your presumption. Since therefore the case is hazardous, it is no wildom voluntarily to undergo the venture, and throw your self into a condition; out of which, should you after-

wards repent, you can never retire.

I say, voluntarily; for some circumstance of life may exact, that, though unwilling, you marry and beget children; as if your condition be such, as that it requires you to serve your Country herein. For whereas some pretend propagation of the species, to which we are in a manner oblig'd, certainly there is no danger, that there should be wanting such as will marry and procreate; so that some sew wise men, may be allowed to ab-

stain from this employment.

But if some case, or certain counsell, or necessity, enforce you to marry, you must so dispose your wise, as that she may be loving to you, and and a partner in your cares. You must take such care for your children, as is partly prescribed by Nature, which instigates us to love them as soon as born, (common also to sheep, woolvs, and other living creatures); partly by prudence, which adviseth so to bring them up, as they may be obedient to the Lawes of their Country, and desirous themselves may become wise.

Neither is this care to be taken for our own children onely, but likewife for the children of our friends, especially if they are our Pupills; there being nothing more beseeming friendship, than to be Guardian in the room of a parent to those, whom our deceased friend entirely loved,

and hath left Orphans needing protection.

For the other kind, as having flaves and Servants under us, (a possession, though necessary, yet for the most part not very pleasant) a wise man must take order, they grow not insolent and froward, that he may behave himself mildly (as far as is sitting) towards them, and chastise the disobedient, remembring they are men; with a kind of unwillingnesse; being ever ready to forgive, especially if they are diligent, not of an ill disposition. And not onely this, but if he find any enclined to learning, (such as we had, particularly Mw) let him delight to surther them, call them Friends, and study Philosophy with them.

As to his Estate, he must take care of it, and provide for the suture, but so, as without coverousnesse, and the desire of growing rich, of which

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hereafter. A wise man must not neglect his estate, because it is his livelihood; lest, if that be consumed, and he want the necessaries of life, his study of Philosophy be hindred, whilst he either gains by labour what might with little or no pains have been preserved; or begs, and by importunity extorts from another, what every one with little endeavour might provide for himself; or, growing old, fall sick, and die in want,

which not a little hinders the tranquillity of the mind.

Besides the things necessary to the uses of life, there may be others, which, according to the condition of the person, place, time, must be esteemed necessary, and therefore not to be neglected. But our chiefest care must be for things requisite, to the prevention of natural indigence, without which, nature her self would suffer; such is the provision of corn. Those who store their houses with corn, are to be commended above those, who adorn them with rich surnicure. I rejoyce exceedingly, that lately in a strict Siege, when many perished in our City by samine, we were able to sustain so many good friends with food (no delicacies, but a provident quantity of Beans) which we distributed daily to every one by sale.

CHAP. XI. Civill Prudence.

Aftly, as to Civill prudence, we must likewise repeat what we insi-

nuated concerning the choice of a course of life.

They who are naturally ambitious, desirous of honour, active withall, and fit to manage publick affairs; as also they, whom the quality of their birth, or fortune, and opportunity invite, by an easie accession to publick government; those men may decline quiet, and comply with their own nature, by addicting themselves to publick government, and an active life. For their disposition is such, that a quiet life gives them trouble and molestation, whilst they obtain not what they defire.

But they who either are naturally enclined to quiet, or have suppress'd ambition and vanity by the power of reason; or, having made trial hereof, have escaped, as out of a storm, or tooke warning by many eminent precedents; these will justly conceive, that quiet is much the best for them, and that it is not convenient to exchange it for an active life, unlesse by chance some accident intervene in the Common-wealth, requiring their industry. Whence we conclude, that a wise man must not involve himself in publick affairs, unlesse upon some intervening necessity.

What elle? fince he in pursuing quiet, may far more easily and fafely attain to that end, which the ambitions aim at by dangers and labours.

For to speak of their scope, there never wanted some, who, to procure security of men, (according to the condition of soveraignty and rule, by which they commonly think it gained) have affected to excell in honour, and to become illustrious, thinking by this means to attain a secure and quiet estate. But if their life be secure and quiet, they have acquired the chief good of nature; if not secure and quiet, (as indeed it can hardly be) then have they lost it, because they sought that which is convenient to nature in Dominion.

But the wife man's scope being the same, security and tranquillity of life, by how much nearer a way doth he arrive at that end, when flying the troubles of civils life, he directly and immediately settles himself in a most profound quiet, as in a still calm haven. Happy indeed, who knowes The chief good and a blessed life, confiss not in Soveraignty or power, not

in numerous wealth or plenty, but in indolence, composure of affections,. and such a disposition of mind, as, circumscribing all things by the boundaries of nature, makes him, in being content with little, obrain that which they, who rule over many, and possesse great treasures, despair ever to arrive at.

Truely, if it be fit to speak of my self, I esteem it a great happinesse that I was never engaged in the factions of our City, and never studied to flatter and please the people. To what end should I? when as, what I know, the people approve not; what the people approve, I know not. That Metrodorns and I lived private, How far was it from doing us harm, when among the large goods enjoyed in narrow gardens, and in obscure Melite, Greece was so farre from knowing us, that she had scarce ever heard

of us?

I faid unless something intervene as to the Common wealth: because, if the Common-wealth should summon and really need our assistance, we should be inhumane, where we might benefit many, not to do it: injurious also to our selves; for unless the common-wealth be safe, we cannot be what we most desire, quier.

A wise man therefore doth not like some, who, professing wisdome, have, through excessive pride, so great an opinion of their own judgement in civill government that they think they could equalize Lycurgus

and Solon.

Ottalik kining But if he be defired to make lawes, and to prescribe a form of Government, and the offices of Magistraces, he will not refuse it; knowing that they who first made laws and ordinances and constituted Government, and Magistracy in circles, settled life in a secure and quiet condition: for if that be taken away, we shall live like beasts, and every man devour the next he meets with.

And if he be called to the supream power to govern the Common-wealth according to the lawes and form of Government already established, he shall not refuse; knowing that though the thing it selfe is for the most part full of hazard, yet a wife man may have such regard to all things, and such a provident care of all, as that little offortune, as I said before, shall intervene to him; but the greatest things, and such as are of most concernment be managed by his advice and conduct. He will first take care that the weaker fort of men, discharging their duty towards the more powerfull, be neither oppressed by them nor permitted to want those necesfaries of life wherewith the others abound; it being the end of every society and common-wealth, that by muruall assistance the lives of all be safe, and as happy as is possible.

Lastly, if he be summoned by his Prince, and some occasion require that he serve him either with his advice or help, neither shall he refuse this, knowing that as it is, not only more honourable, but more pleasant to give then to receive a benefit, it is: as the most honourable, so the most pleasant thing to oblige a Prince who confers so many obligations on o-

thers. Hitherto of Prudence.

CHAP. XII.

Of Temperance in generall.

Ext follows Temperance, the first part, as we said, of honesty, and which feems to contain the greatest share of what is honest and decent. For it being the office of Temperance to suppress the mind when it defires, as of Fortitude to exalt it when it fears; it is esteemed less undecent

decent to be dejected by pulillanimity, than exhalted by defire; and ther-

fore to refitt delire, is more decent than to oppole fear.

Concerning Temperance, we must first observe, that it is desired not for its own sake, but for that it procureth pleasure, that is, brings peace to the minds of men, pleasing and soothing them with a kind of concord. For, it being employed in moderating desires, and consequently in advising that in things to be pursued or avoided we follow reason, it is not emough that we judge what is to be done or not to be done, but we must fix upon that which is judged.

But most men, not able to hold and keep to what they have resolved on, being vanquished and debilitated by the appearance of a present pleasure, rengn themselves to the setters of Lust, not foreseeing what will follow; and hereupon for a small unnecessary pleasure, which might otherwise have been procured, or wholly wanted without incurring pain, they fall into great ticknesses, losses, and infamy, and many times into the pe-

nalties of Law.

But they who so enjoy pleasures as that no pain shall ensue, and who preserve their judgment constant, nor are overcome by pleasure, to the doing of what they know ought not to be done; these men obtaine the greatest pleasure, by pretermitting pleasure: they also many times

fuffer some pain to prevent falling into greater.

Hence is it understood, that Temperance is to be defired, not for that it avoids some pleasures, but because he who refrains from them declines troubles; which being avoided, he obtains greater pleasures. Which it so doth, as that the action becomes honest and decent, and we may cleerly understand, that the same men may be Lovers both of pleasure and of decency, and that such as esteem and practise all vertues perform for the most part those actions and attain those ends, as that by them it is manifest, how odious to all men cruelty is, and how amiable, goodnesse and clemency; and that those very things which ill men most desire and aim at, happen also to the good,

Now forasmuch as of the desires about which Temperance is employ'd, some are naturall, others vain; and of the naturall, some necessary, others not necessary (to omit, that, of the necessary, some pertain simply to life, as that of meat and drink, and the pleasure which consists in motion; others to felicity it selfe, (as that of indolence and tranquillity of stable pleasure): it is manifest, that not without good cause we in our Phisiology distinguished desires into three kinds, some both naturall and necessary; others naturall but not necessary; others neither

naturali nor necessary, but vaine, or arising from vain opinion.

And for as much as we said, that those are naturall and necessary, which, unlesse they be satisfied, cause dammage and pain in the body; it is evident, that those which infer no dammage nor pain, though not satisfied yet are accompanied with earnest and vehement instigations, are such not by necessity, but vain opinions, and though they have some beginning from nature, yet their distusion and excesse they have not from nature, but from the vanity of opinions; which render men worse than beasts; that are not obnoxious to such disfusion or excesse. Likewise, that such desires are not only not necessary, but not naturall, may be proved, for that they have a dissuent excessive appetition, very hardly or never to be satisfied; and are, for the most part, justly esteemed causes of harme.

But to discourse of some chief kinds of Temperance, according to some chief kinds of desires, we may make choyce of Sobriety opposed to Gluttony, or the excessive desire of meat and drink; Continence, to Lust, or

EPICURUS.

the unbridled desire of coition; Mildness, to Anger or desire of Revenge; Modesty, to ambition or desire of honour; Moderation, to Avarice or desire of riches; and lastly, in respect of the affinity betwixt desire and hope, Mediocrity, which consists betwixt hope and desperation of the future.

CHAP. XIII. Of Sobriery opposite to Gluttony.

It can hardly be expressed how great a good Sobriety is, which reduceth us to a thin simple and spare dyer, teaching us how little that is which Nature requires, and clearly showing that the necessities she lies under may be abundantly satisfied with things leight, and easily provided, as barly-cakes, fruits, herbs, and water.

Perp**b**. de non esu carn. For these things being every where to bee had, and having the simple nature of moist and dry, moist aliments sufficiently remove the trouble of the body arising from want of sustenance. Whatever is more then this amounts to Luxury, and concerns onely the satisfaction of a desire, which neither is necessary, nor occasion'd by any thing; the want whereof doth necessarily inferre any offence to nature; but partly for that the want of somewhat is born with impatience; partly, for that there is presumption of an absolute delight without mixture of any trouble; partly (to speake in short) for that there are vain and salse opinions inherent in the mind, which serve neither for the supplying of any naturall defect, nor tend to the acquisition of any thing by the want of which the frame of the body would be disolved.

Those very things which are ready at hand, abundantly suffice to supply a l nature's wants; and they are such as partly for their simplicity, partly for their slightnesses and they are such as partly for their slightnesses on stelly made ready. Hee, for example, who feeds on stelly needs other things inanimate to eat with it; whereas he who is content with inanimate, needs but halfe so much as the other, and sustains himselfe with what is easily got, and

cheaply dressed.

There are four benefits arising from Sobriety; the first, that to accustome our selves to a simple diet brings and preserves health: for it is sumptuous feasing and variety of means which begers, exasperates, and continues crudities, head-aches, theums, gours, feavers, and other diseases, not plain and simple food, which nature makes both necessary and wholome, and not onely to other animals but even to man himselse, who yet deprayes them by his exorbitancy, and corrupts them by such delicates, as which while he affect, he affects onely his own destruction.

Perph. loc.cit.

Laerti]

Therefore if we are wife, let us beware of that meat which we much defire and long for, but asson as we have had it, find it was p'easant to us on'y to our harm. Such are all costly and luscious meats; whence the eating flesh is lesse to be approved, as being rather prejudiciall to health than wholsome, as may be argued because * health is preserved by the same means whereby it is recovered; but it is manifest that it is recovered by a thin dyet and abst. nence from sless.

*Porph.loc.cit,

Neither is it any wonder that the ordinary fort of men conceaves the eating of flesh to conduce much to health; for, they in like manner think, that the way to preserve health is to wallow in pleasures, even the venereall; where-of neverthelesse there is none benefits any man, and it is well if it hurt not.

Lacri.

Per)b:

The second, is that it makes a man ready and quick in the offices necessary to life. For if you look upon the functions of the mind, it preserves her serenity, acutenesse, vigour; if upon the functions of the body, it keeps

it found, active, and hardy. But repletion, over-fatiety, surfeiting and drunkennesse cloud the mind, make it blunt and languid; the body diseased, unactive, and burdensome. What, I pray, can you expect extraordinary from that man whose limbs are unweildy, his knees seeble, his tongue faltring, his head swimming, his eyes full of rheum, his mouth of the hick-up, brawling, and clamour; and all this, through excesse of Wine?

Certainly, a wise man who ought to content himself with a bemina of small Wine; or to esteem the next water he comes at to be the most pleasant of all drinks, will be far from spending the night in drunkennesses; and as far from stuffing himself with means that are high, or burthening his stomack with such as are suscious and grosse, who ought to be content with the most simple, even the very free gifts of Nature.

Indeed such simple and stender dyet will not make a man as strong as Milo, wer conduceth adsolutely to an intense corroboration of the body; but neither doth a wise man need such intense strength, seeing his employment consists in

concemplation, not in an active and petulant kind of life.

The third benefit is, that if sometimes the Table bappen to be more plemionsy farnish'd, we shall come much better prepar'd to tast what it yeelds. No but that homely fare affords as much delight as sumptuous feasts, when hunger, which, in want of food, troubleth us, is satisfied (for barley-cakes and water are highly pleasant, if taken onely when we hunger and thirst); but because they who are dayly accustomed to more costly viands are not so sensible of their sweetness by reason of their being almost continually cloyed with them; as a wise man is, who the better to relish them brings along with him a taste prepared by mean dyet: in like manner it comes to pass, that he, if avany time he chance to be present at publick spectacles, is taken with them more sensibly than are others.

What I affirm concerning the coorsest meast and drink, that it affords no less pleasure than the greatest delicates, cannot be deny'd by any but by him who deceaveth himself with vain opinions; who observes not that they only enjoy magnificence with greatest pleasure, who least need it; who never hath tasted coorse bread and water pressed with hunger and thirst. For my own part, when I eat coorse bread and drink water, or sometimes augment my Commons with a little Cytheridian-cheese (when I have a mind to feast extraordinarily) I take great delight in it, and bid desiance to those pleasures which accompany the usuall magnificence of feasts; so that if I have but bread, or barley-cakes and water, I am furnish'd, to contend even with Jove himself in poynt of Felicity.

Shall I adde that magnificence of feasts, and variety of dishes not onely not free the mind from perturbation, but not so much as augment the pleasure of the body, for asmuch as this also, when that trouble is removed, hath found its end? For example, the eating of flesh (which we lately instanced) neither takes away any thing particularly that is a trouble to nature, nor performs any thing which would occasion trouble, if not fulfilled. But it hath a forced delight, and perhaps mingled with that which is contrary to these, for it conduceth little to long life, and serveth only to variation of pleasures, like venereal pleasures, and the drinking of forreign wives, without which nature or life may well subsist: for those things without which it cannot subsist, are most compendious, and may be obtained easily without breach of Justice, Liberality and Tranquility.

Noither is it any matter, whether the ordinary fort of men be of this beliefe or not; fince petulancy and intemperance abound in such persons, so that we need

Laert.

not fear, but there will be those who will feed on flesh. For though all men had the best and right judgement of things, yet would there be no need of Fowling or Fowlers, or sishers, or Swine-nerds these Animals, living by themselves, free, and without a keeper, would in a short time be destroy'd by others preying upon them, and suppressing the vastnesse of their increase, as happens to infinite others which men eat not. But since there reigneth alwayes a multiplicious, or rather universall folly amongst men, there will never be wanting an innumerable com-

pany of gluttons to feed on these.

Lattly, the fourth benefit is, that is renders us fearlesse of fortune. For they onely must stand in awe of Fortune, who, being accustom'd to live sumptuously, conceive their lives cannot be otherwise then most miserable, unlesse they are able to spend Pounds, and Talents every day. Whence it happens, that such men are for the most part subject to a troublesome life, and often commit rapines, murthers, and the like villainies. But he, who is content with coorse food, as fruits and sallads, who is satisfy'd with bread and water; who hath confin'd his desire within these, what can he fear from Fortune? For, who is there so poor as to want these? Who so distress'd, that he cannot easily meet with beans, pulse, hearbs, fruits? As for water, what need I mention it?

For my owne part, truly (that I may with modesty instance my selse) I am content, and highly pleased with the plants and fruits of my owne little Gardens; and will, that this Inscription be set over the gate, Stranger, here you may stay; here the supreme Good is Pleasure; the Master of this little house is hospitable, friendly, and will entertain you with polenta, and afford you water plentifully, and will aske you, How you like your entertainment? These little Gardens invite not bunger, but satisfie it; nor encrease thirst with

drinks, but extinguish it with the naturall and pleasant remedy.

In this pleasure, I have grown old, finding by account, that my diet amounts not fully to an obolus a day, and yet some dayes there are, in which I abate somewhat even of that, to make tryall, whether I want any thing of sull and persect pleasure, or how much, and whether it be worth great labour.

CHAP, XIV.

Of Continence, opposite to Lust.

Oreover, continence or abstinence from venereall pleasures is a great vertue; for the use of them, as I said formerly, doth never benefit, and it is well if it hurts not.

Certainly to abuse them intemperately, is to make a man destitute of vigour, anxious with cares, painfull with diseases, and of short continuance. Wherefore a wise man must stand upon his guard, and not suffer himselfe to be caught with love, far from conceiving love, to be some-

thing fent from the Gods above, and therefore to be cherished.

And that a man may be lest subject thereto, and want the chief excitements to venereall delights, nothing more avails then spare diet, of which we lately treated: for excesse in eating, causeth abundance of that humour which is the food and suell of love's fire. The next antidotes are, an honest employment, (especially the study of Wisdom) and Meditation upon the inconveniences, to which they, who suffer themselves to be transported with Love, are liable.

The generall inconveniences, which attend love of women and boyes, are, consumption of frength, decay of industry, ruine of estate, mortgages and soffeitures, losse of reputation. And while the seet wear Sicyo-

mian buskins, the fingers emeralds, the body other ornaments; the mind in the mean time, conscious to it selse, is full of remorse, for that she lives idiy, and suffers good years to be lost; and the like, which it were easie to instance.

But as to particulars, What ill doth it not draw upon a man to defire the company of a woman prohibited to him by the Lawes? Doubtlesse, a wise man will be very far from thinking of such a thing; it being enough to deterre him from it, to resteet upon the vast sollicitude, which is necessary to p ecaution, of those many and great dangers which intervene; it happening, for the wolf part, that they who attempt such things are wounded, murthered, imprison'd, banish'd, or suffer some great punishments. Whence it comes, that (as we said before) for a pleasure which is but short, little, and not-necessary, and which might either have been obtained otherwise, or quite let alone, men expose themselves to great pain, and sad repentance.

Besides, to be incontinent, to resigne up our selves to this one kind of pleasure, were to destraud our selves in the mean time of other pleasures, many and great; which he enjoyes, who lives continently according to the Lawes. He so applies himself to wisdom as that he neither blunts his mind nor excruciates it with cares, nor disturbs it with other affections; and for his body, he neither enervates it, nor vexeth it with diseases, nor torments it with pains. And thus he attains the chief good, which (as I said) is not gotten by keeping company with boyes or women, not having a

table plentioully furnished with choice of fish or fowl.

Yet there is no reason any one, from this commendation of generall abstinence from venerall delights, should infer, that therefore a man ought to abstain even from lawfull marriage. What our judgment is of that particular, we have formerly declared. I shall onely adde, that whereas I said, Love is not sent from the gods, it gives us to understand, that if a man hath no children by his wife, he must not attribute it to the anger of Cupid or Venus, or hope to become a Father, by Vowes, Prayers, and Sacrifices,

rather then by naturall remedies.

I shall adde, that a Wiseman ought not to live after the manner of the Cynicks, or to behave himselfe with such immodesty as they shew in publick. For whilst they plead they follow Nature, and reprehend and deride us, for esteeming it obscane and dishonest to call things which are not dishonest by their names, but things which are indeed dishonest we call by their proper names; as to rob, to cozen, to commit adultery, are dishonest indeed, but not obscene in name; whereas to performe the act of generation, is honest in deed, but obscene in name, and alledge divers others arguments against modesty: they seem not sufficiently to consider, that they live in a civil society, not in the fields, like wild beasts, and therefore ought not to follow Nature exactly.

For, from the time that we enroll'd our names in a society. Nature commands, that we observe the Lawes and Customs of that Society: to the end, that, participaring of the common goods, we draw no evill upon our selves; such as is, (besides all other punishments) the very insamy or ignominy, which attends Impudence, or the want of such modesty, as is prescribed by the Customs and manners of the society wherein we live, and from which, in the voice, the countenance, and behaviour, that modest

respect, which is deservedly commended by all, is denominated.

Lastly I adde, that it not a little conduceth as to modesty in particular, so to all kinds of continency, to abstain from Musick and Poetry, for that their pleasing songs and airs are no other then incentives to lust.

Hence is our Maxime, that a wife man onely can treat of Musick and Iiiii 2 Poetry

Poety aright, and according to vertue. For others, easily taken with the allurements of both, indulge to both; onely the wise man duely fore-seeing the harm that would ensue, catts them away; declaring that Musick, is, amongst other things, an allurement to drink, an exhauster of Money, a friend to idlenesse, conducing nothing to good, honest, and generous works; that Poetry hath alwaies made men prone to all forts of vices, especially to lust, even by the examples of the gods themselves, whom it introduceth, inflamed with anger, and raging with lust, and represents not onely their Wars, conflicts, wounds, hatreds, discords, dissentions, births, deaths, but also their complaints, lamentations, imprisonments, coition with mortalls, and mortall children of immortals Parents, and the like; which certainly sober men would abhorre.

CHAP. XV. Of Meeknesse, opposite to Anger.

Oreover Lenity or Meeknesse, whereunto are reduced Clemency and Pitty, is so excellent an antidote against anger, or desire of revenge, that it is esteemed a most eminent vertue; in as much as anger, especially if excessive, causeth madnesse for the time. For by anger, the mind is heated and darkned, the eyes sparkling with fire, the breast ready to burst with rage, the reeth gnashing, the voice choaked, the hairs standing on end, the face glowing, and distorted with menacing looks, horrid, and ugly to behold, so that the mind seems to have lost the command of her selfe, and to have forgotten all decency. But, lenity cures the mind, or rather preserves it sound, so, that it is neither moved in it selfe, nor is there any eruption of passion into the body, that may cause the least undecency.

Now anger being commonly kindled, and set on fire, by opinion of some injury receiv'd; but men are injur'd through hatred, envy, or contempt; how can a wise man so bear an injury, as to behave himselse with Lenity, and sweetnesse towards those who did it? By submitting himselse to the government of right reason; whereby, (as I formerly said) he must fortise himselse against fortune. For, he accounts an injury among things of chance, and discreetly considers, it is not in his power to make other men just, and free from passion; and therefore, is as little moved at injuries done to him by men, as at the incommodities, or losses which happen by accidents of fortune, or by any other cause above, beyond his owne

power.

He is not, for example, troubled at the great hears or colds of the seafons of the year, because it is the nature of the seasons in their vicissitudes, which he cannot alter! In like manner, neither is he troubled at the injuries, which dishonest and malicious men do to him, because in doing so, they act according to their owne natures, and to make them do otherwise, and to change their natures, is not in his power. Besides, he conceives it not agreeable to Reason, and Wisdom, to adde ill to ill, (to adde, unto the harm which happens to him from without, perturbation within by opinion) or, because another man would afflict his mind with vexation, she should be so so so so admit that vexation, and surther the ill designes of his enemy upon him.

Yer is it fit, that a wise man take such care of his reputation, as not to become contemptible, since there are some pleasures that arise from a good Name, some troubles from an ill, and the contempt that followes it; but he must take care of his reputation, not so much by revenging in ju-

ries.

ries, or being offended at those that do them, as by living well, and innocently, giving no man a just cause of contumely or malediction. To do thus, is in our power; not, to hinder another from exercising his owne malice.

Whence, if one that bears you ill-will, and is your professed enemy, shall demand any thing of you, you must not deny him, provided what he demand be lawfull, and you are nothing the lesse secure from him; he differs not from a dog, and therefore must be appealed with a morfell. Neverthelesse, nothing is better or safer, than to confront his malice with innocence of life, and the security of your own Conscience, and withall,

to show that you are above injury.

Especially, seeing it may so happen, that a wise man (as I said before) may be arraign'd, and suffer not onely injury, bur calumny, accusation, condemnation: Even then he considers, that to live well and virtuously, is in his power, but, not to fall into the hands of envious unjust persons; not to be unjustly accused by them; not to be sentenced by unrighteons Judges, is not in his power. He therefore is not angry, either with the accusers, wirnesses, or judges but considing in a good conscience, loseth nothing of his lenity and tranquillity, and esteeming himselfe to be above this chance, he looks upon it undannted, and behaves himself in his tryall boldly, and with courage.

Let not any object, that, what I here advise concerning lenity, is repugnant, to what I formerly said of the challing of servants; for I limited cattigation, onely to the refractory and perverse. It is manifest, that punishment ought to be inflicted on offenders, as well in a private sa nily, as in a Common-wealth; and that, as a Prince or Magistrate punisherh the offences of his subjects, without anger; so the Father of a samily may,

without anger, punish the faults of his servants.

Moreover, a wise man must not onely bear injuries, nor onely pardon them mildly, but even kindly, encourage, and congratulate him, who betakes himselfe to a better course. For fince the beginning of reformation is to know our fault; therefore must this gratulation, and encouragement be given to the penitent offender, that, as he is affected with horron at this knowledge of his crime, so the excellence, and beauty of that which he ought to have done, and thence forward must do, may be sully represented to him, and the love of it increase daily in him.

CHAP. XVI. Of Modesty, opposite to Ambition.

A Sconcerning Modesty, there needs little more to be said, then what we formerly declared, when we show'd it was not the part of a wise man to affect high Offices, or Honours in a Common-wealth, but rather so to contain himselfe, as to live in so ne private comer: wherefore, here I shall once more give the same counsels, which I give to all my friend. Live close, or private, (provided no necessities of the Common-wealth, require otherwise) for even experience teacheth, that he hath lived well, who hath well concealed himselfe.

It is but too frequently seen, that they who clime up to the top of Honour, are cast down by envy, as with a Thunder-bolt, and then too lare acknowledge, that it is much better, quietly to obey, then by laborious climing up the narrow path of ambition, to aime at command and soveraignty, and to arrive there, where nothing can be expected, but a great and dangerous practipitation. Besides: Are not they, whom the common people

people gaze upon with admiration, glittering with titles and honours, the most unhappy of all men, for that their breasts are gnawn with weighty and croublesome cares? You must not imagine that such persons live quiet and secure in mind; for it is impossible but that they who are seared by

many, should themselves fear many.

And though you see them send out great Navies, command Legions, compassed with Guards, yet you must not think they live all quiet, or indeed do at all partake of any true pleasure, for all these things are ridiculous pageantry and dreams: fears and cares are not afraid of the noise of Armes, nor stand in awe of the brightness of gold or splendor of purple, but boldly intrude amongst Princes & Potentates, and, like the Vulture,

which the Poets talk of, gnaw and prey on their hearts.

· Neither must you think that the body is any thing the better for this, fince you see that Feavers go away nothing the sooner, if you lye in a bed of Tyrian purple, in a Chamber funished with rich Tapistry, than under a plain homely coverler; and that we take no harme by the want of purple robes, embroidered with Gold and Pearle, as long as we have a coorfe plain Garment sufficient to keep away the cold. And what, if, being cheerfull and contented with raggs and a bed of straw, you should instruct men how vain those are who with assonished and surbulent minds gape and thirst after the trifles of magnificence, not understanding how few and small those things are which make a happy life? Beleeve me, that which you shall say will appear far more magnificent and high, being delivered from a mattress covered with coorse cloath; for it is not onely spoken but practised.

Though your house shine not with silver and gold, resound not with musick, hath not any golden images of voyes holding tapers to light you at your nightly Revells and Banquets; truly, it is not a whit lesse plea ant to repose your selfe on the soft grass by a purling stream, underneath a spreading tree, and especially in the spring, at what time the fields are besprinkled with flowers, the birds entertain you with their musick, the West

wind fans you, and Nature her self smiles on you.

Why therefore should any man, that may live thus in his own fields and garden, pursue honour; and not rather modestly restrain his desires within this compals? For to aim at glory by oftentation of Vertue, Science, eloquence, nobility, wealth, attendants, attire, beauty, meen, and the like, is a ridiculous vanity: in all these, Modesty requires no more than that we transgress not decency through rusticity. Supidity, or negligence. It is (as I said) equally base and abject, to grow insolent, upon possession of these, as to be cast down at their loss.

Hereupon a wife man, if he happen to have the images or statues of . his Ancestors or other persons, will be far from taking pride in them, or showing them as badges of honour; yet on the other fide, he will not neg-

lest them, but place and keep them carefully in his gallery.

In like manner, neither will he be follicitous about his own funerall, or give order that it be performed magnificently. He will only consider what may be beneficiall and pleasant to his successours, knowing that as for himself or his dead body, it is all one what becomes of it. For to propagate vanity even beyond death is madness, and such also is the fancy of those who would not that their dead bodyes should be devoured by wild For, if that be an ill, must it not be very bad to have them burnt, embalmed, and immersed in honey, to grow cold and similar under a Marblestone, to be pressed and consumed with earth?

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CHAP. XVII. Of Moderation, opposite to Avarice.

The next is moderation, or that disposition of mind by which a man is contented with little, and than which he cannot have a greater good. To be content with little is the greatest wealth in the world, for a smuch as a mean estate proportion d to the law of nature is great riches. To have wherewithall to prevent hunger, thirst, and cold, is a felicity equal to that of the Divinity; and who possesses so much, and desires no more, however the World may esteeme him poore, is the richest man.

How sweet a thing is this poverty, cheerfull and contented with what is enough, that is, with those riches of nature which suffice to preserve from hunger, thirst, and cold? Truly, seeing the riches of nature are finite and easie to be had, but those that are coveted out of vain opinions, are without measure and infinite, we ought to be thankfull to kind Nature, for making those things necessary, that are easie to be had, and those that are hard to be got, unnecessary.

And since it behaves a wise man to hope he shall never, as long as he lives, want necessaries, doth not the easie acquisition of these cheap and common things abundantly cherish that hope? Whereas, on the contrary, things of magnificence affords him not the like hope. And this is the reason why ordinary men, though they have great possessions, yet as if they feared those might faile them, labour

still to heap up more never thinking their store compleat.

This may teach us to content our selves with the most simple things, and such as are easily gotten, remembring that not all the wealth in the World put to gether is able in the least measure to allay the perturbation of the mind, whereas things that are mean, ordinary, and easie to be had, remove that indigence which is incommodious to the body, and be sides are such that the thought of parting with

them is nothing grievous to him who reflects upon death.

Miserable indeed are the minds of men and their hearts blind, in as much as they will not see that Nature dictates nothing more to them than this, that they supply the wants of the body, and withall enjoy a well pleased mind, without fear or trouble; not that they should employ their whole life in scraping together that which is necessary to life, and that with such greedinesse as if they were to out-live death, never thinking how deadly a cup, from our very birth, we are design'd to pledge.

What though those things which are purely necessary, and in respect whereunto no man is poore, yield not the desights which vulgar minds dore on? Nature wants them not, and yet she ceaseth not to afford reall and sincere pleasures, in the fruition of those mean and simple things, as we already have declared. Whence a wise man is so indifferently affected towards those things, for whose sake money is coveted (to supply the dayly expences of love, and ambition) as that being at a great distance

from them all, he hath no reason either to desire or care for mony.

Whereas I said, that the riches which are covered through opinions, have not any measure or bound, the reason is, that though Nature is satisfied with little, yet vaine opinion, ushering-in defire, alwayes thinks of something which we have not, and, as if it were really needfull, directs the desire to that the g. Whence it happens, that he who is not satisfied with a little, can never have enough, but the more wealth he hath, the more he conceives himself to be in want.

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Wherefore seeing there can never be want of a little, a wise man, possessing that little, ought to esteem it great riches, because therein is no want; whereas other riches, how great soever in esteem, are indeed small, because they want multiplication to infinity. Whence it follows, that he who thinks not what he possesses is sufficient and plenteous, though he were master of the whole world, would yet be miserable. For misery is the companion of want, and the same vain opinion which first perswaded him, that his own estate was not sufficient, will continue to perswade him, that one world is not sufficient, but that he wants more and more to infinity.

Would you then make a man rich? Know, that it must be done, not by adding to his riches, but by detracting from his desires. For when having cut off all vain and superfluous desires, he shall compose himself to the rules of nature, and covet no more then she requires, then shall he find himself to be rich indeed, because he shall then find that he wants nothing. Whence this also should be inculcated to him, If you live according to Nature, you shall never be poor; but if according to Opinion, ne-

ver rich. Nature desires little, Opinion infinite.

Certainly this disposition or faculty of the mind, whereby a man moderating himself, cuts off from his desires whatsoever is not necessary to nature, and contents himself with such things as are most simple and easie to be got; this disposition, I say, begets that security which is found in a quiet retirement, and avoidance of the multitude; moreover, by it, even he who lives with much company wants no more, than he who lives alone.

Hence also it proceeds, that whosoever endeavours to beget a confidence and security to himself out of external things, the best way that may be, seeks after things possible to be got, as being not unsuitable to him; but the impossible he esteems unsuitable. Besides, even of the possible, there are many which he attains not; and all those which it is not ne-

cessary for him to attain, he renounceth.

Now for want of this renouncing or detraction, how great misery is it for a man, to be continually pouring into a bored vessell, never able to fill his mind? For not to mention, that many who have heaped up wealth, have therein found onely a change, not an end, of their misery; either because they run themselves into new cares, to which they were not subject before, or because they made way for snares, in which they were entangled and taken. Not to mention this, I say, the greatest misery is, that the more thou seedest, the more thou art tormented with hunger.

CHAP, XVIII.

Of Mediocrity, betwixt bope and despair of the future.

Aftly, feeing that all desire whatsoever is carried to that which is not possessed, but proposed as possible to be attained, and accompany'd with some hope of obtaining it; which hope, cherishing the desire, is accompanyed with a certain pleasure; as its contrary, Despair, somenting a fear, that what is desired cannot be obtained, is not without trouble. Something therefore must be added concerning Mediocrity, which is of great use, as well in the generall, concerning things hoped or despaired, as in the particular, concerning the duration, or rather perpetuity of life, whereof, as there is a desire kindled in the breasts of menutary desired it torments them.

In the first place therefore we must look upon this as a generall rule; In contingent things, that which is to come is neither absolutely ours, nor absolutely

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not ours; so that we are neither to hope for it, as if it must certainly come to pass, because it may be diverted by some accident intervening; nor to dispair of it, as if it must certainly not come to pass, because it may fall out, that no accident may intervene to divert it. Thus, not being destincte of all hope, we shall not be without some pleasure; nor being quite srustrated of our hope, we shall not receive any trouble.

This difference there is betwixe a wise man and a fool; the wise man expects survive things, but depends not on them, and in the mean time enjoyes the present, (by considering how great and pleasant they are) and remembers the past with delight. But the life of a sool (as I said before) is unpleasant and timorous, for that it is wholly carried on to the survive.

How many may we see, who neither remember the past good, nor enjoy the present? they are wholly taken up with expectation of suture things, and those being uncertain, they are perpetually afflicted with anguish and sear, and are exceedingly grieved when they too late perceive, that they have in vain addicted themselves to the getting of riches, or honours, or power, or glory; for they fail of obtaining those pleasures, with the hopes whereof being enslamed, they had undergone many and great shours. Not to say any thing of those others, who being abject and narrow-hearted, despair of all things, and are for the most part malevolent, envious, morose, shunners of the light, evill speakers, monstrous.

If ay, a wise man remembers the past goods with delight and gratitude; but indeed it cannot sufficiently be lamented, that we are too ungratefull towards the past, in not calling to mind, nor accounting amongst pleafures all the good things we have received; for a smuch as no pleasure is more certain, than that which cannot now be taken from us. The present goods are not yet consummate and wholly solid, some chance or other may intervene and cut them off in half; the future are dependent and uncertain; what is already past is onely safe, and out of all danger to be loss.

Among the past goods I reckon, not onely such as we have enjoyed, but even the avoidance of the ills that might have besain us; as also our deliverance out of such ills as did sall on us, and might have lasted longer; likewise the remembrance and delight, that we suitained them constantly and bravely.

As to the defire of prolonging life to a vast extent, I already hinted, that a wife man must cut off that desire, because there would immediately upon it follow desperation, which is never without trouble and anguish. Hither it conduces to consider, that no greater pleasure can be received from an age of infinite duration, than may be received from this which we know to be finite, provided a man measure the bounds of it by right reason.

For feeing that to measure the bounds of nature by right reason, is nothing else but to consider, (as I said before) that the supream pleasure is no other, then an exemption from pain and trouble, it is manifest, that it can neither be made greater by length, nor lesser, or more remisse, by shortnesse of time.

And though the hopes of a more prolonged pleasure, or of a longer age, seems to render the present pleasure more intense; yet it is onely so with those, who measure the bound of pleasure, not by right reason, but by vain desire; and who look upon themselves so, as if, when they die and cease to be, they should yet be troubled at the privation of pleasure, as if they had been alive. Whence it happens, that, as I hinted formerly, To understand fully, that death nothing concerns us, much conduceth to our enjoyment of this mortall life, not by adding any thing of uncertain k k k k k

time, but by casting away the desire of immortality.

Wherefore seeing that since Nature bath prescribed bounds to corporeall pleasure, and the desire of eternall duration takes them away, it is necessary, that the mind or reason interpose, that, by discoursing upon those bounds, and extirpating the desire of sempiternity, it may make life every way periest, so that we being content therewith, shall not want a longer duration.

Moreover, neither shall we be deprived of pleasure, even then when death shall summon us, forasmuch as we have attained the persect and delightfull end of the best life, departing like guests sull and well satisfied with life, and having duly discharged that office, to acquir our selves of

which we received life.

CHAP. XIX. Of Fortitude in generall,

E come next to Fortitude, which I affirmed to be the other part of Honesty, because it withstands fear, and all things that use to cause fear; whereby, they who behave themselves not timorous and cowardly, but valiantly and stoutly, are said to behave themselves honestly and beseemingly. This may be manisested many wayes, especially from War, wherein, they who behave themselves with courage and honestly, get honour above the rest. Whence Honest is almost the very same with that, which in the common esteem is Honourable.

That this vertue conduceth also to pleasure, may be inferred from hence, for that neither the undergoing of Labours, nor the suffering of Pains, are things in themselves allective, nor patience, nor assiduity, nor watchings, nor industry, though so highly commended, nor Forticude it selfe; but we pursue these, to the end we may live without care and sear, and so (as much as possible) free both the body and mind from molesta-

tion.

For as by the fear of death, (for example) all the quiet of life is diffurbed; and as to fink under pains, and to bear them with a dejected and weak mind, is a great mifery, and by such lownesse of spirit, many have quite undone their Parents, Friends, Country, and even themselves: so on the other side, a strong and gallant mind is free from all care and anguish, for it contemns death, because they who suffer it, are in the same case, as before they were born; and is so fortify'd against all pains, as to remember, That the greatest are determined by death, the loast have many intervals of ease, the middle fort we our selves can master; if they are tolerable, we can endure them, we can contentedly quit this life, when it no longer pleaseth us, as if we went off from a stage.

Hence is it manifest, that timidity and cowardlinesse are not dispraised, nor fortitude and patience praised, for their owne sakes; but, those are rejected, for that they cause pain; and these desired, for that they produce

pleasure.

Whereas I faid, that Fortitude withstands fear, and all things that use to cause fear, it tends to let us understand, that they are the very same ills, which torment when they are present, and are feared, when expected as suture; and therefore, we must learn not to fear those ills, which we either fancy to our selves, or any wayes apprehend as surrure, but to bear those which are present with constancy and pasience.

Of the Ills, which we fancy to our felves, but are not really future, the chiefest are those, which we fear either from the Gods, as if they were ill themselves.

themselves, or could be the Authors of any ill to us; or from death, as if that brought along with it, or after it, some sempiternall ill. Of the Ills which we tear, for that they may happen, and yet in the mean time are so present, that they afflict and trouble us, are, those which either cause pain in the body, or discontent in the mind.

Those which cause pain are, sicknesses, stripes, sire, sword, and the like: those which cause discontent, are such as are termed externall ills; and of these some are publick, as Tyranny, war, destruction of our Country, pestilence, famine, &c. Others private, of which fort are servicude, ba-

nishment, imprisonment, infamy, losse of friends, and the like.

The difference betwirt all these things on one part; and pain, and discontent on the other; is this, that pain and discontent are absolute ills in themselves, the others are not so, but onely in as much as they relate to pain and discontent, as causes; for if they did not cause pain and discon-

tent, there were no reason why we should shun them.

We shall say something, in order, upon these: but first take notice, that fortitude is not to be looked upon, as if ingenerate in us by nature, but acquired by reason. Fortitude is different from audacity, serocity, inconsiderate temerity, for those are found even in bruce Animals also, but this is proper to man, and to such men onely as all advisedly and prudently; and therefore it is to be measured, not by the strength, and violent carriage of the body, but by the simmesse of the mind, constantly adhearing to an honest intention or purpose.

CHAP. XX.

Of Fortitude, as to fear of the Gods.

W E must first treat of a twosold fear, far transcending the rest: For if any thing ever produced the ultimate good, and chief pleasure, proper to the mind; it was the expunction of those opinions, (and all allied to them) which have impressed the greatest fear upon the mind. Such is the condition of miserable Mortalls, that they are not led by sound opinions, but by some affection void of reason; so that not discerning what is ill indeed, by reason they suffer an equall, and no lesse intense perturbation, then as if these things, for which they are troubled, were indeed such.

That, which in the first place, useth to possesse men with greatest fear, and consequently, cause in them the greatest perturbation, is this, that, conceiving there are certain blessed and immortall Natures, they do yet think them to have wills, passions, and operations, plainly repugnant to those attributes, (of beatitude and immortality) as perpetuals follicitude, businesse, anger, favour; whereby it comes to passe, that ill men receive great harms by way of punishment, the good protection and benefits, from these Natures, that is, from the Gods. Thus men being nursed up in their owne, that is, in human affections, fancy and admit Gods like to themselves; and whatsoever suits not with their owne dispositions, that they conceive incompetent to them.

Hereupon, it cannot be expressed, how great unhappinesse mankind bath drawn upon it self, by attributing such things to the Gods, especially anger, and severity; by reason whereof, Mens minds being dejected, every one trembles with sear, when the Heaven Thunders, or the Earth quakes, or the Sea is Tempessuous, or any other thing happens, whereby he is per-

swaded, that the gods incend to punish him, miserable man:

But it is not so with those, who, instructed by reason, have learne, that

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the gods live in perpetual fecurity and tranquillity, and that their natures is too far remov'd from us, and our affairs, for them to be either pleafed, or displeased with us. Truly if they were, and did hear the prayers of men, how soon would all men be destroy'd, who continually imprecate mischief on one another?

Therefore, when you conceive God to be an immortall and blessed Animal, (as the common notion concerning God suggests) take heed of attributing any thing to him, which is either incompetent with immortality, or repugnant to beatitude; but let all your conceptions be such, as may

consist with immortality and bearisude.

Gods indeed there are, for the knowledge of them is evident, as we formerly proved; but such as men commonly conceive them, they are nor. For first, they describe them by some adjuncts or properties, as when they say, they are immortall and blessed, and then overthrow what they afferted, by applying other attributes to them, repagnant to the former, as when they say, that they have businesse, or create businesse for others; that they are affected with anger or favour, which, as I hinted formerly, imply imbecillity, fear, and want of externall assistance.

Neither need you fear, that this will make you esteemed impious; for he is impious indeed, not, who denies the vulgar Gods of the multitude, but he who ascribes to the Gods the opinions of the multitude. For those things which are commonly delivered concerning the Gods, are not ge-

nuine pranotions, but false opinions.

By the same reason likewise, he is not pious, who out of sear to the gods addresseth himselfe to every kone, to every altar, besprinkles every Temple with the blood of Victims: but he, who, contemplating all things with a serene and quiet soul, conceiveth aright of the Gods, and worshipping them in his mind, not induced thereto by hope or reward, but for their excellent Majesty and supreme nature, observes all kind of veneration towards them, and useth expressions suggesting such thoughts, as our of them arise no opinions repugnant to veneration, and consequently, suffereth not that which others suffer, in whose minds, this contrariety causeth an extraordinary perturbation.

Of Fortitude, as to fear of Death.

Har which next striketh greatest regrout into the minds of men is Death, for that they expect, and fear, I know nor what everlasting ill, as Fables tell them, (and which is strange; in the very privation of sense which then happens, as if they should still have being) not knowing that all stories concerning the insernall places, (which we spoke of formerly) are meer sictions of Poets; or if they contain any thing of truth, it is made good in this life, by vain fears, superfluous cares, insatiable desires, and other violent passions, which torture unhappy men in such manner, that their life is worse then hellish.

That you may exempt your selfe, therefore, from these terrours, accufrome rour selfe to this thought. That death nothing concernius; and to this
argument, That all good or ill that happens to m is with some; but death is a
privation of sense; for death is a dissolution, and what is dissolved, remains
without lense. So that death seems easie to be contemn'd, because it is
an inessectual! Agent, and in vaine threatens paine, when the patient is
not.

Indeed the ordinary fors of men abhor death, becamfe they look upon it fome-

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times as the greatest of pains, sometimes because they apprehend it as the costation of all things that we enjoy in life ; but without cause is it, that not to live, or not to be, is fear'd; for when it comes to that, we shall not have any faculty left

whereby to know, that, not to live, is ill.

Hence we may conclude, that they are very foolish who abhorre, amongst other things, to think, that after death their bodyes should be torne by wild bealts, burne by fire, devoured by worms; for, they doe not consider, that then they shall not be, and so not feel nor complain, that they are torn, burnt, devoured, turned into corruption. As also, those who are croubled to think that they shall no longer enjoy the conversation of their Wives, Children, Friends; no longer do them good offices nor assist them; for, these consider not that then they shall have no defire of such things.

Death therefore, which is ofteemed the most horrid of all ills, doth (at I said) Lect. nothing concern us because, while we are, Death is not; and when Death is we are not: fo that it concerns neither the living nor the dead; the living it touch-

eth not, the dead are not.

Now the assured knowledge that death nothing concerns us makes us enjoy this mortall life, not adding uncertain time to it, but casting away the desire of immurtality. For, in life, there can be nothing of ill to him, who perfectly understands, that there can be nothing of ill in the privation of life. Whence, as we make choice not of the most meat, but of the bost, so should we cover, not the lon-

gest but most pleasant life.

Neither can be be acquitted of folly, who sayes he fears death, for that, when it comes, it brings not any trouble, but because it as flicts the mind with griefe before it comes: for, that which brings no trouble with it, when it comes, ought not to make us sad with expellation. Certainly, if there be any thing of inconvenience or fear in this businesse, it is the sault of him that is dying, not of Death: por, is there my trouble in death, those then there is after it, and it is no lesse solly to sear death, than to sear old age, since as old age follows youth, so death follows old age.

Moreover, we are to hope at least, that either we shall feel no pain at the point of death; or if any, so short, as the very consideration of that may comfort us; for no great pain lasts long; and every man ought to beleeve, that, though the dissolution of his Soul and body be accompanied with

some torment, yet that being past he shall feel no more pain.

He also who advised young men to live well, and old to dye well, was very ridiculous for these are not to be parced; the meditation of living well and of dying Latte well is one and the same, seeing that a young man may dye suddenly, and an old man bath something more of tife behind: besides, the last act is a part, even the crown of life.

Both young and old ought to consider, that though men may provide for their security in other things; yet as to death it self, all men live as it

were in a City without walls of bulwarks.

Besides, a young man may dye happy, if he consider that he should find nothing more in a longer life, than what he hath already feen and experienc'd; and an old man may live unhappy, if, like a veffelt full of holes, he suffer the goods of life only to run thorough him, and so is never full of them, nor, as a fober guest of Nature, after a plentifull feast of life, is willing to go away, and take his repole.

Think not any old man happy for dying old, but for dying full and well

fatisfi'd with goods.

Lastly, far more foolish and ridiculous is bo, who faith, It is good either not to Lan. be born at all; or as soon as born to passe the gates of death. For, if he speak this

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in earnest, why does he not presently rid himself of life, it being very easie for him so to do, if he hath well deliberated upon it? If in jest, he is perfettly mad, because, these are things that admit not of jeasting. Again, in life there is something amiable in it self; and therefore they are no lesse to be reproved who delire death, than they who are assaid of it. What can be so ridiculous as to desire death, having made your own life unquiet by sear of death? Or, out of a wearinesse of life, to runne to death, when your own imprudent and constant course of life is the cause of that wearinesse.

You must rather take care to make life not tedious to you, that you be not willing to part with it, unlesse either nature, or some intolerable chance summon you to surrender it. And in that respect we ought seriously to consider, whether it be more commodious, that death come to us, or that we go to death. For though it be an evill indeed to live in necessity, yet is there no necessity we should live in necessity; since Nature though she hath given us but one way into life, yet hath surnish'd us with

many to get out of it.

But though it may sometimes so fall out, that it behoves us to hasten and flye to death, before some greater power intercept and rob us of the liberty to quit life; yet ought we not to attempt any thing, but when it may be attempted conveniently and opportunely, and when that long waited for time comes, then to leap out of life resolutely. For neither is it fit for him, who thinks of flight, to sleep; nor ought we to despair of a happy exit even out of the greatest difficulties, if we neither hasten it before the time; nor, when the time is come, delay it.

CHAP. XXII. Of Fortitude against Corporeall pain.

Orporeall pain is that which alone would deserve the name of ill, even of the greatestill, did we not of our selves adde to it the pain of the mind, which is worse than that of the body. For discontent of mind taken at the losse of riches, honours, children, and the like, many times becomes more intolerable than the greatest corporeall pains; but this is by reason of our own opinion, which is it were right and sound, we should not be moved by any such losse, in regard that all such things are without or beyond us, and touch us not indeed, but onely by mediation of that opinion which we frame to our selves. And thereupon we may inferre, that there is no reall ill, but the pain of the body, and that the mind ought not to complain of any thing, which is not joyned to some pain of the body, either present or to come.

He therefore who is wifewill be very cautious that he draw not any corporeall pain upon himself, or do any thing upon which corporeall pain may ensue; unlesse it be done either for avoidance of some greater pain or acquisition of some greater pleasure, as we formerly declared. Hence we may well wonder at those Philosophers, who accounting health, which is the state of indolence, a very great good, as to all other respects, do yer, as to this, hold it to be a thing indifferent; as if it were not a triviall playing with words, or rather a high folly, to affirm, that to be in pain, and to

be free from pain, is all one thing.

But if any necessity either of the natural constitution, whereby the body is obnoxious to diseases, or of any external violence done to him, which, as humane affairs stand, cannot sometimes be avoided (for that a wife and innocent person may sometimes be arraigned, condemned, bea-

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ten and tortur'd, is manifest) if either of these shall bring pain upon him, then is it his part to endure that pain, with a constant and valiant mind,

and pariently to expect, either the folution or relaxation of it.

Certainly, pain never continues long in the body, but that which is great, or highly intense soon ceaseth, for either it is determined of it selfe, and succeeded, if not by absolute indolence, yet by very great mitigation, or is taken away by death, in which there is no pain. And as for that pain which is lasting, it is not onely gentle, but bath many sucid intervalls; so that it will not be many dayes, nay not hours, ere the body hath not onely ease, but pleasure.

And may we not observe, that long or Chronicall diseases have more hours of ease, and quiet intervalls, then of pain and trouble? For, (not to mention that the thirst which they raise, increasest the pleasure of drinking) they allow us time for repast, strength to talk, some recreation and sports, and for the most part have many long intermissions, in which we may apply our selves to studies and businesse. Whence it is evident, that as great pain usually is short, so long pain is leight; thus the shortnesse makes amends for the great pesse, the remissionesse, for it's length.

Let us therefore often reflect, that pain either is not intolerable, or not perpetuall; for if it be long, it is leight; if great, short. Provided, that you remember the bounds, prescribed to the things themselves by nature, and adde nothing through your owne opinion, whereby you may think, and make it greater then it is; and oppressing your selfe with complaints, and imparient exasperations, help onely to render it more insupportable; whereas, on the other side, nothing doth asswage pain more then constancy, and inurance to suffering. Whence it comes, that a wise man, accustom'd to pain, can many times rejoyce and smile, even in the height of his sicknesse.

Thus much we can testifie of our friend Metrodorus, who hath at all times behaved himselfe undannedly, as well against death, as pain. For concerning my selfe, I need not say any thing, who frequently suffer such pain in the bladder and bowells, as none can be greater: and yet sull amends for all these, is made by the alacrity of mind which redounds to us, from the remembrance of our differtations and inventions, and by our constant patience; whereby we for bear not to esteem those very dayes, in

which we are cormented with those diseases and pains, happy.

And this indeed is the reason, why we formerly said, that a wise man, though in torments, may yet be happy; because he both softens, by his patience, the necessity which he cannot break; and, as much as possible, with drawes his mind from his suffering body, conversing no otherwise with it, then as with a weak and querulous part. He be-thinks himselfe, what he hath at any time done honestly and generously; and fixing his memory upon those things, which he hath most admired, and have most delighted him, cheers himself with the past goods, for which he is far from shewing himselfe, as sools usually do, unthankfull.

He also considers, that he can do nothing, more worthy that vertue and wisdome which he prosesses, than not to yield the victory to pain, though the most hard to be sustained of all things, to bear up couragiously, to repulse by patience so dangerous an enemy; and at length to make so perfect a conquest, as that the very remembrance of it will be most delightfull, and especially, through absolute indolency, which will be so much the more pleasing, as a quiet Haven is most welcome after a Tempest.

Now if a wife man, is not without, his alleviations and comforts in the greatest pain, what shall we say of him in remisse and gentle pains, or at

the losse of some limb or sense? Truly, it was not without reason, that I said formerly, A wise man, though deprived of the best of senses, Sight, would yet be happy: for if the night doth not diminish the happinesse of life, why should blindnesse, that to neerly resembles night? However he may want some pleasures that depend upon the light, yet are there severall others lest him, and what is much above all the rest, he may delight his mind with many things, and many wayes without Seeing.

For fince to a wife man, to live is to think, certainly his thoughts are not oblig'd to his eyes in the bufinefle of fearching into truth. And that man, to whose doctrine I gave up my name, could livelong and happy, without being able to diffinguish colours: but without the knowledge of things, he could not have lived happy. Moreover, he was of opinion, that the perspicacity of the mind was very much dim'd by the fight of the eyes; and while others, could scarcely be said to see things that were before them, he travelled abroad into all infinity, not stopping at any bounds.

CHAP, XXIII.

Of fortitude, against discontent of mind.

Said, that Discontent of mind is commonly taken at such things, as are conceived to be externall ills, and the contraries to those goods, which we most love and desire. For men call some things adverse, others prosperous: and we may generally observe, that the mind, which is elevated, and insolent with prosperity, and cast down with adversity, is abject and base. Hence is it, that all we should here say, concerning the ills which cause discontent, and against which we have need of fortitude, may be sufficiently inferred from what we formerly said, touching those goods which are the generall objects of our desires or inclinations, and in respect whereof we have need of Temperance.

Let it suffice in generall, so repeat what we formerly said, that discontent of mind is not grounded upon Nature, but meerly upon opinion of ill. Wherefore, who conceives himselfe to lye under some ill, whether onely fore-seen and expected, or already come upon him, must of necessity be discontented. For how comes it, that a Father whose son is killed, and he knowes it not, is not a whit lesse cheerfull or merry, than if he were alive? Or that he, who hath lost much of his good same abroad, or all his goods, and cattell by robbery at home, is not at all sensible of either losse till he hear of it? Is it not opinion onely which discontents him? For, if Nature did it, at the same minute wherein the Son was slain, the sather's mind would be struck with a sense of his death; the like would be perceived in the losse of honours or goods.

Therefore, to raise discontent in the mind, it is necessary that opinion, not nature, intervene. And that you may doubt the lesse of this, observe, that a man who thinks a suppositivious child his owne, and his owne suppositivious; if news be brought him of the death of his owne son, he will not be moved, but if of his suppositivious, he will be exceedingly assisted; and this comes not from nature, but Opinion.

But that those things which afflict us, are not indeed ills to us, appears even from this, that they are without or beyond us, and cannot reach us of themselves, but onely by our owne opinion are made ills to us. And hence it was that I said, it is reason, which makes life happy or pleasant,

by expelling opinions, for which the mind is possessed with trouble. For

it is discontent alone which disturbs the mind, and its quiet and content.

But how can reason expelt these opinions? By teaching a wise man to arm his mind against fortune. For the external things which we think Goods, and the losse of which nauseth discontent in our minds, are tearmed the goods of fortune, because indeed they are not ours, but come

andgo'as Fortune pleaseth.

For this region, a wife man efteems them no more belonging to him, no to others; not possessed them so, as not to be ready to part with them. He hath east off that opinion which tells us, Such goods are our own, and can never be lost; and hath put on the right opinion, which assures him they are uncertain and transitiory, as indeed they are. And hereupon he considers with himself before-hand, what he shall do if he chance to lose them; he considers, I say, before-hand, that when it happens, he may not be assisted with vain grief, but take it quietly that fortune re-demands, what she give not, but onely lent.

Certainly to those who think, that to be deprived of these goods is an ill, the most unhappy thing of all, is, that premeditation encreases the ills, which it might have much diminished, if not wholly prevented; and thus becomes onely a foolish consideration of ill to come, and which perhaps will never come. Every ill is of it self troublesome enough when it comes; and if it chance never to come, we draw a voluntary misery upon our selves to no purpose, and by that means shall never be free from troubles, either by receiving or apprehending some ill; for he who alwaies thinks, that some ill or adversity will befall him, to him that very thought is a continual ill.

Now if it shal happen also to a wise man, that, by being long accustomed to the possession, and use of the goods of fortune, he hath not quite blotted that opinion out of his mind, and so some little of Fortune intervene, and give him a blow, by reason whereof, he falls into some discontent, and perhaps grieves: In this case, the asswerment of his discontent consists in two things, formerly prescribed as remedies against corporeall pain; viz. Diversion of his thoughts from his losse, or the cause of its and an application of them to those things, which he knowes to be gratefull and pleasant to his mind.

For the mind of a wise man is conformed to reason, and followes the conduct thereof; but reason forbids to look on those things, which create and nourish discontent; and thus he abstracts the mind from bitter thoughts, to convert it to think upon goods, either future or past, espe-

cially those which he knowes please him most.

Those sad and importune thoughts indeed are very apt to return, but he must insist upon that diversion and application of the mind whereby it is brought by little and little to wear out, and deface its sorrow. Neither doth time diminish discontent any other way, than by exhibiting various occasions of divertisement, which, by degrees, take the mind off, and make her forget, as it were, the things that caused her discontent.

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CHAP.



Of Justice in generall.

Trests we speak of Justice, which, as I said before, wholly relates to others, and therefore belongs to a man, as living in a civil society. And certainly it is a common tye, without which, no society can subsist, it being a vertue which gives to every one that which is his, and takes care.

that none receive injury.

And to begin with that with which I used to begin, in treating of the other vertues, truely not unlike are the things' that may be said of this. For, as I showed, that Prudence, Temperance, Fortitude, are inseparably joyned to pleasure, the same may be said of Justice, which not one-ly never hurts any one, but, on the contrary, alwaies preserves and nourisheth something, that calms and quiets the mind; and this as well by its own power and nature, as by a hope, that none shall ever want any of

those things, which pure undepraved Nature defires.

Now for as much as temerity, suft, and cowardice, alwaies excruciare the mind, alwaies perplex and trouble it; it is impossible, that a mind in which Injustice dwells, should, for that very reason, because injustice dwells in it, be otherwise than unquiet: because though such a mind should attempt any unjust action with the greatest secrecy imaginable, yet can it not perswade it self, but that it will at last come to light. And though some men may think their consciences sufficiently barricado'd and fortist'd by their wealth, yet they dread the divine powers, and imagine, that those very sollicitudes and troubles, which torture their souls day and night, are sent by the immortal gods for their punishment.

But, how can we expect, that unjust actions should diminish the troubles of life, so much as remorfe of conscience, penalties of the Law, and the being hated by our country-men encrease them? And yet, in somemen, there is not any bound or moderation of wealth, of honour, of power, of lust, of gluttony, and other desires, which nothing that is unjustly gotten diminisherh, but rather encreaseth and enslameth, so that they are sit-

ter for restraint than instruction.

All found and judicious persons therefore, are, by right reason, induced to justice, equity, honesty; but neither can unjust actions benefit a child or impotent person, for such can neither easily effect what they endeavout, nor obtain their ends when they have effected it. Besides, riches are more suitable to fortune, or a noble genius, which they who enjoy, procure to themselves a general respect and good-will, and (what most conducers to quiet living) an endearment from others, especially there being no cause of offending.

For the defires which proceed from Nature are easily satisfied, without injuring any man; those which come from vain opinions are not to be followed, for they aim at nothing which is desirable; and there is more detriment in the injury it self, than advantage or benefit in the things than

are gained by the injury.

Neverthelesse, no man can say rightly, that Justice is a vertue, expetible onely for it selse, but because it brings great pleasure along with it. For to be belov'd, and to be dear to others, is pleasant, because it renders life more safe, and pleasure more sull. We therefore conceive, that Injustice ought to be avoided, not onely for the inconveniences which happen

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happen to the unjust; but much more, for that as long as it is in the

mind, it never suffers it to take breath, never to be at rest.

These considerations might perhaps be sufficient, yet I shall add something, partly concerning Right or Just, from which Justice is denominated, that we may come the better to understand what is its originall, among whom it is practised, what are its benefits; and partly concerning some other vertues nearly allied to Justice as, Beneficence, Grannde, Piery, Observance, and Friendship.

CHAP, XXV.

Of Jus (Right) or Just, whence Justice is denominated.

Is therefore, for a function as Justice is so named, for that it preserves the Just or Right, due to one another, or performs that which is just; it is worth our knowing, what that is which ought to be esteemed Right

or 7##.

Now in regard Justice was instituted in order to the common good, necessary it is, that Right or Just, to which Justice hath respect, should be such a good, as is common to all and every member of the Society. And because every one, by the direction of nature, desires what is good for similarly, it is also necessary, that what is right or just be conformable to nature, and therefore tearmed naturals.

It is not without cause that I hint this; for sometimes it happens, that in a Society, something is prescribed as Right and Just, which is not good for the Society, and so being not naturall, or contrary to nature, it cannot, but by abuse, and onely in name, be reputed Right or Just, since that which both the true reason of natural right or just, is such, as that it is not

onely prescribed as profitable and good, but is really such,

Wherefore to speak properly, naturall right or just is no other, than a symbol of utility; or such an utility agreed upon by concurrence of votes, as may keep men from hurting, or being hurt by one another, so that they may live securely; A good which every man is taught by nature to desire.

There take Profitable, and Good for the same thing; and I conceive, that, to a thing's being just or rightly kept, two things are requisite; One, That is be profitable, or respect the common utility, that is, security: The other, That it be prescribed by the common consent of the Society; For nothing is compleatly just, but what the Society, by common consent or agreement, but decreed to be observed.

Hence it is, that the name of Right or Just is usually given to both these, since not onely what is profitable is said to be just, but also the very common covenant or prescription of the Society, which is tearmed Law, as being that which prescribes to every one what is profitable or

just.

Some there are who conceive all things that are just, to be just of their own proper and unalterable nature, and that Lawes do not make them to be just, but onely declare and prescribe, according to the nature which those things have. But it is not so, but rather after the same manner as is observed in other things, which are profitable, as in those which concern health, and many others of the like nature, which are beneficiall to some men, hurtfull to others; by which means they often fail of their mark, as well in common as in private.

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And feeing that every thing is apprehended every where always, and by all men, to be really such as it is in its own nature, because its nature is unalterable, whether are those things, which these men call just, just in all places and alwayes, and amongst all men? Ought they not to have observed, that many of those things that are constituted by Laws, and consequently accounted lawfull and just, are not constituted and received amongst all nations alike, but are neglected by many as things indifferent, rejected by others as hurtfull, and condemned as unjust? And are there not some who account things not generally profitable, to be neverthelesse such and accordingly embrace shoke things which are not generally approved, if they find them advantageous in respect of their own Society, and seembut to promise some generally benefit?

and seem but to promise some generall benefit?

In fine, that is universally just, or hath the nature of just, which is profitable or conformable to the prenotion of eight or just even now described: for particularly, according as utility is various among severall nations, so also is right or just, various; insomuch as what is esteemed just in one, is unjust in another. Whence, if it be demanded, whether just or right be the same among all men, I answer, that, as to the generall, it is the same, for it is something that is profitable in mutual society: but the differences of severals Countryes, and various causes amongst them being considered in particular, it comes to passe that it is not the same amongst

And (to deduce some sew particulars hence) whatsoever is by experience sound profitable to a mutual society, or the common participation of such things as are esteemed just, than thing bath the nature of just or right, if it be such as its utility extends unto all. But if any man shall establish such a thing for just, and yet it shall happen not to be prostable to mutual Society, it hath not the true nature of just or right,

Again, though sometimes the utility of that which was esteemed just may faile, neverthelesse, if there be sometimes some utility in it, so that it corresponds to the prenotion of just or right, it is truly just for that time: they certainely will esteeme it so who consound not themselves with vaine loquacity, but looke more generally into humane as-

faires.

Lastly, where no new circumstance of things intervening those very things, which were esteemed just in the actions of men, are found not to correspond with the notion of just, they are not just at all: but where, upon innovation or change of affairs, those things which were formerly decreed to be just, cease to be profitable, they were just, as long as they continued profitable to mutuall Society, but as soon as ever they ceased to be profitable they ceased to be just.

CHAP.

CHAP. XXVI.

Of the Originall of Right and Just.

Dut that we may go higher and deduce the thing from its originall, it Lappears that Right and Just are as ancient, and Justice hath been kept amongst men as long, as they have had societies amongst them-selves.

For, in the beginning, Men wandring up and down like wild beafts and suffering many inconveniences, as well from beafts as from the injuries of weather, a certain natural agreement amongst them (by season of their likenesse in form and foul or manners) perswaded them to joyn together in severall companies, and to make some provision against those inconveniences, by building hutts or cortages, and furnishing themselves with other shelters, as well against wild beafts as the weather. But in regard every one was desirous to be in a better condition than another, hereupon there arose frequent contestations about food, women, and other conveniences, which they took away from one another; untill at length they perceived, that they could not live secure and commoditually, unlesse they made a covenant not to injure one another, and that in case any one did harme and injure another, the rest should punish

This was the first band of Society; which, supposing that every one might have something proper to himself, or which he might call his own, as being his, either by first possession, or by gift, or by purchase, or by acquisition through his own industry, or otherwise; decreed, that it should remain in the possession and disposal of that person. Now this band or covenant was no other than a common law, which all were equally bound to observe, and which did confirme to every one a certain right or faculty of using whatsoever was his own. Whereupon that very law also came to be (as I formerly intimated) the common right as it were of the Society.

I need not mention how the whole Society transferr'd their power of restraining or punishing, upon some sew wise and good persons, or else on one, who was reputed the wisest and best amongst them. I shall only observe, that in the Society those were accounted just or favourers of justice, who being content with their own rights invaded nor those of other men, but did injury to none; those unjust, or doers of injustice, who being not content with their own rights, did assault the rights of other men; and harming them by rapine, personall violence, or some other way, became injurious to them.

Thus men lived a while peaceably and happily, especially being under one or more Kings or Princes, the wisest and best, who being wholly intent upon the conservation and utility of the publick, made, and with consent of the people, established divers Lawes, to prevent dissensions from rising, or, if any did arise, to compose them. But, such is the corruption of mens manners, in process of time the government sell into the hands of Princes or Kings that were not good; and those being either deposed or slain it reverted to the people, whereupon tumults were raised by the factions of such as aspired to the supream power, until at length, the people languishing under emnities and dissentions, and weary of living by force and hostility, became willing to submit again to the government of Magistrates or Princes. But because the wills of Princes

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had formerly passed for absolute lawes, they made a covenant with their governours, about those Laws, according to which they defired to be governed; and thus brought themselves again under Laws, that is, under strict

Rights.

But not to descend to later times, but to touch only upon that chief head, which concerns the prefervation of life, for whose security (as being the most precious of all things) care was taken from the beginning, that Perph de non it might be established by common covenants or Laws; * Is appears that those most wise and good founders of Laws, having regard to the society of life, and to those things, which men usually do each to other declared it a wickedact to kill a man, and decreed that the Murtherer (bould be punish'd with more than common ignoming, and losse of life. And to this they seem to have been induced, partly by confidering the conciliation of men among themselves (of which I treated even now) in respect whereof men ought not to be as forward to destroy an animall of their own kind, as one of different kind, which it is lawfull to kill; partly, and indeed chiefly, by confidering, that men ought to abborre, what is no way advantageous to life, but tends only to evill.

> Indeed from the beginning, to those who had regard to the utility of that constitution, there needed not any other cause to make them comain them selves from doing any such act : but they who could not sufficiently comprehend of what great concernment it was, abstained from murchering one another, only our of a fear of those great punishments; both which we may observe to have happened even in our own dayes. They who consider the great advantages of such a constitution are sufficiently disposed for a constant observance thereof & but they who are not capable of understanding it conform themselves to it out of fear of the punishments threatned by the laws, and ordained by the more prudent, against such as had no regard to this ntility, the greater part of the mulritude admitting them as legal.

> For none of the lawes written or not written that have been derived to us, and shall be transmitted to our posterity, did at first subsist by any force or vio-Lence, but (as I said) meerly by the consent of those who used it. For it was prudence, not strength of body or imperious sway, wherein they who settled these laws mpon the people, transcended the unigar; and this, by inducing some men to consider, what would be prositable (especially when they did not before so well understandit as they ought) and by terrifying others with the greaturesse of the punishments. Nor could they indeed make us of any other remedy for cure of the peoples ignorance of this utility, than fear of the punishment prescribed by the Law. For even now also, it is fear alone that keeps the ordinary sort of men within the bounds of their duty, and hinders them from committing anything against either the publick or private good.

> Now if all men could alske understand, and bear in mind what is truly profitable, they (hould need no laws at all, but would of their own accord beware of doing such things as the laws forbid, and do what they enjoyn: since onely to know what is profitable and what hurtfull, is more than sufficient, to suduce them to avoid this, and pursue that. But as for those, who discern not what is beneficiall, what hartfull, doubtlesse the commination of punishment against such is highly necessary; insomuch, as the fear of the punishment impendent canseth them to suppress and bridle these heats of their passions, which institute them to unjust actions, and in a manner compel them, though against their wills, to do what is right.

> Hereupon was it, the Law-makers ordained, that even involuntary killing of a man, should not be free from all mulet and punishment. Not that they might not, to such as were apt to commit wilfull murder, give any occasion of present or excuse,

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excepte, to imitate that on for purpose, which the others did unwistingly; but lost they might seem not to have used sufficient caution, and diligence as to this particular, whereupon many things would fall out, which indeed were not involuntary. Not could thus course but prove beneficiall for the same causes, for which men were expressely prohibited to kill each other. So that considering, that, of these actions, of thus kind, that are done involuntarily, some happen from a cause, that could not be fore-seen, nor prevented by human nature, others moorly through our negligence, and haedlessensse of the imminent danger; therefore to prevent negligence, which might tend to the destruction of others, they provided, that even the involuntary action should not passe altogether unchassisfied, but took away the frequency of this sin, by the fear of Law.

Moreover I conceive, that even those slaughters of men which were permitted by the Law, were made liable, to those accustomed explations, by publick Lustrations, (and that by order of the same persons, who sirst ordained them) for no other cause but this, that they had a mind to deterre men from involuntary slaugh-

ter, which was wo too frequent.

For the vulgar fort of men, flood in need of something, to restrain them from doing any thing railly, which might not conduce to the publick utility, which these first Law-makers understanding, not onely decreed severe punishments, but muthall strock another fear into their minds, the reason of which was not so manifest as the other, declaring that such as had killed a man, by what means or accident soever, should be impure untill they had used lustrations.

Thus the brutile part of the foul, in which the affections and passions resides, being instructed and reform do came at length to that gentlenesse which now flourished amongst us, by applying the arts of taming and civilizing our savage affections, which were invented, and practised at first, by those who ruled the multisade; of which, thus one chief act among the rest, that men should not

destroy one another, without any distinction.

CHAP. XXVII.

Between whom, Right and Justice is to be exercised.

Ow fince, it may be demanded, Betwixt what Persons, as well Right, and the violation of it, which is Injury, as Justice, and what is opposite to it, Injustice properly consist? We shall therefore explicate this, by comparing men with other living Creatures.

As therefore, there is no reason of Right or injury, or just and unjust betwixt Animals, that could not make a common agreement, not to hurt, nor be hurt by mutuall invasion: so neither, is there between those nations which either would not, or could not, enter into a mutuall engage-

ment, not to hurt, nor be hurt by one another.

For just, or right, the conservation whereof is Justice, hath no being at all, but in mutuall Society, whence Justice is the good of a Society, insomuch as by it, every one of the affociated Persons live securely, free from that anxiety, which is caused by the continuals fear of harm. Whence it followes, that whatever Animals, or what Men soever, either cannot, or will not make an association, nor enter into covenant among themselves, must want this good, not being reciprocally oblig'd by any bond of right or Justice, whereby they might live securely: and so them, there can remain no other reason of security, then onely this, to do harm to others, that they be not harmed themselves.

As therefore, when one of those brute Animals, amongst which there hath past no such agreement or pace, doth burt another, though it may be

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faid that one hurts the other, yet it cannot be faid that one doth an injury, to the other, because one was not bound by any right, compact, or Law, not to hurt the other: In like manner, if one man of that pation, among a whom there is no covenant, or affociation hurrs another., it may be faid. that he harts him, but not that he wrongs or doth him an injury; because; he was not obliged by any compact or Law, not to hart him.

I speak of brute Animals, not as if there were any even of those who. live in heards or flocks, that are capable of entring into covenants, not to. harm or be hurr by each other, and to might be conceived to be just, if they 1 do not hurt each other, and unjust if they do; but onely to the end, that from thence it may be the better understood, that even among men, justice in it selfe is nothing, for that it is found onely in mutuall Societies, according to the amplitude of every Country, in which the inhabitants may. conveniently enter into agreements, and covenants of not doing, or receiving any hurt; fince otherwise, and in a man fingly confidered, there is no justice at all; and what is Justice in one Society of men, many times. is, in respect of contrary covenants, injustice in another.

But can there be justice betwixt Men and other Animals? Certainly. not. For if men could make a covenant with bruce Animals, as they can: with other men, that they should not kill, nor be killed by them, without. any distinction; then indeed, might the reason of Just or night be sounded: betwixt them and us, fince the end of that covenant would be the security. of both parties: but, because it is impossible, that Animals void of reason should be obliged by one Law with us, it must also be impossible, for us to obtain more affurance of security from Animals, than even from inanimatethings. So that, there is no other way for us to fecure our felves. from bruce beafts, but onely to execute that power of destroying them,

which Nature bath given us. Perhaps you will, by the way, demand, why we kill even such Animals, as can give us no occasion of fear? This we may do either through intemperance, and a certain naturall savagenesse or cruelty, as we exercise crucity even upon men, who live out of our fociety, and cannot give us any fear. But it is one thing, to break the rules of Temperance, or any of its kinds, as Sobriery, Lenity, or Mansuernde, or (if you please) meer humanity or goodnesse of nature; another, to violate Justice, which presuppo-

ferh Lawes and Covenants established by mutuall consent.

* Nor can it be alledg'd, that we have a power granted us by Law, to destroy; any such Animals, as are not offen sive or destructive to mankind. I confesse, there is not any kind of living Creatures, among all these we are allowed to de-! stroy, which being permitted to increase to vast multitudes, would not prove pernicious to mankind, but being preserved in such number as ordinarily they are, are not some wayes usefull to life.

For sheep, kine, and all such like, as long as they are preserved to a moderate number, afford us many necessaries for life: but if they were suffered to multiply in a far greater manner; certainly, they could not but prove very burifull to us, as well in regard & their strength, as for that they would devour the fruits of the earth, that should serve for our subsistence. And for this very cause is it, shat we are not prohibited to destroy such Animals, yet preserve so many of them. as may be usefull to us, and easily ruled by us.

For of Lyons, Wolves, and all such as are called wild, beast's, (whether little or great) we cannot take a certain number, which being preserved, may afford us any relief necessary to life, as we may of kine, horses, and the rest, that are calted tame Creatures. Whence it comes to paffe, that we endeavour wholly to exterminate those, and of shefe cut off onely someny as are over and above a competens stock.

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Hereupon (to touch briefly on this also) we may conceive that even among those nations who make their choice of certain sorts of Animalls
for foods the matter was determined and prescribed by certain Laws, grounded
upon reasons correspondent to those we have now given. And as for those Animals that were not to be easen, there was respect had to their utility and inutility, and for some reason peculiar to each Country; to the constitutions
whereof there is no necessity for us to adhere, who live not in those
places.

Hence we come to understand, that, from the very beginning, a difference was pur betwirt the killing of Men, and the killing of all other Animals; * For as to other Animals it is manifest, that those primi ive wise * Perps. persons, who prescribed what we should no, and what not, did not forbid to kill any of them, because the profit that ariseth from them is perfected by the contrary action, that is, by killing them. For it could not be, that men, living poor miscuously among st beasts, could preserve themselves in safety otherwise, than

Drexpelling or deftrozing them.

But as concerning Mankind, *Some, who at that time were more grations * Porphyte than the rest, (these perhaps were they, that persuaded mon first to enter suto the covenant we spoke of) remembered, that, in those places who e men lived promission only, they had sometimes abstained from slaughter, out of a respect to that utility which conduced to their fasety; as also represented to others in their meetings what had happened, that restraining from slaughter of an Animal of the same kind, they might desend the society of life, which is generally the cause of every man's particular safety. And it was prositable at first to quit the society of either other Animals, or men meeting to tether, at least not to hure same, to avoid the incensing of, not onely other Animals of severall kinds, but at home, who are all of the same, and apt enough of themselves to do barm. Whence, upon this account, men refrained laying hands upon an animal of their own species, that offer'd it self to the communication of things necessary, and contributed some benefit to society.

But in processe of time, there being a great encrease on both sides, and animals of different species being forc'd away, men began to make use of ther reason, (whereas before that time they had trusted altogether to memo y) and to enter into consultation what was to be done in order to their safety, when they should come to ether, and conjoyn their habitations. For they endeavoured strongly to restrain those, who rashly and imprudently would murther one another, and thereby made the mutuall affiftance, that mon were able to afford each other, daily the meaker; and this chiefly, because those great inconveniences, which had frequently fallen out in firmer times upon the live cases, were Witerly for gotten. Now whilft they endeavoured to bring this to pane, they as dength introduced the Laws and Constitutions; which continue in all Cities and Nations even to this day, the common people of their own accord consenting to them, as I said; being sensible how much greater utility would from thence acerne to them, living in mutuall fociety. In like manner, it conducet b alfo to fecurity, both to destroy without any pitty what is pernicious, and to preserve what ever is usefull to exterminate it.

I Thus us is probable, has upon these considerations, the slave hier of a lather animals came to be permitted, and that of men probabled. But I in all too

long hereupon.

Mmmmm

CHAP.

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CHAP, XXVIII. With what right Justice is to be exercised,

Justice being established by a mutuall agreement, it remains, that every man, whether a native or alien, ought, from the time he harbgiven up his name to a Society, to account himself a member of that Society, upon this condition, either expressy or tacitly, that he hurt none of his fellow-members, nor be hurt by any other. Wherefore he must either stand to the Covenant, or depart out of the Society; for he is not to be suffered to live in the Society upon any other terms. Whence it follows, since by nature, no man is willing to receive harm from another, that he do not

that to another, which he would not should be done to himself.

Herenpon it may be imagined, that the Laws in all Societies were made in favour of the wife, not to prevent wife men from doing unjustly, but that others should not injure them: For as for them, they are so well disposed, as that if there were no Laws, yet would they not do harm to any. They have prescribed bounds to their defires, and accommodate them to nature, which requires nothing that must be obtained by waies of injustice; nor indeed is there any of nature's pleasures, which induces a man to do injury to another, but some exorbitant defire arising from vain

opinion.

For nature having (for example) provided herbs, corn, fruits, for food, competent and usefull, and water for drink, things easie to be had; it cannot be the pleasure of satisfying hunger and thirst, that should cause a man to rob his neighbour, or commit any of those injuries which they usually do: but the vain desire of living at a higher rate, more splendidly and wantonly, that so he may acquire wealth enough to discharge the expences of his suxury. The same may be said also of those, who not content with plain apparell, a plain house, a plain match, and the like, through ambition, pride, suff, and other passions, desire more than nature needs.

Moreover, seeing that a wise man, as I histed formerly, doth all things for his own sake, nothing certainly can more conduce to his advantage, than to observe justice exactly. For in giving to every one his due, and harming no man he to his utmost, preserves and keeps safe that Society, which, unlesse it be safe, he cannot be safe himself; nor doth he provoke any man to revenge an injury suffered at his hands, or fear any mulct or punishment to be inslicted upon him by publick decree. Thus being conscious to himself of no ill done, he remains free from all perturbation, which is the greatest benefit and fruit of justice; and while he reaps that, what can be more to his own advantage?

Neither ought you to think, that he, who, though secretly and without the knowledge of any man, violates right, or the Covenants ratified by generall consent to prevent the committing and suffering of wrong, can live in the same security and indisturbance as the just man doth, because (as I faid) he cannot assure kimself, that his injustice shall never be brought to light: for crimes, though they may be secret, can never be secure; nor doth it avail an offendor to be concealed from others, while he can never be

conceal d from himselfe.

Truely, though his offence were never so well concealed for a time, yet is it very uncertain, whether it will continue so concealed till his death. For first, there is a jealousse and suspition that followes upon ill actions:

and again, there have been many who have detected themselves, some in dreams, others in raving firs, others in drink, others through incogicance. So that a wicked man, though he may for a time lye hid both from gods and men; (as they say;) yet he hath reason to mistrust, that it will not be concealed for ever.

Hence is it, that notwithstanding injustice is not an ill in it self, because what is reputed unjust in one place, may be just in another; yet it is an ill in respect of that sear, which, stinging the conscience, creates in it a continual suspiction, that at some time or other, his unjust deeds will come to the ears of the divengers of unjustice, and so he be called to a servere account for them. Thus there is nothing that more conduceth, as to security, so likewise to a quiet and pleasant life, than to live innocently, and upon no occasion to violate the common covenants of peace.

Wherefore fince the just and unjust are in this opposition, that the just, of all men, are the most free from persurbations; What can be more profitable to those than justice? what more hartfull to these than injustice? For how can any anguish of mind, sollicitudes, daily and nightly fears,

5.5

be profitable to any man?

Justice therefore being so great a good, and injustice so great an ill, for us embrace one, and abhor the other. And if as any time our mind seem to stagger, and we are in suspence what to do, let us, fix on some grave good man, and suppose him to be alwaies present with us, that we may

live and do all things, as if he looked upon us.

By this means, we shall not onely avoid the doing of any thing openly against justice, but also of offending in secret against the rules of honesty. This good man will be to us in stead of a Guardion or Turor, whom, because we reverence, we fear to offend. Following this counfell therefore, thus argue; If he were present, I would not do it; Why do I do it in his absence? He would find saukt with it; because, it is ill; Why do not I shum ill, of my self? Thus, do all things, as if some such person looked on; for if you in this manner reverence another, you will soon come to be reverenced your self.

CHAP. XXIX.

Of Beneficence, Gratitude, Piety, Observance.

To the next to the Vertues which we faid were allied to Justice, for that they have regard to other persons; and though they are not (as Justice is) prescribed by Lawes and Covenants, yet they import,

out of decency, a certain obligation like that of Justice.

The first is Benefivence, or the doing good to others, whereunto those are obliged, who are able to affist or relieve others, either with their hand or purse. If they deny the affishance of their hands, they are centured as ba barous, cruell, inhuman; if that of their purse, they are thought the same, as also, sordid, renacious, coverous, and the like. But if they affish others, they are accounted courteous; civil, kind; as also liberall munistent, magnificent, &cc. So that they are obliged for their own takes to do good to others, so far as may be without prodigality.

For those who practise this vertue produce to themselves, good will; and (what most of all conduces to quiet living) and dearnesse or tender estimation from others : they who use it not; ill will, and (what most ocasions troublesome life) contempt and hatred. Take heed these fore you omit not to be beneficient, far least in small matters, that so you lose M m m m m 2

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not the advantage of being accounted ready to gratific others, even in

great.

Not without reason did I say formerly. It is not only more honourable, but also more delightfull to give, than to receive a benefit; because, the giver thereby makes himself superiour to the receaver, and reaps more over the interest of Thanks; and there is not any thing that joyes a man more than thanks. A beneficent person is like a sountain, which if you should suppose it to have a reasonable soul; what joy would it not have at the sight of so many corn-fields, and pastures, which shourish and sinile as it were with plenty and verdure, and all by the distusion of its streams upon them?

The second is graited, to which every man that receives a benefit, is reciprocally obliged, unlesse he would incurre the greatest barred and ignorming. For ingratitude is worthisy batefull to all men; because feeing nothing is more suitable to nature, then to be propense to receive a good, it is highly contrary to mature, not to be readily gratefull towards the au-

thor of that good.

Now fince, no man is more gratefully affected towards his benefactors than the wife man, we may justly affirm, that only the wife man knows how to fulfill the duty of graticude, because he alone is ready upon all occasions to express his thankfulness to his friends, both present and ab-

sent even to those that are dead.

Others pay thanks only to present friends, when present, and this perhaps for their own fareher ends, to encourage them so some new savour; but how sew are there, who gratefully commemorate their absent benesastors? Who require the good they did them upon their Children or othet relations? How sew who honour their memory after death; who rejoyce not rather, as if their obligations were cancelled? Who love those shat were dear to them, respect them, and as far as in them lyes, do good to them?

The third is Piery, the most sacred species of graticude. It looks upon our parents in the first place, to whom every man is more obliged than to all the World besides: for to others he may ow other things; but to his parents he owes himselfer. Therefore if ingraticude to others be hatefull, that which is shown to parents must certainly be the most horrid and detestable.

We say, in the first place; because piety in the second place extends to kindred, and chiesly to our Brothers and Suders, to whom we are obliged by the interest of our parents; in such manner as that we cannot show our selves diffespectfull and unkind to them, but we must be at the same time highly ungratefull to our parents, and all our progenitors, who in the circle of their love and benevolence, comprehended all that were, and should afterwards be derived from them.

Noraschis pioty distinct from that dearnesse we are to bear toward our native Country, which comprehends out Parents and all our kindred, and receives us at our birth, brings us up and protects us. And as by the interest of our parents we are obliged to our kindred, so by the interest of our. Country we are obliged to respect all our Country-men; but more especially the Magsilvates and Princes, who defend the Country is selfy and the laws of it, and give us this benefit in particular, that under their protection we may live securely and peaceably.

The fourth is abservance, or that reverence which we ow so all persons of eminency in any kind. This is accompany departy with gratitude and piety (for eye, cannot any way becen express the grateful refle of our minds

EPICURUS.

minds then by giving due veneration and worthin to our Benefactors, Parents, Governours, Princes, and all men of dignity and power) and partly with honour and respect, as it is the best testimony we can give of our internal sentiments of their deservings, who excell in Age, Wildom, Lear-

ning, and Vertue, the most honourable of all things.

To this observance belongs that which men call Religion and Santing toward the Gods, whom we are bound to reverence and honour no otherwise than our parents, nor through hope of any reward, but (as I said before) for their transcendent majety and the supremacy of their nature. Because, whatever is excellent deserves a just veneration, and no excellency is greater than that of the divine Nature, for it is immortall and most blessed.

Thus understanding that the Gods neither create troubles to themselves not give to others, we piously and holily reverence their most ex-

cellent nature.

CHAP. XXX.

HE last is Friendhip, to which all are mutually obliged, who love and are reciprocally below d. And well may it be the close and crown of this discourse; for amongst all the means procured by wisdome, to make life happy, there is not any thing more full and pleasant then Friendhip; and the same reason that confirms the mind not to fear any lasting or eternal ill, doth also assure that, in life, there is no Sanctuary so safe, no protection so secure as that of friendship, which together with that security, conferreth also very great pleasures.

For as harreds, envies, despites are enemies to pleasure; so are friendfhips, not onely most faithfull conservers, but effectuall causers of pleafures, as well to our friend as to ourselves; by which, men not only enjoy present things more fully, but are chose'd with hopes of those to come.

And a solitary life destinate of friends being full of sears, and subject to
treacheries, reason it selfe advises hus to procure friendships, by which
the mind is consistent, and posseled with hopes of enjoying surase

bleafures.

Now though kiendship is contrasted in respect of use and utility, in like manner as we sow the earth in hope of a crop hereafter, and the first meetings and convertations of friendship are made in respect of the utility and pleasures which are hoped from thence; Yer when this custom hath gone on to intimacy, then love so flourisheth, that though there were not any benefit of friendship, yet friends would be loved to their own sakes. If we love places, temples, cities, academies, plains, horses, daggers, sports, out of an habitual custome of exercising or hunting, how much safer and more justly may medo this in conversation mich men?

But in the choice of our triends, we must be exceeding cantions and prudent; for it concerns us to be more circumspect with subcrewages, then what we cat. And though to ear alone without a friend, be to feed the life of a Lyon or Wolfe, yet we must be excepted to choose such a friend whose conversation may be the best sauce to our meat. We must feek one to whom nothing is more in effect than candor, simplicity, and succeives one that is not morose, querulous, and murmining at all things, but who by his complacency, alacticy, and plantamorale may render our life sweet to us.

Friendship, I grant consists in, and is kept alived by, the mutuall participation of pleasures or goods which we may enjoy whilst we live; yet is it not necessary that the goods of friends should be put into one common stock, as he conceived, who said, Amongst Friends all things are common. This implies a dissidence (that all their wills may not continue constant) and they who are dissident are not friends; such only are friends, who can with full considence and freedome take and use so much of their friends goods or estare as they need, although kept in severals not in one joynt-stock, no otherwise than as if it were their own, esteeming them to be no lesse their own, than if they had them in their own possession and keeping.

This founds strange in the ears of the vulgar: but what are they to us? There is no faith or constancy in their kindnesse and triendship; they being uncapable of these things and of the least part of commendable Wis-

dome.

Moreover, he that is one of the vulgar, understands not what is profitable in private or publicky nor can dillinguish betwixt good manners and bad.

Is peak therefore of the wife onely; amongst whom there is a kind of league, and covenant not to love their friends less than themselves, which we know may be done and see it often comes to pass; whence it is manifest, that there can be nothing more conducing to pleasant living than such a conjunction.

Whence also we understand, that the placing of the chief good in pleafure is so far from being obstructive hereunto, that without it there can be

ono inflictution of friendship.

of our lives firme and latting without friendship; and to preserve friendship, unlesse we love our friends as much as our selves, this therefore and pleasure are the inseparable adjuncts of friendship; for, we rejoyce in our friends joy as much as if it were our own, and are concern'd equally

in his grief.

A wiseman therefore will be alike towards his friend as towards himfelf; what labour and pains he undergoes for his own pleasure, the same
will be undergo for the pleasure of his friend. And as he would rejoyce
to think that he hath one that will sit by him, if he should be sick, and
relieve him if he were cast into prison or fallen into want; so will he rejoy e as having one by whom, if he should fall sick, he may sit, and whom
if imprisoned or fallen into want; relieve. And not only this, but his love
will be so great, as to undergo the greatest torments, even death it self; for
his friend's sake.

We have known it retrainly happen (and that within the memory of our parents) that many, who had the happinesse of procuring to them selves full confidence and security in the society of men living in the same bound on and the same affections with them, have in the assurance of this comfortable league, lived most sweetly rogether and been conjouned with so absolute a neerness, as that one could, without the least resuctancy will to suffer for the other condemned to dye.

This is all I had to fay concerning ETHICK, which in the beginning I afferted to be the chiefest part of Philosophy. You who ever you are that aspire to true wildome, practife and meditate upon these rules, considering them as the grounds of honest, well, and happy living.

Medicate I say, upon them day and night; as well when you are alone, as when in company of some saithfull companion who is like your selfe,

and to whom you may say, We are indeed alone, but by this means we have the greater opportunity of making inquisition into truth without prejudice. I speak not to many, but to you; and you speak not to many, but to me, and that's enough, since each to other is a theater large enough.

Do you not now grant, that no man can be compared to him whose mind is rightly informed as concerning the Gods, and is fearlesse of death, and who hath so reasoned concerning the end of nature, and the ultimate good, as to understand, that it may be compleated and attain'd with the greatest facility imaginable, and that whatever ill he must endure, either is short, if vehement, if long, gentle; and telleth himself that there is no such thing as an inevitable necessity of sates concerning him, but that he hath an absolute freedome of will, and that nothing at all or very little of fortune can at any time intervene to crosse him; and the rest which we have laid down.

Certainly when you shall come to be such a man as this, you will never be troubled waking nor sleeping (for even in sleep you will be just as you are when awake by reason of the well-composednesse of your mind) but shall live like some Deity among men. For that man who spends his life in the enjoyment of immortall goods, is far different from a mortall

creature. Hitherto Gassendus.

CHAP. XXXI.

Wherein Epicurus, asserting Pleasure to be the ultimate good, differs from the Cyrenaicks.

Though Epicurus agrees with the Cyrenaicks in afferting Pleasure to be the ultimate good, yet * concerning this Pleasure, they disagree. The Cyrenaicks admit not pleasure to consist in rest, but in motion onely; Epicurus allowed both, as well that of the Soul as of the body, as he afferts in his book Of Election and Avoidance, and in his Treatise of the End, and in his first book of Lives, and in his Epistle To the Philosophers at Mitylene. Likewise Diogenes in the eleventh of his Solett Rules, and Democritus in his Timocrates, say thus; Whereas pleasure is twofold, one consisting in motion, the other in rest, sec. And Epicurus in his treatise Of Elections expressy thus; Of pleasures, indolence and impersurbation consist in rest; joy and delight, in motion.

Moreover, he differs from the Cyrenaicks, for that they conceived the pains of the body to be worse than those of the mind; whence it comes to pass, that, upon Malesators, corporall punishment is institled as being the most greevous. But Epicurus held, that the pains of the mind are the greatest, for these no ill can afflist the body longer than whilst it is present; but besides the present.

the past and suture also torment the mind, and by the same reason, the pleasures of the Soul are the greatest. I has much of the Epicurean, the last of all the Italick Sells.

FINIS.

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PĤILOSC	1. Anacharsis came to Athens to visit Solon. Laert.	
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1 2	In the third year, Damafias being Archon, the attribute of Wife was conferred on Thales and the rest; from which the Philosophicall Æra begins. Thal. chap. 5.	
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Olymp.	Archons:	Olympick Victors
2	Callias, Diod. Hal. Sofistrains, Diod. Ariston, Diod. Lysicrates, Diod.	Polymmestus.
2	Charophanes, Halic. Antidotus, Diod. Embydemus, Diod. lib. 12. Pedieus, Diod.	Lycus.
2 3	Philiscus, Diod. Halic. Timarchides, Diod. Tallimachus, Diod. Lysimachides, Diod.	Crison.
2	Diphilus, Marm. Praxiteles, Diod. Lyfantas, Diod. Diphilus, Diod. Halic. Timocles, Diod.	Crison.
LXXXV 2 3 4	Munichides, Diod. Glaucides, Diod. Theodorus, Diod. Suthemenes, Diod.	Crifon.
2	Nausimachus, Diod. Ansilochides, Diod. Chares, Diod. Apseudes, Diod.	Theopompus, or, as Plato, Diopompus.
LXXXVII	Pyshodorus, Diod. Enthydemus, Diod. Apol odorus, Diod. Epaminondas, Diod.	Sophon.
LXXXVIII	Diotimus, Diod. (life of Eucl.c.3 Euclides, Diod. Euclees, Arist. Se Euthydemus, Diod. Stratocles, Diod.	Symmachus.
LXXXIX 2 3	Isarchus, Diod. Amintas, Diod. Alcaus, Diod. Astyphilus, Marm. Ariston, Diod	Symmachus 2.
XC 2 3	Analisa Dial	Hyperbius,

Æra Pbilos.		
Pbilof.		
127		,
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129	·	
130		9 ·
131	Kenophon born about this time.	1. From the building of
122		Rome 300. Halic.
133 134	Anaxagoras condemned, and ba- nished Athens.	
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149 1 5 0		
		1. Archelaus King of Meceden
151		2. The Peloponnesian war;
152	,	ycar
153		
-)4		
155	Anaxageras died.	
156		
157		
158		
159	The Pight at Delium, in which were So crates and Kenophon. The Chowds of Ari	
160	Souhanes acted.	1
	The Clowds of Aristophenes acted the se	1
162	cond time. The time of Xenephon's Sympolium.	!
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164	1	1
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Olymp.	Archons.	Olympick Victors
3	Aristomnestus, Diod. Chabrias, Diod. Pisander, Diod. Cleocritus, Diod.	
XCII 2 3 4	Callias, Diod. Halic. Theopempus, Diod. Glaucippus, Diod. Halic. Diocles, Diod.	
XCIII 2 3 4	Eustemon, Diod. Antigenes, Diod. Callias, Diod. Alexias, Diod.	
XCIV 2 3 4	Pythodorus. Euclides, Diod. Micion, Diod. Exenesus, Diod.	•
XCV 2 3 4	Laches, Diod. Aristocrates, Diod. Puthycles, Diod. Lysiades, Diod.	
XCVI 2 3 4	Phormio, Diod. Diophantus, Diod. Subulides, Diod. Demostrains, Diod.	
XCVII 2 3 4	Philocles, Diod. Nicoteles, Diod. Demostratus, Diod. Antipater, Diod.	Terires.
XCVIII 2 3 4	Pyrrhion, Diod, Pyrgion, Halic. Theodotus, Diod. Myftichides, Diod. Dexitheus. Diod.	Sosippus.
XCIX 2 3 4	Diocrephes, Diod. Phanostratus, Diod. Menander, Diod. Demophilus, Diod.	Dicon
C 2 31 4	Pytheus, Marm. Diod. Nicon, Diod. Halic. Naufinicus, Diod. Halic. Callias, Marm. Diod.	Diony siodorus.

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171		Thucydides ende Kensphon
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175		2 The first ascent of cy-
176		rus into Afra.
177		Tus into Afie. 3 Dionyfus made King of Syracule.
178		or dyracuje.
	The second second	
	The 30 Tyrants at Athens. See	
180		
181	(put down	A The efects of come
182	Xenophon's retreat. The 30 Tyrants	T THE ALCEUT OF CYTIS IN
183	Socrates put to death. End of Xe-	
184	nophon's retreat.	
184	A softone	
185		
100		
187		I Agefilaus goes into Afia
188		gainst the Persian,
189		2 Agefileus call'd him , figh
190		3 Conon re-edifies the walls
		Aibens.
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194	· · · · · · · · · · · · · · · · · · ·	
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194 195 196 197		
194 195 196 197		
194 195 196 197 198		
194 195 196 197 198	Aristotle born. Laert.	
194 195 196 197 198	Aristotle born. Laert.	
194 195 196 197 198	Aristotle bosn. Laert.	
194 195 196 197 198	Aristotle born. Laert.	
194 195 196 197 198 199 200 201	Aristoile born. Laert.	
194 195 196 197 198 200 201 202	Aristocle born. Lacrt.	
194 195 196 197 198 200 201 202	Aristotle born. Lacre.	
194 195 196 197 198 200 201 202	Aristople born. Lacre.	

Olymp.	Archons.	Olympick	Victors
	Charlander, Diod. Hippodamu, Diod. Socratides, Diod. Afteius, Marm. Diod.	Damon.	201 1 201 1 201 1
- 3, = 2 : 3	Alcisthenes, Diod. Demotth. Halic. Phrasicides, Mar. Diod. Dem. Paus. Dysnicesus, Diod. Dyscineius, Paus Lysistraius, Diod.	•	
, Ž., 💃	Nausigenes, Marm. Diod. Polycelus, Diod. Polyzelus, Halic Cephisodoriu, Marm. Diod. Chion, Diod.	Pisbostrasus.	₹ ₹ ₹ ₹ ₹ ₹ ₹ ₹ ₹ ₹ ₹ ₹ ₹ ₹ ₹ ₹ ₹ ₹ ₹
	Timocrates, Diod. Halic- Chariclides, Diod. Molon, Diod. Halic. Vicophemus, Diod. Halic.	Phycides.	077 201 101 101
2	Cephisodorus, Diod. Halic.	Porns.	The state of the s
	Elpinus, Diod. Halic. Callistratus, Marm. Diod. Halic. Diotymus, Diod. Halic. Eudemus, Diod. Halic.	Porus.	3.1 2.1 3.1 3.1
,	Aristo Lemns, Diod. Halic. The sales, Diod. Halic. A pollodorus, Diod. Halic. Callimachus, Diod. Halic.	Suierinas,	
1	I heophilus, Diod. Theomnessus, H. Themsfocles, Diod. Halic. Archias, Diod. Halic. Lubulus, Diod. Eudorus, Halic.	al. Polycles.	Por Control of Control
CI	X Lycifcus, Dlod. Halic. 2 Pythodorus, Diod. Pythodotus, Hal 3 Sosigenes, Dlod. Halic. 4 Nicomachus, Diod. Halic.	Aristolochu	19. 17. T
C	X Theophrastus, Diod. Halic. 2 Lysimachides, Diod. Halic. 3 Charondas, Diod. Charonidas, Ha 4 Phrynichus, Diod. Halic.	Anueles.	1000 1700 1700 1700 1700 1700

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213 Endoxus flourished, Laert. 1. Dionysius the	elder di
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3. Dion murdered	J.
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231	is to
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235 Plato died 82 years old, Athen	
236 Aristotle went to Hermias at	
237 Atarne.	-
238 Aristotle Went to Mytilene, Laert.	
239 Anthulamore to Ving Philip Alex	•
. INTRICORE WELL LO KILLY I PROPERTIES	
240 ander being 15 years old, Laert	
242	
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Olymp.	Arcbons:	Olympick Villers
2	Pythodorus, Diod. Pythodemus, Halic Euwnetus, Diod. Halic. Cteficles, Diod. Halic. Nivocraies, Diod. Halic.	Cleomantis.
CXII	Nicerains, Diod. Nicetes, Halic. Aristophanes, Diod. Halic. Aristophon, Diod. Halic. Cephisophon, Diod.	Gryllus.
CXIII	Enthycrius, Diod. Halic. Chremes, Diod. Hegemon. Halic. Anticles, Diod. Chremes, Halic. Sosicles, Diod. Anticles, Halic.	
CXIV	Agasias, Diod. Cephisodorus, Diod. Halic. Philocles, Diod. Halic. Archippus. Halic.	Micinas.
	Neachmu, Halic. Apollodorus, Diod. Halic. Archippus, Diod. Halic. Demogenes, Diod. Halic.	Dinomenes.
	Democlides, Diod. Halic. Praxibulus, Diod. Halic. Nicodorus, Diod. Halic. I heophrastus, Diod. Halic.	Parmenio.
CXV	Polemon, Diod. Halic. 2 Simonides, Diod. Halic. 3 Hieromnemon, Diod. Halic. 4 Demetrius Phalerens, Diod. Halic	Apollonides.
CXVI	II Charinus, Diod. Carimus, Halic Anaxicraies, Diod. Halic. 3 (orybus, Diod. Corabus, Halic. 4 Xenippus, Diod. Euxenippus, Hal	
CX	Pherecles, Diod. Phericles, Hali Leoftrains, Diod. Halic. Nicocles, Diod. Halic. Calliarchus, Halic.	C.
C	Hegemachus, Halic. 2 Euclemon, Halic. 3 Mnesidemus, Halic. 4 Antiphanes, Halic.	

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247 248 249 250	Aristotle teacheth in the Lycamo	3. Alexander	1.
251 252 253 254			JASTY
255 256 257 258			10000 2
259 260 261 262	Aristotle went to Chalcis and died		1 (4 4 1) 2
263 264 265 266			17 (1) 10 10 10
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Olymp.	Archons:	Olympick Victors
2	Nicias, Halic. Nicostrauss, Halic. Olympiodorus, Halic. Philippus, Halic.	1 (1) (1) (1) (1) (1) (1) (1) (1) (1) (1
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CXXXI 2 3 4	327 328 329 330		195 - 195 -
CXXXII 2 3 4	331 332 333 334	.	
CXXXIII 2 3 4	335 336 337 338		
CXXXIV 2 3 4	339 340 341 34 2		
CXXXV 2 3 4	343 344 345 346		(March 1) (March 1)
CXXXVI 2 3 4	347 348 349 350		ns .
CXXXVII 2 3 4	151 152 153 154		* * *
CXXXVIII 2 3 4	357		
CXXXIX 2 3 4	359 360 361 362		917 758 (15) 853
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- CXLII 2 3 4	371 372 373 374	
CXLIII 2 3 4	3 75 376 37 7 378	4 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
CXLIV 2 3 4	379 380 381 382	
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CXLV I 2 3 4	387 388 389 390	
CXLVII 2 3 4	391 392 393 394	
CXLVIH 2 3 4	395 396 397 398	
CXLIX 2 3 4	399 400 401 402	
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CLXI	447		
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CLXII	4510	litomachus flourisheth.	
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4	474	arneades died.	· ·

TOPOGRAPHICALL TABLE

Bdera, a City of Thrace, scituate | Sea to the Corinthian Ishmus. next beyond the River Nestus, toward the East; founded and named by Abdera, lister to Diomedes, in the 104th year after the taking of Troy: And afterwards, (Olymp. 31.) re-edifi'd by a Colony of Clazomenians.

Ægina, an Island over against Epidaurus, in the Saronian Bay.

Ægos potamos, a River in the Thracian Cherfonesie, diltant from Sestes 15 fur-

longs.

Agypt, a Kingdom of Asia, most eminent; divided into the upper and the lower: It had twenty thousand Cities, the principall were Memphis, Diospolis, and Helio-

polis; Its River, Nilus. Agrianes, a People of Thrace, dwelling upon the River Agrianes, betwixt the Monntains Rhodope and Hamu. Of this and Gnidus. Country perhaps was Hippomedon the Pythagorean, mentioned by Jamblichus, [Doctr. Pyth. p.1. chap. 8.]

Agrigentum. See Pythag. chap. 10.

Ambracia, an eminent City of Epirus, in the bottom of the Ambracian Bay, upon | (Pliny faith) The City of the Blind. the River Aralthus, not far from the Sea. The Ambracian Bay parts Epirus from ging to Oftica, or Lacedamonia; not men-Acharnania.

Atarna, a City of Mysia.

Athens, the chief City of Greece, seated in Assica; founded by Cecrops.

Autica, an eminent Region of Greece, bounding on the territory of Megara, on the shore over against Salamis; and on the retritory of the Bxotians, by Sea, at Oppus; by Land, at Panaltum; at Oenoe, at Hysia.

tica and Phocis; reaching from the Egean the Mountain Parmaffut, over against Si-

Brachmanes. See Pythag. ch. 5.

Branchida, a Town where there was a Temple to Apollo, on the Milesian shore, between the Promontory of Posideum, and the City Mileurs.

Byzantium, a City of Thrace, scituate at the entrance of the Bosphorus, over against Chalcedon; Constantine afterwards enlarg'd it, from whom it is now called Constantinople.

Caria, a Region of Asia, bounded on the North by Ionia, on the East by Lycia, on the West by the Carpathian Sea, on the South by the Rhodian: Its principall Cities were Mileius, Mindus, Halycarnassus,

Catana. See Pythag. chap. 10.

Chalcedon, a City of Bythinia, over against Byzancium, in the mouth of Pontus Euxinus. From its nearnesse to Ryzantium, which is lesse than a mile, it was tearmed,

Chene, an obscure Village, either belontioned (that I know of) by any Geogra-

Chios, an Island and City of the Ionians, distant from Lesbos about 400 furlongs,

and 900 furlongs in circuit.

Cilicia, an eminent Kingdom of Afia, denominated from Cilix, fon of Rhea; lying betwixt Pamphylia to the West, and Syria to the East, and Mount Taurus to the North, and the Cilician Sea to the

Cirrba, a Maritime City of Phocis, sea-Buotis, a Region of Greece, between At- | ted in the Corinthian Bay, at the foot of

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kyon, distant from Delphi 60 furlongs. From Delphi to Cirrha runs the River Fuflus; It is the Haven or Town of Shipping

for Delph. It bordereth on Locris.

Clazomene, an Ionick City in Lydia, scituate in the Chersonesus of Erythra, confining on the Erythræans, these being within the Chersonessus, the Clazomenians without it: in the narrowest part of the Inhmus.

Cuidus, a City of the Dorians in Afm, by the Sea, called Tropium; on the North is the Ceraunian Bay; on the South, the

Rhodian Sea.

Cnossus, a City of Creet.

Corcyra, an Island in the Ionian Sea, over against Epirus, from which it is but 12

Corinth, an eminent City near the Isthmus of Peloponnesus, governed Democrati-

Cos, an Island of the Cerpainian Sea, with a City in it of the same name, oppo fite to Taimerium, a Promontory of the Myndians. It belonged to the Dorians of Asia, called Cos Meropidis, because inhabited of old by the Meropians. It was most | phanes, chap. I. eminent, for being the Country of Hippocraics the Physician. Heracic, chap. 3.

Cranon, a City of Thesaly, bordering upon Macedonia, distantirom Craso an 100

furlongs.

Creet, an Island in the mouth of the Ægean Seas between Rhodes and Peloponne- $\int us$; famous for the birth and priests of $\int u$ ptr, and Laws of Mins; for both which by the Amazons, 40 years after the taking visited by many Philosophers.

Crotona. See Pythag. chap. 10.

Cyc'ades, Islands in the Ægean Sea; so called, for that they lye round about the Island Delos; their number and order, accoiding to St. abo, is this, Helena, Ceos, Cythaos, Scriphus, Melos, Sphans, Cimolis, Prepefinishus, Olcarus, Naxus, Parus, Sy-THS, Myconus, Tenus, Andrus, Gyarus.

Cyprus, an Island in the Carpathian Sea,

scituate betwixt Syria and Cilicia.

Cyrene, a City of Africk, the Metropolis of the Cyrenaick Province, which conrained besides, Apollonia, Barce, Teuchira, and Berenice.

Cythera, an Island in the Ægean, Sea, opposite to Malea, a Promontory of Laconia, and distant from it 40 furlongs, op- Curystus, and Eretria, posite directly to the City Bea.

Cyzicus, an Island and City of Mysia in Asia, seated on the Proposition at the mouth of the River Asopus; built after Rome 70 years, at the same time as Miletus.

Delium, a little Town in Baotia, by the Soa-side, in the territory of Tanagra, oppolite to Chalcis of Eubæa. Here there was a Temple of Apol o.

Delos, an Island in the Ægean Sea, the chiefest of those that were called Cyclades, and in it a City, with a Temple of Apollo. It is distant from Andres 15 miles, and as many from Mycomus; from Eubaa 30 miles to the Well.

Delphia, a City of Phocis in Achaia, at the foot of the Mountain Parnassus, on the South part of the Hill; famous for the Temple and Oracle of Apollo; threescore furlongs from the Sea.

Eia, a City of Magna Grecia. See Xeno-

Eis, a Region on the West part of Peloponnesus; bounded on the North by the Promontory Araxas, and divided from Messenia in the parts towards the Sea, by the River Neda; the principal City thereof bore the same name, distant from the Sea 120 furlongs, from Olympia almost 300.

Ephesus, a Maritime City of Ionia, built of Troy. It was famous for the Temple of Diana, burnt by Herostratus, after it had itood 385 years.

Epidaurus, a City of Argia in Peloponnes, seared by the Sea, in the inmost part of

the Saronian Bay.

Eressus, a City of Lesbos, between Pyr-

rha and the Promontory Sigrium.

Eretria, a Maritime City of Eubæa, between (haleu and Gerestus, opposite to Oropus in Attica; distant from Chalcie 29 miles to the East.

Eubaa, a great Grecian Island, opposite to the Continent of Attica, and Bautia, and Lecris, extending from Sunium at far as The saly; the length of it is reckoned to be 150 miles: its principal Cities, Chalcis,

in a set in colonial the day

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Galate, Galli.

H

Hellas, first signified onely a city of Thessay, betwitt Pharjains and Melica. named from Hellen son of Deucalin, Thucydides lib. 1. Stephanus: whence Eustathius, throughout Homer, interprets ENada and EXXHVAS, onely that city of The faly and Thessalians. Aiterwards the word extended to all that tract of Land, which is front the Sunian Promontory to Acarnania and Athamena on the East, and to Thessaly on the North, unto the Melian Bay. This is the Hellas of Piolomy, who excludes Thessal, which first gave that name to Greece, out of the name Hellas. Thirdly, in .a larger acception, besides that Tract, it includes also Thessaly and Peloponnesus, and most of the Islands in the Egean Sea; and this is the Gizece of Strato. Lastly, besides those Countries, it implies Asia the lester, and some parts of the African shore; and, in,a word, all places inhabited by the Grecians: in which sense, it is most com-

monly used by the latter Authors. Heraclea of Ponius, a city of Bithynia, the Metropolis of the Mariandyni, seated

upon the Euxine Sea. See Xenoph. Himera, see Pythag. chap. 10.

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Sec. 70

Hyperboreans, a People of Scythia, so named from the Hyperborean-Mountains.

Imbros, an Island in the Ægean Sea, not far from the Thracian Cherionesus, distant from Lemnos 22 miles.

Inua, a Region of Asia, lying upon the Agean Sea, inhabited by the Grecians, reaching from Posideum, a Promontory of Mileus; on the South, to Phocea, and the mouth of the River Hermus on the North; Its chief cities, Miletus and Epbesus,

Lacedamon, the chief city of Laconia, on the West side of the River Eurosas, remote from the Sea, lying beneath the Mountain Taygetus; to which was ascribed its un-nerall, yet Pliny more cautiously saith,

healthfulnesse. Pyth.

Lampsacum, a city of Mysia, seated on he Hellesport, at the mouth of the River Granicus; having Parius on the North, and Abydus on the South.

Larissa; there were two cities in Thessa-→ of this name.

Lebedas, a Maritime city of Ionia, beween Colophon to the South, and Teos to the North; distant from each, 120 furlongs.

Lesbos, an Island in the Ægean Sea, over against Folis in Asia, distant from Lemnos, Tenedos, and Chios, almost equally; lesse than 500 furlongs from the farthest of them. Cities, Mitylene and Methymne. Promontories; to the North, Sigrium; to the East, Melea.

Lindus, one of the three chief cities of the Island Rhodes, scienare on the right hand to them that fail from the city of Rhodes fouthward.

Locri in Italy: See Pythag. chap. 10. Lydia, a Kingdom of Afia, lying betwixt Ionia to the West, and Phrygiamagna to the East.

M

Magna Gracia. Ovid. Fast. 4. For the Italian land was Greater Greece. Hither Evander did his Navy steer, Hither Alcides sa l'diboth Grecians were The club-arm'd Traveller whose Herd did [tray

On Aventine, here drunk of Albula. That here Ulysses was, Lestrigons best, And the shore nam'd from Circe, can attest Notlong ago, of Telegone appeared. The Walls, and Tiber, both by Grecians reat'd.

Huher Halesus forc'd Atrides death, Who to Falisca did his name bequeath. Antenor add, who for Troy's peace did

plead, And (sont Apulian Daunus) Diomed. Huher Eneas, since Antenor, came, And brought his gods, rescu'd from Ilion's

flame: Him Solimus from Ida did attend ; From whom to Sulmo did that name descend.

But though Ovid takes it for Italy in ge-

It comprehended a great part thereof, (quotam partem.) Athenaus, Almost al' Itai' Iy. And perhaps no otherwise is Festus to be understood, than as of a great part, when he saith, Italy was called Major Gracia, because the Sicilians possessed it, or because many great Cities thereof were derived from the Greeks. And Servius, Italy is called Meyolds Eddas, because from Tarentum to Cuma, all the cities were built by the Greeks. More expressly Seneca, All that side of Italy, which lies upon the low Sea, was called Major Gracia. And so indeed is it set out by Geographers, but including also Sicily.

Mantinea, a city of Arcadia in Peloponnesus, confining on Argia, Tegea, Methydrium, and Orchomenes, near to Mega-

lo polis.

Marathon, a town of Attica, over against Eretria of Eubora, between Rhamnus and Brauron; distant from Athens ten miles, and as much from Carystus in Eubora.

Media, the greatest Kingdom in Asia, lying betwixt Armenia the greater, to the West, and Parthia and Hyrcania to the East; extending Northward to the Caspian Sea, and Southward to Assyria and Susiana.

Megara, a city confining with Attica at Eleusis, distant from the Sea 18 fur-

longs.

Memphis, a city of Egypt, built by Osiris at the point of Delta, over against Babylon.

Metaponium. See Pythag. chap. 10.

Mileius, an Ionick city of Caria, the furthermost towards the South, next to Posideum, scituate 12 surlongs from the mouth of the River Meander; built by Mileius, son of Apollo.

Mitylene, the chief city of Lesbos, scituate between Methymna and Malea, distant from Malea 70 furlongs, from Cana 120 furlongs. Cicero much commends it for scituation, beauty of the buildings, and fruitfulnesse of the soil; Cic. de leg. agr. 2.

Munychia, a Promontory of Attica, which, with Piraus, made the harbour of the Athenian shipping, with three fair havens within it. At the mouth of the River Ilissus, on the West is Piraus; on the East, the Promontory Sunium.

Oetaa, a city of Thessaly, named from the Mountain Oeta.

Olympia, a place in Elis, with a temple dedicate to Jupuer, upon the fide of the River Alpheus, distant from the Sea 80 furlongs. Here were celebrated the Games called Olympick.

p

Parnes, a Mountain of Attica.

Paros, an Island in the Ægean Sea; one of the Cyclades.

Peloponnesus, a Grecian Peninsula, within the Ishmus of Corinth, containing many Regions, whereof the principall, Achaia, Elis, Messenia, Laconica, and Argia; the most eminent cities, Messena, Corinth, Tegea, Lacedamon, Argos.

Phænicia, a Region of Syria, lying next the Sea; it contained four eminent cities, Tripolis, Byblus, Tyre, and Sidon. The Phænicians were inventors of Navigation and Arithmetick; great Merchants, but subtle, deceitfull, and thievish to a Proverb, Phænicum more. Whence Polemo said of Zeno, He same to steal learning (Convincios) like a Phænician, (not Phænicio amistu, as rendred) Zen. chap. 2.

Phologondros, an Island to the West of the Island Iss, of very mean account, as appears by Solon's expression, chap. 2.

Prians, a Town and Haven of Actica, serving for the shipping of Athens, in the midst betwixt Pega and Sunium, distant from Athens 40 surlongs.

Pisa, a city of Peloponnesus, scituate at the River Alpheus, and the Pisaan Moun-

cain.

Posidonia, Pæstum, a Maritime city of Lucania in Italy, betwixt Salernus to the West, and Velia to the East; built by the Drians and Sybarites.

Priese, a Maritime city of Caria in Ionia, between the mouth of Meander, and the

Mountain Mycale.

Pylus, a city of Messenia, in the Promontory Coryphasium, distant from Methone 100 furlongs.

R

Rhegiam. See Pythag. chap. 10.

Salam's, an Island in the Saronick-Bay, wards Eubaa. betwixt Peloponnesus and Attica; adjacent

to Eleusis of Action, and to Egina.

the passage between it and Ithaca. From hence went Ancaus, who first planted a Colony in the Island Samus, which he foll

named from Same. See Pythag. chap. 1. same name; the Island is 600 furlongs a-1 bont, and Posideum, a Promontory thereof, not above seven furlongs from the Con-

tinent. The city standeth on the south part ofit, at the Sea-fide. It was first called Melamphylos, as Serabo; or Melamphyllos, as Philosopher. Jamblichus. Seo Pythag. chap. 1.

Sardes, the Metropolis of Lydia, scituate under the Hill Tmolus, upon the River Pattolus.

Corplan, the highest part of Mount Ida, whence flowerh the River Scamander.

Sicinus, an Island not far from Melos, on the West of the Island Ios; obscure, and of 4St. 1. Scen. 2.

Sicyon, a city of Peloponnesus, Metropolis of the Kingdom of Sicyonia, between Cormth and Achaia, distant 100 furlongs from

Sinope, a Maritime city of Paphlagonia. Sparte, all one with Latedamon.

Bay of Strymon, between Argilus and A. canthu. See Arist. chap. 1.

Suniam, a Promontory in Atrica, together with a Town of the same name, between the Saronean Bay, and the Sea to-

Sybaris See Pythag, chap. 10. Syrus, an Island in the Ægean Sea, one Same, a city in the Island Cephalonia, at of the Caclaide, 20 miles distant from Deus, to the North. The Adjective is Syrius; as on the contrary, the Adjective of Syria

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brought out of Syria into Greece, instance Pherecydes, Master to Pythagoras the first

Tanarus, a Promontory of Laconia in Pe-Scepfis, a city of Trom in Afia, seated on loponnesus, parting the Laconian and Messenian Bayes.

Tarentum, See Pythag, chap. 10. Tauromenium. See Pythag. chap. 10. Taygetus, a Mountain of Laconia, at the no effeem, as appears by Solon's expression, River Eurotas, and the city Sparta; which chap. 2. and Aristophanes in his Clouds, city was subject to diseases, by reason of that Mountain's hanging over it.

Thebes, a city of Banua, seated at the Rivers Asopus and Ismenus; built by Cadmus. Thyanira, a city of Lydia, seated upon the River Lyous; betwixt Sardes and Perga-

mum. Tross, a Territory of Asia the lesse, up-Stagyra, acity of Thrace, seated in the on the side of the Egean Sea, between Æolis and Hellespont; having a city of the same name.

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Anaximander the younger, of Miletus, contemporary with Xenophon, for he lived in the time of Artaxerxes Muemon; Wrote, An Explication of the Pythagorick Symbols.

Theopompus, of Chios, the most eminent of all isocrates his Disciples, (Dionys. Halic. Epist. ad Pomp.) in the time of Artaxerxes Ochus, King of Persia, and of Philip King of Macedon; Wrote, Concerning the Exercitations of Plato. Athen. Deipn11.)

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Idomenaus of Lampsacum, disciple to Epicurus, wrote Books, Of the Socraticks. (Laert. in Socrates.)

Antigonus of Carystus, lived in the time of Prolemans Lagis, and Prolemans Philadelphas; wrote, Of Lives, (Laert.) of which Speusippus wrote, Of Philosophers, one are patricularly mentioned those of Polemo, Menedemus, Dionysius, Metathemenus, Lyco, Zeno, Pyrrho, Timon, by Athenaus and others.

Callimachus of Cyrene, a Poet, lived in the time of Ptolemans Philadelphus; wrote a Table or Description of those, who were eminent in any kind of Learning, and of their Writings. (Athen. deipn. 6. & 14.)

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Spharus, in the time of Ptolemaus Euergetes, disciple to Zeno the Cittiean, and to Clearchus of Soli. disciple also to Ari- Cleanthes; Wrote, Of the Exerciack Philoso-Stotle, Wrote, Of Lives, (Athen. Deipn. 6.) phers, and of Lycurgus and Socrates, three

he wrote, Ot antient Phy fiologists.

Sotion WIOLE 2. Succession of Philasophers wherein, as Eunapius declares, he gave an account of the lives of the Philosophers, as they succeeded one another. Lacrius cites the third Book.

Heraclides, son of Serapion, lived under Prolemy Philometer, wrote a Succession in fix Books, doubtlesse of Philosophers; perhaps the same with his Epitome of Sotion: Laertins cites both Titles.

Apollodorus an Athenian, son of Asclepiades; he was a Grammarian, flourished under Prolemans Energetes, heard Aristarchus the Grammarian, and Panatius the Stoick, (Suid.) He wrote, Of the Sects of Philosophers; and (if it were not the same work) a Collection of Doctrins, both cited by Laertius in Solone, & in Chrysippo.

Clitomachus, disciple to Carneades, flourished about the 162 Olympiad; wrote, Of

Sects. (Lacrius in his life.)

Alexander Cornelius, firnamed Polyhistor, flourished in the 173d Olympiad; wrote Sophists, extant. Successions. (Laert.)

Damis the Assyrian, wrote the life of Apollonius Tyanaus. (Hierocles, cited by Euseb.)

Maximus the Ægiean, contemporary With Damis, wrote the life of the same Apollonius. (Hierocl. ibidem.)

Mocragenes wrote four Books of the life of the same Apollonius; discredited by Ph.lostraius, lib.1 .. cap. 4.

Plutarch (who flourished under Trajan and Hadrian) wrote of the Opinions of Phi-

losophers, five Books extant.

Diogenes Laertius, or, as Tzetzes tearms him, Diogenianus, whose ten Books, Of the lives of Philosophers, are extant; out of which Photins affir.ns, that Sopater borrow'd much, (Timem, 161.) Dogenes therefore lived before Constantine the Great, who put Sopater to death, (Suid. in Alefardles)) but later than Trajan; for he mentions Plutarch, and Sextus Empiricus, and Saturninus disciple of Sextus. Whence Vossius collects, he lived under Antoninus Pius, or somewhat later, De Natura & constit. Rheter, cap. 9.

Lucian of Samosata, under Aurelius and Commodus, wrote the life of Demonax, a

Philosopher of that time.

Philostrains flourishing from Severus to

to which, perhaps, appertained that which and Damis had written before; it confifts of eight Books extant.

Philostrous, uncle and father-in-Law to the other, living under Macrinus and Helioy abalus; Wrote the lives of the Sophists.

Porphyrius, living from Galienus to Probus, wrote, Dilosops 150e Lav, Historians Philosophicam, concluding about the time of Plato, (Eunap. Proem.) It is mentioned by Theoaores and Tzetzes under the title of, The l.ves of Philosophers. The third Book of it is cited by Snidas; part of the life of Pychagoras belonging to it is extant, first set forth by Ritterbusius, afterwards by Lucas Hoiftenius.

Soterichus lived under Dioclesian, wrote the life of Apollonius Tyanaus. (Suid.)

Jamblichus, Master to Julian the Emperour, wrote the life of Pythagoras, put forth by Joannes Arcerous.

Eunapius, living under Valentinian, Valens, and Gratian, an eminent Sophist, Physician, and Historian, wrote, at the request of Chrysantius, the lives of the Philosophers and

Marinus, a Neapolitane, a Philosopher and Orator, disciple to Procless, lived about the times of Zeno and Anastasius; wrote, the life of Pruclus, his Master and Predecessor in the School, in Prose and Verse. That in Prose onely is extant.

Hesychius illustris, a Milesian, wrote a Nomenclasor, or Index of such as were eminent.

for Learning, extant.

Damascius, of Damascus in Syria, lived under Justinian, was a Stoick, disciple of S mplicius and Elamita Phrygians; Wrote 2 Philosophical History. (Suid in Awes.)

Of more uncertain time are these following.

Amphicrates, who writ a Book of eminent persons, cited by Laertius and Atheneus.

Andren of Ephefus, who wrote a Treatife of the seven Wise men; perhaps the same with his Tripod, the subject of which was the story of the golden Tripod. Laert in the life of I hal.

Antisthenes, a Peripateticall Philosopher, Writ the Successions of Philosophers. (Laert.)

Apollodorus, who wrote a Collection of do-Etrines. (Laert.)

Aristocles of Messena, a Peripatetical Phi-Philippus, (Suid.) wrote the life of Apollo- 1 losopher, wrote 10 Books, Of Philosophy, in nius Tyanaus, comprising all that Maximus which he gave account of all the Philoso-

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and their opinions. (Suid.)

Damas wrote, The life of Eudemus; Eu- (Suid.) demus was a Rhodian, disciple to Aristoste. Damon, a Cyrenzan, wrote a Book of goras. (Athen. 14.)

Philosophers. (Laert.)

Didymus lived in the time of Julius the Dictator; wrote, Of the Pythagorick Philosophy. (Said.)

Discles wrote the Lives of Philosophers.

(Laeri.)

Embulides wrote a Book of Diagenes; and perhaps another of Socrates. (See Laert. Socr.)

rus. (Laert. Diony f. Halic.)

Heron, son of Cotys, an Athenian Oyator, wrote an Epirome of the Histories of Hera-ereins, en Diogene; but perhaps it should be, clides. (Suid.)

Hippobosus wroce, Of Sects, (Laert.) Successions of Philosophers. not onely of the doctrins, but lives of Philosophers; for there is cited also his Aristip.) Book, Of Philosophers, perhaps the same. (Laert.)

Jason wrote, Successions of Philosophers.

Lycon of Jasia wrote, The life of Pytha-

Meleager Wrote, Of Opinions. (Laert. in Ariftip.)

Nicander of Alexandria wrote, Of the d sciples of Arithotle. (Suid. in Angelov.)

Nicias of Nice, wrote the History, or Succession of Philosophers. (Athen.)

Panæius Wtote, Of Setts. (Lacrt. in Aristippo.)

Saiy, us, a Peripatetick, Wrote, The lives Herodotus wrote, Of the Youth of Epigu- of eminent pe fons; epito niz'd by Heracli-

Socrates wrote, Suca fions, cited by La-Sosicrates, a Rhodian, who wrote the

Theodorus Wrote, Of Setts. (Laert. in

Timotheus an Athenian, wrote, Of Lives, (Laert.)

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Cleomedes.

Calins Rhodoginus. Constantinus Porphyrogenneta. Cornelius Nepos.

St. Cyrill.

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G

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Н

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Justine.
Justine Martyr.
Juvenal.

L

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Libanius.
Livy.
Lucian.
Lucresius.
Lysias.

M

Macrobius.
Magentinus.
Marinus.
Marinus.
Marmora Arundeliana.
Martianus Capella.
Maximus Tyrius.
Metochita Theod.
Michael Apostolius.

N

Nemesius. Nicephorus. Nicemackus. Nonnus. Olympiodorus. Origenes. Orofins. Ouid.

P

Pachymerius. Palaologus. Parthenius. Paufania. Phavorinus. Philo. Philoponus. Philostratus. Phlegon. Photius. Phrynichus. Pindar. Plato. Pliny. Plotinus. Pollux. Polyanus. Porphyrius. Proclus. Protospatharius Johanno Psellus Mich. Ptolemy.

Q

Quintilian.

S

Scholiast of Apollonius.
Scholiast of Aristophanes.
Scholiast of Pindar.
Scholiast of Theocricus.
Scriptur a facra.
Seneca,
Servius.
Sextus Empiricus.
Sidonius Apollinaris.
Simplicius.
Sincellus.
Solinus.

Sophodis vita.
Stephanus.
Stobans.
Strabo.
Suidat.
Synefius.
Syrianus.

T

Tacions,
Tation,
Terence.
Terenclian,
Themistins,
Theodoret,
Thaon Smyrnaus,
Theophylatt,
Timans,
Traccas.

Valerius Maximus.

Varro. Virgil. Visruvius.

Ulpian.

Xenophon.

Zenobius. Zeroafter.

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Meibomins. Meur sius.

Mirandula Johan.

Mirandula Erancif. Nume fou. Patricius. PARAVINS. Ramus. Reinholdusa Reuchlin. Riccielas. Rivierus, ROCEA. Salianus Savile, Sr. Henry. Scalicbius Paulus. Scaliger Jul. Scaliger Jos. Schottes. Selden. Sigonins. Stephanus Henr. Trithemius. Valla. Voffins. Ar finus Pat. Userius.

Conje-



CONJECTURES

Study to DPON

some passages of the said Authors.

Aristotle.

de anima, lib. 1. cap. 2; dorigent 38 brious; genedator n' arteur (Pacius, cum enim infi-nta finifique de atomi;) pethaps, gened-tor of arteur. (Demec. chap. Sea. 8.) de generatione animalium, lib. 4. cap 9. en elle Ti marel (perhaps mirea) rivadui opost the diagogo, res dias de n'is appende. (Democr. chap. 9. Sea. 7.)

(Democr.chep 9,Sea.7.)

Bafil.

Homil. 24. de legend lib. Gentil. E Tres Low Taluser χαλεπώτερον σταυτώ κατασχώδα. ζων το δεσμωτάριον; perhips, ετΘ, τοπ, έ σούση χαλεπώτερον έσυπό, &c. (Pythag. doffr.part.3.Sell.1.chap.3)

Ibid. Sid Si xi II ne rova pari The en coματο βλάδιω συνθήμενον, &c. perhaps erisburror. (Plat. chap 5:)

Clemens Alexandrinus.

Stromat. lib. 1. Hoer S., Tipat, of Reguld modupadu voor Lyer & Sickorer nad Heg. Morroy (rendred friebat enim nt existimo, cum multarum rerum scientem jam habere mentem qued decet, ut est, Heracliti sentenija) perhaps, πολυμα Sin voor in didzoxen, (Heracle cbap. 1.)

Lib. 5. for Euphor Tu Suzogeis perhaps read Eughors (Pyth. chap. 24.)

Lib. 6. නු ည வீசு கிழை, ப் சவீ விலையுள Hour, the fenfe feems to require, when hour. (Democt.chap. 4.)

Diodorus Siculus

Hif. lib. 6. en de 2017 of N. Ablu'na. * paures, supply, a Jepior . (Socrat. chap.

Excerpt. Valef. pag. 245. Supply the rext (out of Iambl. de vit. Pyth, cap. 29.) thus, εδε 38 μεζον αρες επικμίω εξ φρένησης έπε δι πάντων εμπειείαν, τε διμάως πολλά urnuordier. (Pyth.doar.part.1.chap.10.1

Diogenes Laertiu. More frequently.

Etymologicum magnum.

Σολοικοί δι βάεζαροι ώπο Σόλον @ xiλικ G, perhaps απο σόλων πιλικίων. (Solon. chap. 11.)

Gregory Nazianzen.

advers. Julian Orat.3. En ei zi, हेर्रा प्राप्तां केला क्षेत्रे तेर्फण में ले ले हिल्लांगका मारले स्तर्ह. εσμάτων, κεκυτέχνως τορπιθεμένων τέβοις καν τοι τὸ ἀλίπιον) μιλ διωαμένης εξίκελη το ημετέςε σορε τ μιμέτως, perhips transpose, perhips transpose, perhips transpose, post γ και τέχνως το και τέχνως και pole; δελεασμάτων κάν το και τέχνως χνως και το κ σεσπθεμένων τέτοις κ) άλίσκον). (Pyth. chap. 22.)

Herodotus.

· lib.4. Isw var ne adexpite amounts. (Valla & Stephen, a patruele) perhaps & Jeaoer. (Anacharf. chap. 1.)

Iamblichus:

Iamblichus. his life of Pythagoras,

Set forth corruptly by Areerius; and corrupted yet; more by his translation and castigations, restored a little by the Anonymus writer at the end of his Edition, and by Defiderius Heraldus at the end of his animadverfrons; and by Ritterhufius upon Porphyrius: but generally requires much more; as,

Cap. 2. for The Zame The Coth Kegannvia, read Σάμην, and afterwards pag. 27. avn mis Zauins read Zauns For To the Oracle immediately following,

Ay xai (not Ay xais) eiva liar vii oov Z a'μον αντί Z a'μης σέ

OINIGHT REAGUAL OUNTA'S (Helych.
OUNT'S) S'OVOLUGE JAUTH (P) b. c.1.) Pag 29 หรู มมะอหร ฉับ ทั้ง, ค่ เมา อับ าเอร อั x นons ratashous read, xì xuxolu dutlui ch

(for so the MS.) μιὶ ἔτως ἐχέσης (Pyib. chap. 2)

Pig 32. જેલો જે દેમલં νων મે દેગા જેમ દેવ હતી તે-ζαώς ταῦτα. διό πορός παικ τοις πολλοίς rouiserar read, and in dustron is eauthor to eauthor and a constant rauta, di a (for the MS. had Ad) ooods &c. and immediately, for boor A Musapegu nasoo, read, orov and rasoga. (Pyib.lbid.)

Chap. 3. rav TE TE dal 301700 Triar, read, nan

твтв. (Ругь. chap. 3)

P18.33 B Tils Lyyors, B consincis iseeφάνταις, κ'ς πασαις πελεθείς πελεταίς ον πε Βύδλφ κ'ς πίζω. κ'ς κ'΄ πολλα τ' Συείας μέρη Εξ άιρέστως Ιερες γ'έμενα, read and diffin-guish, κ'ς τοις άλλοις τ' φοινίκης (Οι φοινικι-κοίς) is ερφάνταις, κ'ς πάσας πελεθείς πελεπάς εστε Βύβλω κ τύςω, κ χτ πολλά τ Συείας μέρη, ξαιρέπως ίερεργεμενα (Pyth. Ibid.)

pag. 34 μόνου τε εποθεγξάων 🕒, eis "Αιγυπον ὁ ἀπόπλυς, perhaps, ἐποθεγξά-μυμ 🕒 τε, μην είς "Αιγυπον ὁ ἀπόπλυς, (Pyih chap.4.)

Cap. 5. for mer' emanden read ne Sus.

(Pyth, chap.6.)

pag. 38. Erda NE Earo duriv, read no da. NE outo dutos. (Pyth. lbid.)

Pag. 39. Sto vom gora (eir, read rum (Pyth.

Cap. 8. pag. 50. ir ofs (read Seois) &deros

pag. 51 for ever was read om ev wias. (Pyth.

1bid.) Cap.9. ο δε σεροτον με αυτοίς σωνεβούλα. er idevomobal μεσών, (read μεσκον)
ire πηςώσην των υπάςχε (read υπάρχεσαν) ομόνοιαν, (Pyth. chap. 13.)

Gap. 10. wite dexer horderer, read hor-Deias, and afterwards, κ μόνοις δια τέλυς εγνάνοτη εξεσίας, &cc. (Ibid.)

pag. 60. for sandu Donv, read, weeknau-

Sonv. (Ibid)

Cap. 11. हिंग्छा र्वण ग्वेड किये मार्सेंड महासंबेर отехнат, perhaps от игленат. (Pyth.che. 14.) chap. 15. for ad popain. read an ipogan. (Pyth.do&r.part.1,Se&.2.chap.7.)

Cap. 18. Pag. 89. in noulday angio 'Aivd's, parhaps' Azgravd's, (Pyth. doll. part. 1. chap.8.)

Cap. 19. anegaouro weis this anegaons,

Perhaps ameganno. (Pyib chap. 23)
pag. 93. for x na a Bara Sakaivav read R), and aftewards, for a Ma relauta Texten, Perhaps Ixvn: (Ibid.)

Gap. 21. pag. 99. παρμή θεως δε κρέα ζώ-ων θυσμέν iepéwy, expunge iegéwy, which feems a glofs (Pyth. dell. part. 1 . thap. 9) cap. 25. 14 6π (read 3π)) τη ει γων. (Py-

thag. do&r.part. 1. Se&t. 2. chap. 8)

cap.26. 63 של יהו וסשה פונועש (perhaps באורישו (perhaps באורישו בא אורים אורים באורים באור äenmov. (Pyth.dollr part.4 chap. 4.Symb 4.) pag. 135. Star + oi Ti unfi, read Staroi.

(Pylb.chap.21.) Ibid. oggiatis en Aibnipois, read opgiadels.

(Pyib.doar.part.2.Self.1.chap.15.)

Marmora Arundeliana.

Pag. 10.line 28. a gavr & Alling To Siμι (Mr. Selden, archonte Athenis populo) read Eugushius: (Chilon.chap.1.)

Nicomachus. His Introduction to Arithmetick.

(to supply the title, Leibuntans elougue.

yus; fee Pag.30,35,44,62,76.) Page 7. αλλα κ) όπ φύσει σε γενές ερ 0 πάρχων όσω συναναιρώ με έσυτη τα λοιπά, tead, wegyresteg υπίοχεσα σωαναιρεί μλύ &c. (Pythag.dod.part. 2. Sed. 1.)

His Enchiridion of Musick, let forth by Meibomiu.

Pag. 10. continue the fift Section, & diftinguish thus, δ den του Θ επογείθο. τω δίκατ αειθμών ποσότητα τούτην, ήτε ठीके गर्भारा, भी में स्वर वेधकार हिल्ला उर्धावका, ठीके สนอตัง Asputyn, นี้ ออง หลุ่มใน 🕒 แรวนรีบ 🗚 δυό τε τραχός δων τόν Φ, τρόπω πνὶ πιέτφ ชื่อง ารี Πυθαγόρα καταληφθέντα έχειν έζε-βαιώθη (Schi.6.) Εν φερντίδι ποτέ κ. διαλομσμώ, &c.(Pyth.part, 2.Sect, 2.chap 3)

Pag. 11. im sejous, not impportes as Melbomius: (Pyth.part. 2.Sect. 2.chap. 4.)

Porphyrius, his life of Pythagoras.

fet forth by Lucas Holftenius : pa. 2 & pa. 10. Ερμοθέμαντι τω Κρεοφυλίω, perhaps τώ Κρεοφύλω: or το Κρεοφύλε. (Pyth.chap. 2.) page II. in The xansueve Timed 1, perhaps,

reiom (Pyth.chap.7.) pag.27. των Βάλα-βαν μθι εκάλει είναι (read Kegiva) δάκρυον. (Pyth. doctr.part. 4. chap.1.)

Ibid. parlui, ED mos Al Samorar cra-

X x x x x x x z z ed by GOOGIC

жилициции то залью, perhaps стажи-Aημμλίν. (Pyth. dodr.3. Sea.3.chap.4.)

Proclus. upon Euclid.

lib: 1. chap. 12. 1 7870 38 0000-Emsiluas natarosir, os i neròr tui na 3' έχάτερον απικείαν γνώση λαβών, transpole, ώς દે τω γαθ' ένα τε ερν απειείαν γνώσει λα-Beiv nevov. (Pyth. dolir.part. 2. chap. 2.)

Ibid. น้ำ รัสยเงินยกหนัง. xT งิธ รไม่ จึงตะ พุทธิสาท์เงินรุ x รั รัสยริง ข้อมาจิ หอเทองใสมาชิ รับทำหลาน ข้อมาไม่ จึง น้ำ ภาภภาส ชีวนง รีสร รี αυθμές σειβάλλει, κ) τ τέπου γνώσον, κ) σκώδεσμον τ μεσικω, transpose the lines, λ γούσασα ξαυτίω εν κ) πολλά έσαν, τές τε ά ειθμές σε βάλλα, κ) Τ΄ τέπον, γνώσιν Τ΄ δειθωτικίω κτ δε τένοσιν τε πλίθες, κ) சு நைச்ச த்வால் காலவலர்வை ஆ சய்சிச்சமும், சீ μεσικίω. (Pyibag Ibid)

Ibid.for xarapevn read xara yevn. (Pyth.

Lib. 2. Chap. 4. ἀπὸ ἀιδήσεως δυω εἰς λομσμον, κὶ ἀπὸ τ * ἡ μετάβασις γένοιτ ἀν εἰκότως. iupply κὸ ἀπὸ τὰ λομσμά εἰς τ vowin meraleams &c. and presently after, for os equitous of, read os equitable. (Thal. chap. 7.)

Ibid. ឃុំ μέν τοι ឃុំ φασίν οπ Πτολεμαί 🕞 πέρετο ποτε αυτίν οι πε έτι ακί γεωμετείαν. veώ rees μεν δω &c. supply, में πε देर्ज करो γωμετείαν της πιχοιάστως βεσχίων μέ-3010, isuia (onoir) & Banker, weis γιομετείαν βασιλική όδος. νεώτες & &c.

pag. 31. Τρείς γεσμικάς οπί πέντε το. опения в ворыя. (That chap. 7. Sed. 1.) Lib. 4. pag. 109. от ду 38 годная гаки.

μένης το δεθέν χωρίον πάση τη ευθής συμπαραβαλών εκώνο το χωρίον φασίν, ਫ਼ੈਰ' ਕੈਂν μοζον d'n moinsus &c. fupply, πάση τη रेणीमंद्र συμπερατοίνης, ποτέ παραβαλείν ENHVO TO XWELOV PRODY STAY SE MELOV Scc. (Pythag.dollr.part.2. Sell.3.chap.2.)

Sextus Empiricus, His Pyrrhonean Hypotuposes.

Lib. 1. c. 4. και τδ, άνη θεπκή φαινομένων τε κο νοκμένων. MS. κο 7. perhaps τω. (Sext. ibid.)

Cap. 14. ซีร หู ภอวะร หู ที่สะร ชามองบ่μες καλέσιν. perhaps τόπες (chap. 11.).

Ibid. p. 10. ของบิ อิทสะ สงอาสารสุข อิล. MS. CUNOJOTEPOV. better. (chap. 12.)

Chap. 33. pag. 46. in the verses of Xenophanes, for αμφότερα βλεπτα MS. αμφοτερβλετίθ . for δπι read δππι. for Isad MS. Ικαθ'. for Ea 7. MS. Εκτον. perhaps gisov. (chap 31.)

Lib. 2. cap. 5. pag. 61. anolu 90 p ny

lows. perhaps μλ ñy. (Ibid.)

Cap. 6. p. 64. में डी क्या हो में में बड़ दी अने-

σεσι κεινέμεν, παὶ Sè μλ, in the MSs. of Sir Henry Savile and Mr. Cafaubone there is a breach, to show the defect, thus, rais difently after for dia 7870 xeiver, read Tiror. (Ibid.)

Ibid. lin. 36. ηπί αγαδός δειν δ πλί. τ 🔾 , ἢ νακός. supply, ἢ α διάφος 🔾 . otherwise it is not a desective reason.

Cap. 13. pag. 82. lin. 4. e huées &; 8xì de ous ber, en apa nuées ber lupply, લે વર્જીક દેશ છેટા પ્રદેશ માર્યક છે. હેલે વર્જીક છેટા જે કે વર્જીક છેટા હતા. (Ibid.)

Cap. 22. Pag. 101. line 18. neather Se मां क किल्किमा, से बैश्व बेड्रिश बेट्रमार्श है। नार

read ex ã eg. (Ibid.)

Cap. 23. pag. 102. Perhaps To amoreπκον τ ωμπλοκής should be expunged; and is but a repetition of the next line. (Ibid.)

Lib. 3. cap. 8. line 30. for ਕλλ' ຄໍ ນີ້ ບໍ່ຄໍ ເຊຍ. * perhaps read αλλ' ຄໍ ນີ້ ບໍ່ຄໍ ที่ TÉPE. ล์บาซี น่าใน บัต เราะ์เน. (Ibid.)

cap. 16, page 136. line 40. ei d'è var 20pei, neveuevor peragannas. Perhaps nivéuevor. (Ibid.)

cap.18. * dess & Nas. read abess .

(Ibid.)

Page 141. line 3. 8x aga To (200 \$v 8619) adde, xt + ¿auts λόρν. (Ibid.)

line 20. os vortuviouus, read vortuνήσομεν. (Ibid.)

Socrates and the Socraticks, their Epistles. Set forth by Leo Allatim.

Epist. 1. pag. 2. omens outles anker τι de σνη τε, κ) μή perhaps πι αίονπ τε, κ μή. (Socrat. Epift. 1.)

pag. 3. ώς υμίν σού δαι. perhaps ώς

ઇ μલેંડ જાણા જાણું કરે તા. (Ibid.)

pag 5. and The stepan syen the बोर्गाबर, गरें रिहे म्यू उर्व म्बर्ट बेंग्र रेंड. MS. गरें हि itiear perhaps anna to mir itie ar ince वेगांवर, ग्रंड र्डि, म्हर्सिकाई वंगार्वेड. (Ibid.)

P. 9. δπ έκ άλλά θομαι τ ἐκῆ τάνθά. δε, αμείνω διχών. perhaps, αμεινον είναι dbxω τ, οΓ, εμμένειν δοχών. (Ibid.)

Epift. 5. Hesteroy de naradabeir eig τω Arian perhaps, καταλαβείν την Arian, or διαβαλείν είς την Arian (Sec. Epist. 5.)

pag. 15 κ μακσειωπίτφ ύπάρχου. read μακσειώτατον.(lbid.)

Pag. 16. อยิงเอโรทับบุลหัปหม 7 อีงรอง वेष्ठिरवर्तापका वेष्ट्रवर्धिंग कल्लामान्दर्शास्य, मोग ப்தை T μελλόντων χρηςΑν έλπίδα. perhaps, Фед เราบางแหลง หังหา ห รี อังรอง ฉ่งงายลส่-प्रथा वेत्रवार्षेष, कला माना इंद्रिमा वा Bec. Or, कलेंड อโร ทับบุลเ ทั่งห หู 7 อังรณร ส่งอิจุดสโขตข สมสภิตัง สออาณาระจุทรสเ รี อัด รี แลงสิตั TOV Sec. (Ibid.)

Ibid. મો કે તેઇગ્રાંક મુક્ષ્યમ, સંતેત્રને મો કૅન્ગ્રાફ Digitized by GOO Throw our TES

Conjectures.

συνώσαντες. MS. Car & λόγρις, which I perhaps, πυθάζειν. (Simon.) chouse, reading afterwards συνώσαι πς. Ibid. μέμνησο μέν ποι ακ

pag. 18. ชัย ฉีง นี้ ชีพ กนที่ร พาวาย์งค. read, oferery.

Epift. 7. pag. 22. 7870 \$ 28 6 6 6 1804 100 ei z κρατήσασι πεποιηκέναι εβέλοντο ? συμμάχων &c. perhaps, τωτο μέ χο έξειναι fola ad Arifippum: whence supply the ineque y negthous mentinkyou ei sh'shorlo. (Ibid.)

Epist. 8. Our fer Tere pilosóps, To meea weavous avsedon. perhaps adde, Ziv. (Antijih. chap. 4.)

Epist. 9. Taura 38 donien auciva Te χεώματ Θ είναι. perhips χάματ Φ. Dorice, for χήματ Φ. (Arifipp.cap. 7.)
Pag. 26 ήθεν δη κακοδαιμονή του Ταυτα

कर्म् χων, κα उर्वाचिश का шог γεάφεις μυμ. έλεοιώτες με πειβλέποντα Συρρακέσιοι &c. read and diftinguish, ra Same en por Rapis. νω δε ελεοώτες με πειβλεπονη, &c: dorice. (Ibid.)

Ibid. Tas de marias as emarlus read, Tas Je marias wei as emarlu (Ibid.)

Ibid. on The eya paperas sec. read, on Jikc. (Ibid.)

Epist. 12. Axéw oz Savudzen nuãs.

Ibid. μέμνησο μέν τοι από με κ) δίτης. ταῦπα 35 δωαται μέρα τοῖς συφερσωνη Ασίκουν. Γcad, μέμνησο με τοι λιμε το δίτης ταῦπα 35 δωαται μεράλα τοῖς supposuilu Sienent for 10 Stobans Serm. 17. citing this fragment, ex Simonis Episcription also. (Ibid.)

Stobam.

Serm. 82. Citing Hierocles, 7000 18 negrus, perhaps та Выпрапка. (Entlid. cb. 3.)

Themistius.

Orat. 4. on Kegrung- Je eis Aonfus, Sa yoxava. read (as also in Larrins, vit. Pyth. for Kudwen) Kunwa. and in Plutarch, de Gen. Secr. for Kunnwyenes, Kunwvioi, twice. (Pyth. chap. 19.)

Synes: hymn.4.

Πάτερ άγνωςε, Πάτες άρβητε, Ayrage vém, Approx Aoya, No deri vou, Yuzar Juza, Dúns el quolar.

$F I \mathcal{N} I S$.

Kint to processing

THE

HISTORY

OF THE

CHALDAICK PHILOSOPHY

By THOMAS STANLEY.



LONDON,

Printed for Thomas Dring, and are to be fold at his Shop at the George in Fleet-street neer Cliffords-Inn.

Anno 1662.



TO

Sir JOHN MARSHAM, Ko

Send this Book to you, because you first directed me to this design. The learned Gassendus was my precedent; whom neverthelesse I have not followed in his Partiality: For he. though limited to a Single person, yet giveth himself liberty of enlargement, and taketh occasion from his Subject to make the World acquainted with many excellent disquisitions of his own. Our scope being of a greater Latitude, affords lesse opportunity to favour any Particular; whilst there is due to every one the commendation of their own deferts. benefit I hope to have received from the Variety of the Subject; but far more are those I ow to your encouragement, which if I could wish lesse, I should upon this occasion, that there might seem to have been expressed something of choice and inclination in this action, which is now but an inconsiderable effect of the gratitude of,

Dear Uncle,
Your most affectionate Nephew,
and humble Servant,

THOMAS STANLEY.

PREFACE.

E are entring upon a Subject which I confesse, is in it self harsh, and exotick, very unproper for our Tongue; yet I doubt not but they will pardon this, who shall consider, that other Philosophies and Sciences have

been lately well received by several Nations translated into their own Languages; and that this, as being the first, contributes not a little to the understanding of the rest.

Another disadvantage this Subject incurres far more considerable: There is not any thing more difficult to be retriv'd out of the Ruins of Antiquity than the Learning of the Eastern Nations, and particularly that of the Chaldeans. What remains of it is chiefly transmitted to us by the Greeks, of whom, some converted it to their own use, intermixing it with their Philosophy, as Pythagoras and Plato; others treated expressely of it, but their Writings are lost. Of its first Authors nothing remains; what others took from it, is not distinguishable from their proper Philosophy. The Greeks were first made acquainted with it by Ofthanes, and, long after, by Berosus, the former living in the time of Xcrxes, the other, under Ptolomaus Phila. delphus. Whence it may be inferr'd, that the Discourse, which Democritus writ of Chaldaa, and his Commentary, of the Sacred Letters at Babylon, either came short of these Sciences, or were so obscure, that they conduced little to their discovery. Neither seems the Treatise, entituled Magicum, ascribed, by some, to Aristotle, by others, to Rhodon, but indeed written by Antisthenes, to have considered the Learning and Sciences, so much as the History of the Profesfors. Of which kind were also the Writers concerning the Magi, cited, under that general Title, by Diogenes Laertius.

But

But there wanted not those, who further explain'd to the Greeks what Osthanes and Berosus had first communicated. Hermippus (to use Pliny's words) wrote most diligently of Magick, and Commented upon the Verses of Zoroaster. About the time of Antonius Pius flourished the two Julians, father of son, Chaldaick Philosophers: the first wrote concerning the Chaldaick Rites, the later, Theurgick Oracles in Verse, and other secrets of that Science. Afterwards, wrote Symbulus and Pallas, concerning the Magi; and the later Platonick Philosophers more frequently: Amelius, 40 Books, of consutation; Porphyrius, 4. on the History of Julian the Chaldwan; Jamblichus, 28. intituled, Of the most persect Chaldaick Theology; and Syrianus, 10. upon the Oracles.

Of all these, there is nothing extant, unlesse (which we shall have occasion kereafter to prove) the few Oracles, dispers'd among the Platonick Writers, be part of those, which were, by the Greeks, (Hermippus, Julian the fon, . and others) translated out of the Chaldaick. Some of these Pletho and Pfellus have explain'd with a Comment, adding two brief obscure Summaries of the Chaldaick Doctrine, which we have endeavoured to supply and clear, by adding and digesting the few remains of those Sciences which ly dispers d'amongst other Authors; taking care to reject such as are supposititious; or of no credit, as, in the Historical part, Annius Viterbiensis, Clemens Romanus, and the like: in the Philosophical, the Rabbinical Inventions, which (though incuriously admitted by Kircher, Gaulmin, and others) manifestly appear to have been of later invention.



The Children Philopons, Lilleriens HISTORY OFTHE

CHALDAICK PHILOSOFHY.

THE FARST BOOK.

Of the Chaldaans.



HILOSOPHY is generally acknowledged even by the most Learned of the Greciens themselves, to have had its original in the Eat. None of the Fastern Nations, for antiquity of Learning, stood in compecition with the Chaldens and Agyptians. The Agyptians presended that the Chaldeans were a Colony of them, and had all sheir . The Au-

Learning and Institutions from them: but they who are less inter-ther of the effed, and unprejudiced Judges of this Commoverly, affert that Treatif Ma-The Magi (who derived their knowledge from the Chaldrans) judy fired by were more ancient than the Egyptians, that h Aftrological Learning Lacrius in passed from the Chaldeans to the Agyptians, and from them to the Porting.
Grevians; and, in a word, that the Chaldeans were cantiquissingum Joseph. Dollurum genus, the most antient of Teachers.

: Chalden is a part of Babylenia in Afia, the Inhabitants termed Chastlin, (as if (busdim) from Chas the son of Cham. But the Philosophy of the Chaldaans exceeded the bounds of their Country, and diffused it self into Persia and Arabia that border upon it; for which reason the Learning of the Chaldaans, Persians and Arebians is comprehended under the general Title of CHALDALGK.

Of

Of these therefore we shall begin with That, from which the other two were derived, and is more properly termed CHAL-DEAN in respect of the Country. In treating of which (as likewise of the other two) the first Part of our Discourse shall consider the Authors or Professors and their Sects; the Second, their Doctrine.

THE FIRST PART.

The Chaldman Philosophers, Institution, and Sects.

SECT. I.

Of the Chaldman Philosophers.

CHAP. I.

The Antiquity of the Chaldaick Learning.

He Antiquity of the Chaldaick Learning, though fuch as other Nations cannot equal, comes far short of that to which they d'd presend. When Alexander, by his Victories a-gainst Darius, was possess of Babylon, (in the 4383. year of the Julian Period) Ariftotle, a curious promotor of Arts, requested his Nephew Calesthenes, who accompani'd Alexander in the expedition, to inform him of what Antiquity the Leanning of the (baldeans might with reason be esteemed. The Chaldeans themselves pretended, that, from the time they had first begun to observe the Stars until this Expedition of Alexander into Asia, were 470000 years. Burfar beneath this number were the Observations in lib.2. de which (as Porphyrins cited by Simplicius relates) Califthenes sent to coclosp.123. Aristotle, being but of 1903 year, preserved to that time, which from the 4 83d, year of the Julian Period upward, falls upon the 2480th. And even this may with good reason be questioned, for there is not any thing extant in the Chaldaick Astrology more antient than the Æra of Nabonassar, which began but on the 3967th of the Julian Period. By this Æra they compute their Astronomical Obfervations, of which if there had been any more ancient, Ptolemy Prol.lib.4. would not have omitted them. b The first of these is in the first year of Meroduch ("that King of Babylon who sent the message to Abaz concerning the miracle of the Dial,) which was about the

Cap 6,7. Ezek.

lin. 18.

37th of Nabonaftar. The next was in the 28th of Naturaftan, 2 The dlib.5-p.125 third Observation is in the 127th of Nabanassar, which is the 3th year of Nabapolalsur. This indeed is beyond all exception; for we have them confirmed by the Authority of Ptolemy, who shewes the Reasons and Rules for the Observations. What is more then this, feems to have been onely hypothetical. And if we shall imagind a canicular Cycle which conditts of 1461 years (and are 1460 natural years) to have been supposed by Perpigrius to make up his Hypothefis, then there will want but a 8 years of, this number.

CHAP. II.

That there were several Zoroasters.

He invention of Aris among the children is generally afterbed to Zoreafter. The name Zoroafter (to omit those who give it a Greek Erymology from (and decor) Dinon cited by Laevius interprets die soling, rendred by his Trunslavors, a in Processi. Worthipper of the Stars. b Kircher finds fattle with this Erymology, " Obelific. as being compounded out of two levetal Languages from the Greek Pamphit. \$5000 and the Chaldee Zor, and therefore endeavours to duduce it 1.1.c.2. \$.1. from effera, a figure, or etfajar, to fashion, and and sifter, a hidden fire, as if it were & Zairafter, fashioning images of hidden . We fire, or h Thraster, the image of feeret things ; with which the Perfian Zwaft agreeth. But it hath been observed, that Efter in the Persian Inching Language fignifieth a star. The former particle Zor & Bochartas de . Geogr. rives from the Hebrew Schur, to contemplate, and thereupon; for Sacr.l.z.c.z. decetus, (in Lacrisus) reads de goedris, à contemplator of the Stars. But we find Zor used amongst other words (by composition) in the name Zorobabel, which we interpret, born at Babylon : Zoroafter therefore properly fignifies the son of the Stars.

The fame name it is which some call Zabratas, others Nasaratas, dihers Zures, others Zuran, others Zuratus, others Zuradus; all which are but several corruptions from the Chaldee or Perlian word

Which the Greeks most generally render Zoreaster.

That there were several Zoreasters (except Goropius, who paradoxically maintains there was not any one) none deny: but in reckoning them up, there is no small disagreement among & Writers, grounded chiefly upon ! Arnobius, whom they differently interpret; cont. gent, his words thefe, Age nune veniat quis super igneam zonam Magus intersore ab orbe Zoroastres, Hermippo ut assentiamur Authori: Bastrianus et ille conventat, cujus Ctesias res gestas historiarum exponit in primo 3 m Mag. Philo Armenius, Hostanis nepos, & familiaris Pamphilius Cyri. " Patricius, Apol. Mag. Naudans, Kircher, and others, conceive that Arnobius here men- 8. Naudzens, "Mircher, and others, conceive since Badrian, the "Obelife. Bons four Zoreafters; the first a Chaldean, the second a Badrian, the "Obelife.

A a shird Pamphil.

third a Pamphylian (named also Erus,) the fourth an Armenian, P Plin.exer-son (as Kircher would have it) of Hustanes. P Salmasius alters the Textithus, Age nune veniat queso per igneum Zonam Magus interiore ab orbe Zeroastres, Hermippo ut assentiamer Auctori, Bactriame. Et ille comueniat, cujus Ctofias res gestas bistoriarum exponit in printo, Armeniu, Hostanis nepos, & familiaris Ramphilus Cyri. Which words thus altered by himself, imply, as he pretends, but three Zorousters, the first -according to fome , an Athiopian (a Country neer the torrid Zone) but according to Hermippus, a Bustrian; the fecond, Armenius, Naphen of Hostanes, of whose actions Ctesias gives account in the first Book of his 'in Zor. Histories; the third named Pamphilus, friend to Cyrus. 9 ursinus, from the same reading of the words, infers that Arnobius mentions only two, that he manifestly explodes the Brastrian Zoroaster of Hermippus, and that Cufias confuring the fabulous relation of Etidoxus, proved Loroaster to have lived in the time of Cyrus. But the words of Armobius seem not to require such alteration; which will appear more, if we mention particularly all those on whom the name of Zoroaster was conserr'd. The first a Chaldean, the same whom Suides calls the Assirian, 'in Zor. adding that he died by fire from Heaven; to which story perhaps Orat. Bo- Arnobius alludes, or to that other relation mention'd by Dion Chrysostome, that Zoroaster the Persian (for their stories are confounded) came to the people out of a fiery mountain; or elfe, by fiery zone, he means the seat of the zoned Deities just above the Empyreal or corporeal Heaven, according to the doctrine of the Chaldrans; for I find not any where that Zorgester was esteem'd an Æthiopian, or of interiour Lybia, as Salmafius expounds. Concerning this Zaroafter, Arnobius cites Hermippus : who, as Pliny faith, wrote in explication of his Verses, and added Tables to his Volumes. u lib. 1. The second, a Braditian; "Justine mentions Zoroastres King of Bractria contemporary with Ninus the Assyrian, by whom he was Subdu'd and slain; adding, He was faid to be the first that invented Magical Arts, and offerved the beginnings of the world, and the contigent. motions of the Stars. Arnobius saith, he contested with Ninus, not only by steel and strength, but likewise by the Magical and abstruse disciplines of the Chaldeans. The actions of this Zoroaster, Ctesias recorded in the first Book of his Persica; for so Arnobius, y Bastrianus 7 loc. cit. & ille conveniat, cujus Ctessas res gestas bistoriarum exponit in primo. ² Biblioth. The first six Books of that Work, treated (as * Thotius shews) only of the Assyrian History, and passages that preceded the Persian affairs. Whereupon, I cannot affent to the conjecture of Salmasius, who applies the citation of Ctesias to the Nephew of Hostanes, since a lib. 36.c.1. Hostanes (as a Pliny affirms) lived under Darius. But b Diodorus □ lib. names the King of Badria whom Ninus conquered, Oxyartes; and

some old Mss. of Justine (attested by Ligerius) Oxyatres, others, Zeorastes: perhaps the neerness of the names and times (the Chalde-an living also under Ninus, as Suidas relates) gave occasion to some

'in Zor.

to confound them, and to ascribe to the Ballrian what was proper to the Chaldean; since it cannot be imagined, that the Badrian was Inventor of those Arts, in which the (baldean,) who lived contemporary with him, was so well skill d. Elichmannus, a Persian Writer, affirms the Arabians and Persians to hold, that Zo outer was not King of the Bactrians, but a Magus or Prophet; who by persons baving wrought upon their King, first introduced a new form of supersition amongst them, whereof there are some remainders at this day.

The third a Persian, so termed by d Larrius and others; the same d in Prowhom Clemens Alexandrium flyles a Mede; Suidas , a Perso-Mede; com. Institutor of the Magi, and Introductor of the Chaldaick Sciences amongst the Persians. Some contound this Zoroaster with the Chaldean, and both of them (as "Kircher doth) with Cham the Son Obel. of Noah, not without a very great anachronism: for we find the Pamphil. Word Persian no where mentioned before the Prophet Ezekiel ... nei- lib. 1.cap.2. wher did it come to be of note till the time of Grid. The occation feet. 1. of which mistake seems to have been for that Zoroaster the Persian, is by Pliny, Laer: in, and others, styled Institutor of Magick, and of the Magi, which is to be understood no otherwse then that he first introduced them into Persia. For Piutarch acknowledgeth, ede Isid. Zoroafter instituted Magi amongst the Ghaldears, in imitation of whom & Ofirid. the Persians had theirs also: And the Arabick History, that Zara- 5 Set forth dussit not first instituted, but reformed, the religion of the Persians and by Espeni-Magi, being divided into many Seas.

The fourth a Pamphylian, commonly called Er, or Erus Armeniu'. That he also had the Name of Zoreaster, & Clemens witnesseth: The "Strom.lib. Same Author, (saith he, meaning Plato) in the 10. of his Politicks, mentioneth Erus Armenius, by descent a Pamphylian, who is Zoroaster; now this Zoroaster writes thus, i & This wrote I , Zoroaster Arme- reading Tose nius, by descent a Pamphylian, dying in Warre; and being in Hades, Se ouveyeaco I Learned of the Gods. This Zoroafter, & Plato affirmeth to have Zugodisens been raised again to Life, after he had been Dead ten dayes, and o Aquérios. been raised again to Lite, after ne in occin was a maximus, and loc. cir. laid on the Funeral pyre, repeated by Valerius Maximus, and loc. cir. Macrobius. To this Zoroafter, doubtlesse the latter part of Ar. "Ind. 1. c. 8." in some nobius's Words, with which Interpreters are so much perplexed, Scip. ought to be referred, Armenius Hostans nepos, & familiaris Pamphylius Cyri. Some conjecture he mentions two Zoroasters; I rather conceive, the Words relate only to this one, and perhaps are corrupt, thus to be restored and distinguished, Armenius Hostanis nepos & familiaris, Phamphylius Erus: Armenius, Nephew and Disciple (in which sense weeness is usually taken) of Hostanes, Erus Pamphylius.

The fifth a Procomesian, mentioned by " Pliny; Such as are more "lib. 36.C.12 diligent (faith he) place another Zcroaster, a Proconnesian, a little b fore Hostanes. This Zoroaster might probably be Aristess the Proconnesian, who, according to " Suidas, lived in the time of Cyrus and " in Aristo-Crafus. He adds, that his foul could go out of his Body, and return as as

P lib.

often a be pleased. I Herodottes relates an instance hereof, not unlike that of Erns Armenius, that be died suddenly in a Fuller's shop at Preconnessos, and was seen at the same time at (gzions; his Friends coming to fetch upun bis Body, could not find it. Seven years after he resurned bome, and published the Verses which were afterwards called Arimajpean, a Poem describing a Happy Life, or rather an Imaginary civil Government after such a manner as he conceived most perfect. This 9 Strom, lib. we may gather from 9 (lemens Alexandrinus, who faith, that the Hyperborean and Arimaspian Cities, and the Elyxian fields are forms of sivill Governments of just Persons, of which kind is Plate's Common-

Porphyr.

wealth. 'Flor

To these may be added a sinth Zorosster, (for so Apuleius calls him) who lived at Babylon, at what time Pythagoras was carried Prisoner thither by Cambyles. The same Author terms him, omnie divini arcanum Antifitem, adding, that he was the chief Person whom Pythagoras bad for Master; probably, therefore, the same with Zabraias, by whom Diogenes affirms, be was cleanfed from the polluvit. Pythag. tions of his Life past, and instruded from what things vertuous Persons mucht to befree ; and learne the Discourse concurring Nature (Physick). and what are the Principles of the Universe; The same with Nazaratas the Affrian, whom Alexander in his Book of Pythagorick Symbols, affirms to have been Master to Pythagoras; the same

whom Suedas calls Zares; Cytil, Zaran; Plusatch, Zaratas.

That there should be so many Borossers, and so much confusion emongst Authors that write of them, by mistaking one for another, is nothing strange; for from extraordinary Persons, Authors of some publick benefit, they who afterwards were Eminent in the same Kind, were usually called by the same Name. Hence is it. that there were so many Belusses, Sainries, Jupiters; and, consequently, so much confusion in their Stories. The like may be said of Zoroaster the Chaldean, who being the Inventer of Magical and Ae stronomical Sciences, they who introduced the same into other Countries, as Zoroafter the Persian did, in imitation (as Plutarch faith) of the Chaldeans, and such likewise as were eminently skilfull in those Sciences, as the Battrian, the Pamphylian, and the Proconnessan, are described to have been, were called by the same Name.

CHAP. III.

Of the Chaldean Zoroaster, Institutor of the Chaldaick Philosophy.

"He first of these Zoroasters termed the Chaldean or Assyrian, is generally asknowledged the Inventer of Arts and Sciences amongst

amongst the Chaldeans, but concerning the time in which he lived, there is a vast disagreement amongst Authors.

Some of these erre so largely, as not to need any Confutation; such are * Endozen, and the Author of the Treatise entituled Mayino * Laert. in commonly ascribed to Aristotle, (and so Pliny cites it,) who asserts proxim. he lived 5000. years before Plato. Such likew se are Hermippus, b lib. 36.c.1. Hemodorus the Platonick, Plutarch, and Gemiftus Pletho (following Platarch,) who place him 5000, years before the Destruction of

Troy.

Others conceive Zoroaster to be the same with Cham, the son of Mean's of which Opinion (not to mention the Pfends-B-rossis of Annim Viterbiensis) were Didymus of Alexandia, Agathia, Scholasticus, and Abenephi: Cham (faith the last) was, the Son of Nonh; be first taught the worshipping of Idula, and irst introduced Maxical Arts into the world , his Name is Zuraster, he the second Adris, a perpotual fire. Higher allo some referre the Rabbinical stones concerning Cham, that by Magick he emasculated his Father, &c. Trat R. Levi in Moub being by this means disabled from getting a fourth Son, cu fed the Gen. R. Sa-Son of Cham; That this curfe (which was that he should be much in a Servant of Servants) implied strange service, viz. Idolary; That fidei. hereupon the posterity of Chus became Idolaters, Cham himself being the Pasti. first that made Idols and introduced strange service into the world, and aben Esta taught his Family the worshipping of Fire. r groly in Gen.

The greater part of Writers place him later. Epiphanius in the R. Hanasse time of Nimrod, with whom agree the Observations slaid to be in Scuto sent by Callishenes to Aristotle of 1903. years before Alexanders & Simple taking Babylon: for from the year of the Julian Period in which Babylon was taken, the 1903. upward falls on the 2480. of the fame Æra; about which time Nimrod laid the foundations of that

City, and there fetled his Empire.

Suidas relates him contemporary with Nims King of Allyria; Eusebius, with Semiramis Wife of Nimus; Nimus is placed by Chronologers above the 3447% of the Juliant Period.

Suidus (ellewhere) reckops him to have lived 500. years before the taking of Troy; Xandbia, 600. years before Xivay's expedition into Greece. Troy, according to the Marmor Arundelianum was saken 434. years before the first Olympiad. Xerxes's. expedition was of the Julian Peon the first of the 75. Olympiad, viz. the riod. The accompt of Suidas therefore falls on the 3030, that of Xanthus on the 3634. of the Julian Period. The latest of these feemeth to me most Historical, and agreeable to Truth.

; Of his Birth, Life, and Death, there is little to be found; and even that, uncertain, whether appliable to him or to the Perlian. Plato Styles Zoroaster the Son of Oromases; but Oromases (as Plutarch and others shew) was a Name given to God by Zoreafter the Persian and his Followers: whence I conceive that Plato is to be understood of the Persian Zoroaster, who perhaps in regard of his extraordinary

⁸ Simplic.

8

ordinary knowledge, was either Allegorically styled, or fabulously reported to be the son of God, or of some good Genius; 45 Pychazorus, Plato, and many other Excellent Persons were.

h lib.36.c.1.

h Pliny reports, that Zoroaster, (not particularizing, which of them) laughed the same day he was Born; and that his brain did beat so hard that it heaved up the hand laid upon it, a presage of his future science; and that he lived in the Deserts twenty years upon Cheefe so tempered as that it became not old. The Allgrian Zoroaster. (saith Suidus) pray'd he might dye by fire from Heaven, and advised the Assyrians to preserve his asbes, assuring that as long as they kept them, their King dome should never fail: but Cedrenus attributes the fame to the Perlian.

Of Writings attributed to him, are mentioned

i Plin. lib. 36. c. 1.

Verf's, two millions, upon which Hermippus wrote a Comment and added Tables to them.

Oracles, perhaps part of the foresaid Verses; upon these Syriams wrote a Comment in twelve Books.

of Agriculture, or Mechanicks; Pliny alledgeth a rule for lowing; and the Author of the Geoponicks, many Experiments under his Name: but this was either spurious, or written by some other Zoroas er.

Revelations; suppositions also, forged (as Perphyrius professeth)

by lome Guesticks.

To these adde, cited by the Arabians, a Treatise of Magick 3 and anorier, of Dreams and their Interpretation; cited by Gelaldin frequently; Inventions doubtleffe of latter times.

Some afcribe the Treatiles of the Perlian Zoroafter to the Chat

dean; but of those hereafter.

CHAP, IV.

Of Belus, another reputed Inventor of Sciences amongst the Chaldeans.

Ome there are who ascribe the Invention of Astronomy to Belies. of which Name there were two Persons, one a Tyrian, the other an Allyrian, who reigned in Babylonia next after the Arabians, about the 2682. year of the World, according to the accompt of Africamus; for whole Inventions the Babylonians honoured him as a God. There is yet standing, (sath * Pliny) the Temple of Jupiter Belus; he was the Inventor of the science of the Stars, and b Diodorus, speaking of the Egyptians, They affirm that afterwards many Colonies went out of Egy 1, and were dispersed over the Earth, and that Belus reputed to be Son of Neptune and Lybia, carried one to Babylon; and, making choice of the River Euphraces, to settle it instituted Priests after the manner of

a lib. b lib. r.

those in Egypt exempt from all publique Charges and Duties, which the Babylonians call Chaldmans; these observed the Stats imitating the Agyptian Priests, Naturalists and Astrologers. Thus Diodorus. But that Belus was ion of Neptune and Lybia, is nothing but Greek Mythologie; that he brought a Colony out of £gy# into Babylon, is fabulous. For the Agyptians had not any Correlpondence with forreigners for a long time after. But to confirm that Var. Hist. he was skilful in those Sciences, " Alian gives this Relation.

Xerxes son of Darius, breaking up the Monument of antient Belus, found an urn of Glass in which his dead Body lay in Oyle; but the Urn was not full, it wanted a hand-treadsh of the Topp: next the Urn there was a little Pillar, on which it was aritten, but whosoever should open the Sepulcher and did not fill up the Urn, should have ill fortune. Which Xerxes reading grew afraid, and commanded that they should powre Oyl into it with all speed; notwithstanding, it was not filled: Then be commanded to powie into it the second time; but neither did it increase at all thereby. So that at last failing of success he gave over; and shutting up the Monument , departed very fad. Nor did the Event foretold by the Pillar deceive him: for he led an Army of 50 Myriads against Greece, where he received a great defeat, and returning home, died miserably being marthered by his own Son, in the Night-time, a-bed.

To this Belus, Semiramis his Daughter derested a Temple in the Diod. 1. 2. middle of Babylon which was exceeding high, and by the belp thereof the Chalderns who additted themselves there to Contemplation of the

Stars, did exactly observe their risings and settings.

Снар. V.

Other Chaldean Philosophers.

Rom Zoreaster were derived the Chaldwan Magi and Philofophers his Disciples; amongst whom, * Pliny mentions one Azonaces: Master of Zoroaster; which doubtless must have been meant of some later Zoroaster, there being many of that name, as we Thewed formerly.

By the same 6 Author are mentioned of the antient Magi Mar- 10c. cit. maridius a Babylonian, and Zarmoceasdas an Assyrianzof whom nothing is left but their names, no monuments extant of them.

To these add Soromasdres a Chaldean Philosopher, who wrote Mathematicks and Physicks; and Tencer a Babylonian an ancient Author who wrote concerning the Decanates.

The Mathematicians a so, saith & Strabo, mention some of these, as a lib. Cidenas, and Naburianus, and Sudinus, and Seleucus of Seleucia a Chaldean, and many other eminent persons.

CHAP. VI.

Of Berosus, who sirst introduced the Chal-daick Learning into Greece.

* Tof. Scal. in Ensch.

Fter these flourished Bergsus, or, as the Greeks call him Brewsoos. which name a some interpret the Son of Oseas: for as is manifest from Elias, me with the Chaldees is the same with me in Syraick; whence Bar-ptolemaus, as if the Son of Ptolemy, Bar-timaus, and the like: Gorionides and other Rabbins call him Bar-Hofea; The Ara-שית של bians Barafa; so Abenephi, and others.

Voll.de

hist. Grac. lib.1.c.31. d Adversar. 51.7.

Barthius saith that there are some who after him contemporary with Mofes, which opinion justly he condemns as ridiculous; d Classdius Verderius in his Censure upon the Annian Berosus affirms, he lived a litle before the reign of Alexander the Great; upon what authority, I know not; That he lived in the time of Alexander, we find in the Oration of Tatian against the Gentiles; but the same Tatian adds, he dedicated his History to that Amiochus who was the third from Alexander. But neither is this reading unquestionable 3 for

Præpar.

Eulebins cites the same place of Titian thus, Berolus the Babylonian, Evang. 1.10. Priest of Belus at Babylon who lived in the time of Alexander, and dedicated to Antiochus, the third after Sculeucus, a History of the Chaldrans in three Books, and relates the uctions of their Kings, mentions one of them named Nabuchodonosor &c. Here we find μετά Σέλευκον, but in the Text of Tatian, μετ' αυτόν after Alexan-And indeed this reading feems most consonant to the story. The next to Alexander was Seleucus Nicator: the next to him, Antiochus Ewing, The third Antiochus @cos, who began his reign fixty one years after the death of Alexander: Now, it is possible that Berosus at the time of Alexander's taking Babylon might be thirty years old or lesse; and at his 90th year or somewhat younger might dedicate his History to Antiochus @eds. Or we may say, that by Antiochus the third from Alexander is meant Antiochus Zorne, reckoning Alexander himself inclusively for one, Seleucus the second, Amischus Zwife the third; to whom from the death of Alexander are but 44 years: And in approving this Accompt we may retain the reading of Eufebius, supposing the first to be Seleucus, the second Antiochus Soter. the third Antiochus @ cos: neither is this inconsistent with Gesner's Translation of the words of Tatian ματ' Αλέξανδίζου γενόμενος as in Stephens edition, of Eufebius; or nat' Aregardeou yeyords, as in Tatian himself, qui Alexandri atate vixit: which interpretation flib de Si-f Omphrius Panuinus also follows. But considering these words more intently it came into my mind (faith Vossius) that it might better be rendred qui Alexandri atate natus est, whereby all scruple may be

byl.

taken away, supposing Berefus to have been born but two years before Alexanders death; By which accompt he must have been but 64 years old when Antiochus Ochs to whom he dedicated his Bock began to reign: which way focuer it is, Berofus published his History in the time of Ptolemans 1 hiladelphus; for he reigned 38 year, and in the fixth year of his reign Antiochus Soter began to reign in Spria in the 22d of Antiochus Oeds, to one of whom Antiochus dedicated his Book. But by no means can we affent to the Learned & couradus & in Tatiana Gesurus, who by Alexander conceives to be meant not he who was firnamed the Great son, of Philip, but that Alexander who succeded Demetrius Soter, in the Kingdome of Spria, and was succeeded by Demetrius Nicanor; by Antiochus undernanding Antiochus Sedetes, who Reigned next after Demetrius Nicanor: for if it were lo's Berofus must have been a whole age later than Manetho; but Manetho flourished under Philadelphus (as Vossius elsewhere proves). Philadelphus died in the third year of the 133d Olympiad; but Antiochus Sedetes invaded Syria in the first of the 16cth Olympiad: How then could Berofus live so late, who was a little precedent to Manetho, as Syncellus expressely affirms? Again, we may affert the time of Berofus another way. A Pliny faith he gave accompt of 480 years, h lib.6.c.55. which doubtless were years of Nationallar: now the zera of National nall ar begun in the second year of the 8th Olympiad; from which if we reckon 480, it will fall upon the later end of Autiochus Soter's reign; wherefore Berofus dedicated his Book either to him or to Antiochus Deòs his son. These Arguments will not suffer us to doubt of the time of Berofus.

This Berosus is mention'd by many of the Antients. Vitruvius 1 lib. 9. c. 7. faith, he first fetled in the Island Coos and there opened Learning. I for contra Asephus that he introduced the Writings of the Chaldwans concerning pion.lib. 1. Astronomy and Philosophy among the Grecians. Pliny that the Athe- lib.7.c.37. nians, for his divine Pradictions, dedicated to him publiquely in their Gymhasium a Statue with a golden Tongue. He is mention'd likewise by " Tertullian, and the Author of the " Chronicon Alexandrinum.

He wrote Babylonicks or Chaldaicks, in three Books: for they are get. c. 19. cited promiscuously under both these Titles: The Babylonicks of Be- "p. 48. rosus, o Athenaus cires; but Tatian saith, he wrote the Chaldaick Hi- deipn.l.14. flory in three Books. And P Clemens Alexandrimus cites Berofus, his P Strom. 1. third of Chaldaicks; and elsewhere, simply his Chaldaick Histories: And Agathias affirms, he wrote the antiquities of the Assyrians and Medes; for those Books contained not only the All yrian or Chaldean affairs but also the Median; Agathias, as somewhere Bero- Ib. 2. fus the Babylonian, and Athenocles, and Simacus, relate, who have Recorded the antiquities of Assyrians and Medes. Out of this work * Fosephus hath preserved some excellent fragments; But the suppo- * Antiquit. sititious Berosus of Annius is most trivial and soolish, of the same Jud. 1.5. kind as his Megasthenes and Archilochus: many Kings are there rec- contra Akon'd which are no where to be found; and scarce is there any of pion. lib. 1.

those fragments which Josephus cites out of the true Berosus: on the contrary, some things are plainly repugnant, as when he saith Semiramis built Babylon; whereas Josephus saith Berosus wrote, that it was not built by Semiramis.

Paræn.

'lib. de Si-

by1.

A daughter of this Berosus is mention'd by Istin Martyr a Babylonian Sibyl, who prophesied at Cuma; This cannot be underfood of that Cumaan Sibyl, who lived in the time of Tarquinius Priscus; for betwixt Tarquinius Priscus and the first Pontick war (in which time Berosus lived) are 245 years; but of some other Cumaan Sibyl of much later time. That there were several Sibyls, who prophesied at Cuma, Onuphrius hath already proved out of the Treatise of monderful things ascribed to Aristotle; and out of Martianus Capella, and other Writers.

Berofus being the person who introduced the Chaldaick Learning into Greece, we shall with him close the History of the Learned Per-

fons or Philosophers amongst the Chaldeans.

SECT.

SECT. II.

The Chaldaick Institution, and Sects.

CHAP. I.

That all Professors of Learning were more peculiarly termed Chaldwans.



by the Chaldmans after the Greeian manner, communicated by publick Protessors indifferently to all sorts of Auditors; but restrained to certain Families.

These were by a more peculiar compellation termed

Chaldeans; addicted themselves wholly to study; had a proper nabitation allotted for them; and lived exempt from all publick char-

ges and duties.

Of these is Diodorus to be understood; who relates, that Belus lib. 1: instituted Priests exempt from all publick charges and duties, whom the Babylonians call Chaldwans. Strabo adds, that there was a peculiar babitation in Babylonia a lotted for the Philosophers of that country who were termed Chaldwans; and that they inhabited a certain Tribe of the Chaldwans, and a portion of Babylonia, adjoyning to the Arabians and the Persian-Gus.

There were those Chaldeans who, as b (icero saith, were named) not from the Art, but Nation. And of whom he is elsewhere to be understood, when he affirms that in Syria the Chaldeans excel for knowledge of the Stars, and acuteness of nit; and Q. Curtius, who dib describing the solemnity of those who went out of Babylon to meet Alexander, saith, Then went the Magi after their manners, wext whom, the Chaldeans, Non vates mode sed artisices Babyloniorum: Where though some interpret artisices, those Astrologers who made Instruments for the prassife of their Art; yet Curtius seems to intend no more then the Chaldeans of both sorts, the Plebeian Tradesmen, and the Learned.

Of these Chaldeans peculiarly so termed, is * Laertius likewise to * in proxm, be understood, when he cites as Authors of Philosophy amongst the Persians the Magi, amongst the Babylonians or Assyrians the Chaldeans. And Hesychius, who interprets the word Chaldeans, a kind

of Magithat know all things.

lib. I.

CHAP. II.

Their Institution.

Hele Chaldeans preserved their Learning within themselves. by a continued Tradition from Father to Son. They learn not, (saith Diodorus) after the same fashion as the Greeks; For among st the Chaldeans, Philosophy is deliver'd by Tradition in the family, the Son receiving it from the Eather, being exempted from all other employment; and thus having their Parents for their Teachers, they learn all things fully and abundantly, believing more firmly what is communicated to them : and being brought up in thefe Disciplines from Children, they acquire a great habit in Astrology, as well because that age is apt to Learn, as for that they imploy so much time in Study. But among the Greeks, for the most part they come unprepared, and attain Philosophy very late; and having bestow'd some time therein, quit it to seek out means for their Lively-hood: and though some few give themselves up wholly to Philosophy, yet they perfift in Learning only for gain, continually innovating some things in the most considerable Doctrines, and never follow those that ment before them; whereas the Barbarians persevering alwayes in the same, receive each of them firmly: But the Greeks aiming at gain, by this Profession erect new Sects, and contradicting one another in the most considerable Theorems, make their Disciples dubious; and their minds, as dong as they live, are in suspense and doubt, neither can they sirmly believe any thing: for if a man examine the chiefest Sects of the Philosophers, he will find them most different from one another, and directly opposite in the principal Assertions.

CHAP. III.

Sects of the Chaldwans distinguished according to their several Habitations.

Sall Professor Learning amongst the Chaldeans, were di-A stinguished from the rest of the People by the common Denomination of the Country, (haldeans; so were they distinguish'd amongst themselves into Sects, denominated from the several parts of the Country, wherein they were feated: whereof a Pliny and b Strabo mention Hipparenes from Hipparenum, a City in Mesophblib. 16. p. tamia; Babylonians, from Babylon; Orchenes, (a third Chaldaick Doctrine) from Orchoe a City of Chaldea; and Borsippenes, from Borsippe, another City of Babylonia dedicated to Apollo and Diana.

739• 'lib.

² lib. 6. c.

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And though & Diodorns prifer the Chaldauss before the Gracians, a supra cifor their perseverance in the same Doctrines without innovations; tat. yet we must not infer therice; that there was as universal content of Doctrine amongst them & bur only & there each of them was combant In belief, and maintenance of his own Sect, without introducing any new Opinion. For, that amongst these Sects there was no abfolure agreement, is manifest from Strabo, who adds that a they ded, (as in different Sells) affert contrary Dollrines; forme of them calend floc. cic. lated Nativities, others disapproved it 3" Whence Dutretius, in we

The Babylonick Doctrine doth oppose The Chaldee, and Astrology ore throng.

CHAP-11-Virgon

Sects of the Chaldwans distinguished according to their several Sciences.

Nother (more proper) diffinction of Sects amongs the Lear-Ined Chaldrans, there was, according to the several Sciences Which they profest The Propher Diffiel relating how Network cap. 2. v.2. Abnofar lent for all the Learned Men; to tell Hirti his Dreams, takes occasion to name the principal of them; which were four a litharms chin, Asbaphin, Mecasbephin, Chafdin) of or other anoniens

•€ £ ₹

Hhartumim, are by Abrabaniel, expounded Mart skylfull in Natur tural things; and by fathlades, those Many who addition thoughtues Derivation of the words not as lone would have from that mini, Burnt bones, (for that the Mari personned their Riess with Dead mens bours I nor from Charat, a Pen of Series (invegard, the Ægyptians used to call their wife Persons, Scribes, Insortie VVord in Chaldee is not taken in that sense with their wife some characte Persian word, (by Transmutation of 7 into v) signifying to know, whence Elmacinus instead of this Perse-Chaldee, useth two Arabick Words, Alhochamaon, Walarraphaon; wife and Knowing Persons. The Hhartumim, therefore, were not (as commonly render'd) Magicians, but rather such as studied the Nature of all things, under which contemplation is comprehended Theology, and Phylick, the knowledge of Beings, Divine and Natural.

Asbaphim b Jachiades expounds those Magi quiscientiam activam b in Dan.p. excolebant': so Constantinus renders him, but adds, that fachiades is 34. mistaken, and that the Ashaphim were rather the same as Souphoun in Arabick, wife, Religious Perfons This indeed, is the more probable; Souphoun is an attribute, proper to those who deliver'd all Theology, Mystically, and Allegorically, derived from Souph, Wool;

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either for that the Garments of these professors of Theology, were made only of wook never of Silk; or, from attiring and vailing the things which concern the Love of God, under the figures of visible things: whence is deriv'd, the Word Hasfeviph, Myftick Theology; and perhaps, from the Hebrew root, Ashaph, comes the Greek socies the first attribute given by the Greeks to Learned Persons. afterwards changed into φιλόσοφω. These Ashaphim, the ordinary Interpretation of the Text in Daniel Styles Astrologers: and Aben Ezra derives the Word from non twy-light, because they observe the Heavens, at that time; But the Astrologers are meant afterwards by the Word Chasdim, (last of the four.) The Ashaphim of the Chaldeans, seem rather to be the same with the Magi of the Persians, Priests, the professours of Religious Worship, which they termed Mazick.

Mecasbphim properly signifieth Revealers, (that is,) of abstruce things: the Word is derived from Chashaph, which the Arabians still use in the same sense of Revealing: Mecastophim are generally taken, (as by R. Moses, Nachmarides, Abrabaniel, and others) for such as practifed Diabolical Arts: not improperly render'd.

Sorcerers.

- suchafdim, (or shaldcans) was an attribute (as we shewed formerly) conferred in a particular sense upon the Learned Persons of the Chaldrans: Amongst whom, by a restriction yet more parti-cular, it signify d the professors of Astrology, this being a study to which they were more especially addicted, and for which most eminent; these are those Chasaim, whom Strabo Styles xaddairs

' lib. 16. p. disterrousis, astronomical Chaldeans.

Besides these sour kinds (which seem to have been the principal.) there are several others mention'd, and prohibited by the Levitical Law, Deut. 18. 10. Choser, Casmim, Megnonenim, Menacheshim, Hhober, Hhaber, Shel, Ob, Fideoni, Dorest el Hammetim, R: Masmonides reciting them all, adds, that, they were feveral forts of Diviners sprang up of old amongst the Chaldrans. Jachiades mentions them, as particular kinds of the Mecasuphim.

THE SECOND PART.

The Chaldaick Doctrine.

Rom the sour general kinds of the professors of Learning amongst the chaldears, mention'd by the Propint Daniel; (of which we last treated) may be inserted. Of what part. 1. Parts or Sciences the Chaldeack Doctrine did consist. Sect. 2. The Hhartumin were employed in Divine and Natural speculation; chap. 4. The Ashaphim, in Religious worship, and Rites; The Mecassiphim, and Chassim in Divination; these by Astrology, those by other Arts: which two last, Diodorn, speaking of the Learned Chaldeans, com-

prehends under the common name of Aftrologers; the other two,

under that of Natural Philosophers, and Priests & for he saith, they imitated the Egyptian Priests, Naturalists, and Astrologers.

In treating therefore of the (haldaich Doctrine, we shall first lay down their theology, and Physick, the proper study of the Hhartumin; Next, their Astrology, and other Arts of Divination, practis'd by the Chassian, and Mecashphim: thirdly, their theurgy; and Lastly, their Gods. Which contemplation and rites were peculiar to the Ashaphim.

SECT. I.

Theology, and Physick,

He Chaldaick Doctrine, in the first place considers all Beings, as well Divine, as Natural: the contemplation of the first, is

Theology; of the latter, Physick.

* Zoroaster divided all things into three kinds; the first Eternal; Pseis. in the second had a beginning in time, but shall have no end; the third Orac. p. 51. Mortal: the two sirst belong to Theology. The Subject of Theology, (saith believes, speaking doubtlesse of the followers of Zoroaster) prap. They divided into four kinds; The sirst is God, the Father and King: Evang. lib. next him, there followeth a multitude of other Gods; in the third place 4. cap. 3. they rank Damons; in the fourth Heroes, or, according to others, Angels, Damons, and Souls.

The third, or mortal kind is the Subject of Physick; It comprebends all things material; which they divide into leven Worlds, one

Empyreal, three Atherial, three Corporeal.

CHAP.

CHAR. I.

Of the Eternal Being, God.

The first kind of things (according to Zoroaster) is Eternal, the Supreme God. In the sirst place (saith Eusebius) they conceive that God the Father and King ought to be ranked. This the Delphian Oracle (cited by Porphyrius) consists

Chaldes and Jews wife only, worshipping Purely a self-begotten God and King.

This is that principle of which the Author of the Chaldaick Summary faith, They conceive there is one principle of all things, and declares that it is one and good.

^a Porph.vit. Pythag.

maldes) in his body refembles Light, in his Soul Truth; That God (according to the Chaldaick opinion) is Light; besides the testinony of Eusebius, may be inserted from the Oracles of Zoroaster; wherein are frequently mentioned the blight, beams, and splender of the Eather.

⁶φαις,ἀυγαὶ, καὶ Φέγγος **σατ**ιός•

In the same sense they likewise termed God a Fire; for Ur in Chaldee signifying both Light and Fire, they took Light and Fire promise on sly (as amongst many others Plato doth when he saith that God began to compound the whole body of the world out of fire and earth; by which fire he afterwards protesteth to mean the Sun whom he stiles the brig test and whitest of things, as if light and fire, brightness and whiteness were all one;) this is Manisest from the Zoroastran Oracles also, wherein he is sometimes called simply fire, sometimes the paternal sire; the one sire, the sirst sire above.

tured by the Antient Chaldeans, and from them derived to the Persians; of which hereaster, when we shall come to speak of their Gods and Rel gious Rites.

c Agath.

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CHAP. II.

The emanation of Light or Fire from God.

Od being (as we have shown) an Intellectual Light or Fire did I not (as the Oracle saith) show up his own fire mithin his intellectual power, but communicated it to all Creatures; first and immediately

mediately to the first Mind (as the same Oracles affert) and to all other aviternal and incorporeal Beings, (under which notion are comprehended a multitude of God's Angels good Dæmons and the Souls of Men): The next emanation is the supramundane light an incorporeal infinite luminous space in which the Intellectual Beings refide; The supramundane light kindles the first corporcal World, the Empyreum or fiery Heaven, which being immed ately beneath the incorporeal light, is the highest brightest and rarest of bodies. The Empyreum diffuleth it self through the Ather which is the next body below it, a fire lesse refin'd than the Empyreum: But that it is fire, the more condens'd parts thereof, the Sun and Stars Sufficiently evince; from the Æther this fire is transmitted to the material or fublunary world; for though the matter wacreof it confifts be not light but darknesse, (as are also the material or bad Dæmons) yet this * vivificative fire actuates and gives life to all it's parts, inlinua- * 2000000000 ring, diffuling it felf, and penetrating even to the very Center: paf- wie Orac. fing from above (faich the Oracle) to the opposite part, through the Center of the Earth. We shall describe this more fully, when we meat of the particulars.

CHAP. III.

Of things aviternal and incorporeal.

The Second or middle kind of Things (according to Zoroafter is that which) is begun in time but is without end (commonly termed eviternal.) To this belong that multitude of Gods which Eusebius saith they afferted next after God the Pather and King; and the Souls of Men: Psellus and the other Summarist of the Chaldaick Doetrine name them in this order, Intelligibles, Intelligibles and Intellectuals; Intellectuals; Fountains; Hyperarchii or Frinciples; Unzoned Gods; Zoned Gods; Angels; Damons; Souls. All these they Euseb.

conceive to be light, (except the ill Damons which are dark.)

b Over this middle kind Zoroaster held Mithra to preside, whom b Plut.

the Oracles (saith Pfelliss) call the Mind. This is emploied about Plut.

fecondary things.

who have produced a state of the error of th

The First Order.

N the first place are three Orders, one Intelligible, another Intelligible, another Intelligible and Intelligibles, the third Intelligible order which is of Intelligibles, seems to be (as the Learned Parricing conjectures)

jectures; for Pfellus gives only a bare account, not an exposition of these things) that which is only understood: This is the highest Order: The fecond or middle Order is of Intelligibles and Intellectuals, that is, those which are understood, and understand also, as Zoroaster.

There are Intelligibles and Intellectuals, which understanding are understood.

The third is of Intellectuals; which only understand: as being Intellect, either essentially or by participation. By which distinction, we may conceive that the highest Order is above Intellect, being understood by the middle sort of Minds. The middle Order participates of the Superiour, but consists of Minds which understand both the superiour and themselves also. The last Order seems to be of Minds, whose office is to understand not only themselves but superiours and inferiours also.

Of the first of which Orders, the Anonymus Author of the Summary of the Chaldaick Doctrine, thus: Then (viz. next the one & good) they worship a certain paternal Depth consisting of three Triads; each Triad hath a Father, a Power, and a Mind: Psellus somewhat more fully; Next the One they assert the paternal Depth compleated by three Triads: each of the Triads having a Father first, then a Power middle, and a Mind the third amongst them: which (Mind) shutteth up the Triad within itself, these they call also Intelligibles.

This Triple Triad seems to be the same with the Triad mention'd in the Oracles of Zoroaster. What Pfellow terms Father, he calls

Father allo.

The Father perfected all things, and Paternal Monad where the Paternal Monad is.

The lecond which Pfellus calls Power, he terms also the power of the Father.

Neither did be shut up his own fire in his Intellectual power.

and ____ The strength of the Father

And the Duad generated by the Monad and resident with him: The Monad is enlarged which generates two.

And again,

The Duad resides with him.

This is also the first paternal Mind; for the third of this Triad, which Pfellus terms the Mind, he saith is the second Mind.

The Father perfected all things, and delivered them over To the second Mind, which all Man-kind calls the first.

And as Pfellus faith; that this Mind shuts up the Triad and paternal Depth within it self; so Zgreaster

It is the Bound of the paternal Depth and Fountain of Intellectuals.

And again,

6.7711.

10 It proceded not further but remain din the paternal Depth.

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CHAP-

CHAP. V.

The Second Order.

Text these (faith Psellus) there is another Order, of Intelligibles and Intellectuals; This also is divided three-fold, into Jynges, Synoches, and Teletarchs. With him agrees the Anonymous Summarist; Then is the Intelligible Jynx; next which are the Synoches, the Empyreal, the Etherial and the Material; after the Synoches, are the Teletarchs.

The first are Jynges, of which the Oracle

Intelligent Jynges do themselves also understand from the Father

By unspeakable counsels being moved so as to understand;
Psellus saith, they are certain powers next to the paternal Depth consisting of three Triads (I vould rather read, the paternal Depth which consists of three Triads, for so it is described in thescregoing Chapter by the same Author) which, according to the Oracle, understand by the paternal Mind, which contains the cause of them singly within it self: Pletho, They are Intellestual species conceived by the Father, they themselves being conceptive also and exciting conceptions or notions by unspeakable counsels. These seem to be the Ideas described by the Zoroalirzan Oracle.

- ... In The Mind of the Father made a jarring noise, understanding

Omni-form Idea's, and flying out of one fountain
They spring forth, for from the Pather was the counsel and
end;

But they were divided, being by Intellectual fire distribu-

multi-form World . The King did Set before the

An Intellectual incurreptible pattern, the print of whose

.....He promoted through the world, and accordingly the world was framed

Beautified with all kind of Idea's of which there is one foun-

Out of which came rushing forth others undistributed.

Being broken about the Bodies of the World which through the wast Recesses

Like swarms are carried round about every Way
Intellectual Notions from the paternal fountain crapting the
flower of fire.

have seem In the point of Beepleffe Times of this a discount will to 20

Primi-

Primigenious I dea the first self-budding fountain of the Father budded.

Upon which words Proclus, having cited them as an Oracle of the Gods, adds, Hereby the Gods declared as well where the subsistence of Idea's is, as who that God is who contains the one fountain of them, as also, after what mainer the multitude of them proceded out of this Fountain, and how the world was made according to them. And that they are movers of all the systemes of the World, and that they are all Intellectual effentially: Others may find out many other profound things, by searching into these Divine Notions; but for the present let it suffice us, to know that the Gods themselves ratify the Contemplations of Plato, for as much as they term those Intellectual Causes Idaa's; and affirm that they gave pattern to the World, and that they are Conceptions of the Father: for they remain in the Intellections of the Father: and that they go forth to the making of the world, for powers implies their going forth: and that they are of all forms, as containing the Causes of all things divisible: and that from the fountaineous Idea's there proceded others, which by several Parts framed the World, and are said to be like Swarms (of Bees) because they beget the secundary Idea's: thus Proclus.

The second are the Synoches which are three, the Empyreal, the Actherial, the Material: answerable to the several Worlds, which thry govern: for they seem to be Minds, which receiving from Hecate the influence of that fire which dispenseth life, infuse is into the Empyreal, Etherial, and Material Worlds, and support and govern those Worlds and give them vital Motion. The Oracle termeth them Anoches.

Each world hath intellectual Anothes inflexible, where Pfellus interprets them the most excellent of Intelligible Species, and of those that are brought down by the immortals in this Heaven, in the head of whom is conceived to be a God, the second from the Father.

The last of this Order are the Telesarchs, joyned with the Synoches

by the Oracle.

The Teletarchs are comprehended with the Synoches.

This second Order or Triad, Proclus and Danascius often mention, flyling in by the double name of Intelligent and Intelligent.

CHAP. VI.

The third Order.

File last Order is of Intellectuals; Piellus, After the middle Order is the Intellectual having one paternal Triad, which confiss of the once above, and of Hecate and of the twice above; And another

another (Iriad) which confiss of the Amilieti, which are three; And one, the Hypezocos. These are seven fountains. Anonymus summarist, After these are the fountainous Fathers called also Cosmagogues; the first of whom is called the once above, next whom is Hecate; then the twice above, next whom three Amilieti; and last, the Hypezocos.

Of the Cosmagogues Psellus interprets the Zoroastraan Oracle,

Ob how the world hath intellectual Guides, inflexible!

The (haldwans, saith he, assert Powers in the World, which they term Cosmagogi, (guides of the World) for that they guide the World by provident Motions. These Powers the Oracle calls evoxnos Sustainers; as sustaining the whole World. The Oracle saith, they are immoveable, implying their setled Power; sustaining, denoting their Guardianship, These Powers they designe, only by the Causes and immobility of the Worlds. Pletho interprets them the most excellent of Intelligible Species, and of those that are brought down by immortals in this Heaven. The Cory-

phæus of whom, he conceives to be a God, the second from the Father.

The Amilitialso, and the Hypezocos are mentioned by the Ora-

cle.

-----for from him

Spring forth all the implacable (Amilici) Thunders.

And the Recesses (suscipient of Presters) of the omai-lucent Strength.

Of Father-begotten Hecate, and Hypezocos the slower of sire.

The Amilieti [implacable] are Powers so termed, for that they Piell, in are firm and not to be converted towards these inferiour things; Oraci and also cause that Souls be not allured by affections.

CHAP. VII.

Fountains, and Principles.

Desides this last Order of Intellectuals, which Psellus styles seven fountains, and the Anonymus summarist fountainous fathers, the latter gives Acount of many other sountains, They reverence also (saith he) a fountainous Triad of Faith, Truth, and Love; they likewise affect a Principiative Son from the solar sountain, and Archangewise lical, and the sountain of Sense, and sountainous Judgment, and the sountain of Perspectives, and the sountain of Characters which walketh on unknown Marks, and the sountainous Tops of Apollo, Osyris, Hetmes, over they affect material sountains of Centers and Elements, and a Zone of Dreims, and a sountainous Soul.

Next the fountains, saith Pfellus, are the Hyperarchii; The Anonymus more fully, Next the fountains, they say, are the Principal ties, for appears the fountains are more principle then the principles; Both these names of Fountains and Principles are used by Diony sus Areopagita, frequently; even in the third Triad, he puts the name of Principles, Lexan (or

Principalities) after whom the Arch-angels.

Of the Animal-productive Principles, (continues the Anonymus) the top is called Hecate, the middle principiative Soul, the bostom princiative Virtue. This feems to be that Hecate, whom Pfellus faith, they held to be the fountain of Angels, and of Damons, and of Soals, and of

Natures; The fame which the Oracle means, faying,

in Orac.

On the left side of Hecate, is the fountain of virtue: for the chaldaans. (as Pfellus laith) esteem Hecate a Goddesse, seated in the middle rank, and possessing as it were the Center of all the Powers; in her right parts they place the fountain of Souls, in her left the fountain of goods or of Virtues; Moreover they fay, the fountain of Souls is prompt to propagrations, but the fountain of Virtues continueth within the bounds of its! own Essence, and is as a Virgin incorrupted; which setlednesse and immobility, it receives from the power of the Amiliai, and is quirt with a Virgin Zone. What Piellus here calls the fountain of Souls, and the fountain of Virtues, is the same which the Anonymus styles, principiative Soul, and principiative Virtue.

CHAP. VIII.

Unzoned Gods, and Zoned Gods.

^a Reading i αζωναι. ^ь оеца.

Ext (the Hyperarchii, according to Pfellus) are the Azoni, (Unzoned Gods) there are among it them, (faith the Anony) mus summarist) * unzoned Hecates , as the Chaldaick, the Triecdottes Comas, and Ecclustick: The unzoned Gods are Sarapis and Bacchus, and the b Chain of Offris and of Apollo; (continued feries of Geniusses, connected in the manner of a chain) they are called unzoned, for that they use their power freely (without restriction) in the Zones, and are enthroned above the conspicuous Deities: These conspicuous Deities are the Heavens and the Planets, (perhaps of the same kind as the Intelligences, which the Peripatericks afferred Movers of the Sphears) and whereas he faith, they live in Power, & Essia, it is the same Attribute which Dionysia gives the third of the second Hierarchy, των αγίων Εσσίαν.

Pfell. Anon.

I he Zoned Gods are next: d These are they which have (confinement to) particular Zones, and are rouled freely about the Zones of Heaven, and have the Office of governing the World; for they hold, there is a Zoned kind of Deiry, which inhabits the parts of the sensible world, and guirdeth (or circleth) the Regions about the material Place, according to several distributions. The same Office Dionysius seems to asfigne to the second and third Hierarchies.

These Azoni, and Zonai, are mentioned also by Damascius; This (saith he) sendeth out of her self the fountain of all things, and the fountainous chain; but That, (lendeth out of her self the fountainous chain) of particulars; and passeth on to Principles and Archangels, and Azoni, and Zonæi, as the Law is of the procession of the

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renownd particular Fountains, And by Proclus, The faceed names of In Proxema the Gods delivered according to their mystical interpretation, as those. which are celebrated by the Affyrians, * Zonet, and Azoni and Foun- * Read, tains, and Amilisti, and Synoches, by which they interpret the Orders 20vdos. of the Gods.

HAPA IN IDWA, Contains

Angels and Immaterial Demons.

Ext (the Zonai) are the Angels. Arnobius laith of Hoffanes, Psel. (one of the Pethan Magi, who received their Learning from the Chaldwans) that he knew the Angels Ministers and Mellengers of God (the true God) did wait on his Majesty, and tremble as afruid, at the Beck and Countenance of the Lord; the Zoroastrian Oracles mention reductive Angels, which reduce Souls to them, drawing them from several in Oracle things.

The next are Demons; Of these the Chaldrans hold some to be 'Piel. in good, others bad. The good, they conceive to be Light, the bad Orac. Darknesse. That there are good Damons, natural reason tells us;

Oracle:

Nature persuades that there are pure Damons. The bourgeons even of ill matter are beneficial and good.

Nature, or natural reason, laith Pletho, persmades, that the Damons are holy, and that all things proceeding from God, who is good in himself, are beneficial: if the bloomings of ill matter (viz. of last substances) are good, much more are the Damons such, who are in a more excellent rank, as partaking of Rational nature, and being mixed with Mortal na-

CHAP. X. Souls.

Ext to Damons, Pfellus (in his Epitome of the Chaldaick Da-

Arine) placeth Souls, the last of eviternal beings.

Of Forms, the Magi, (and from them the Pythagoreans and Pla- Plethoin tonists) after three kinds. One wholly separate from matter, the Orac, supercelestial Intelligences; An other inseparable from matter, having a substance not subsisting by it self, but dependent on matter, together with which matter, which is cometimes diffolied by reason

of it's nature subject to mutation, this kind of Soul is dissolved also, and per sheth. This they hold to be wholly Irrational.

b Ibid.

Betwixt these, they place a middle kind, a Rational Soul, differing from the Supercelettial Intelligences, for that it alwayes coexists with matter; and from the Irrational kind, for that it is not dependent on matter, but on the contrary matter is dependent on it; and it hath a proper substance potentially subsistent by it self. It is also indivisible, as well as the Supercelettial Intelligences, & performing some works in some manner ally d to theirs, being it self also busied in the knowledge and contemplation of Beings, even unto the supreme God, and for this reason is Incorruptible.

'P'el . in Orat. This Soul is an Immaterial and Incorporeal Fire, exempt from all compounds, and from the material body; it is consequently Immortal: for nothing material or dark is commixed with her, neither is she compounded so as that she may be resolved into those things of which she consists.

d in O:22.

This Soul hath a self-generate and self-animate essence; for it is not moved by another: for if according to the Oracle, it is a portion of the Divine fire, and a Lucid fire, and Paternal notion, is is an immaterial and self-subsistent form, for such is every Divine Nature, and the Soul is part thereof.

Epit.

ternal Mind, and the Fountainous Soul: the particular Soul, according to them, proceeds from the Fountainous, by the will of the Father.

f Pfel.in]
Orac.

Now whereas there are feveral mansions, one wholly bright, another wholly dark, others betwixt both, partly bright, partly dark, the place beneath the Moon is circumnebulous, dark on every side; the Lunary, partly lucid, and partly dark, one half bright, the other dark; the place above the Moon circumlucid, or bright throughout; the Soul is seated in the circumlucid region.

⁵ Pfel, epit.

upon several occasions, either by reason of the slagging of its wings, (so they term the deviation from its original perfection) or in obedience to the will of the Father.

h Pletho in Orac.

This Soul is alwayes coexistent with an Ætherial body as its Vebiculum, which she by continual approximation maketh also immortal. Neither is this her Vebiculum inanimate in it self, but is it self animated with the other species of the Soul, the Irrational (which the Wise call (50000) the Image of the Rational Soul) adorn'd with Phantasy and Sense, which seeth and heareth it self whole through whole, and is surnish'd with all the Senses, and with all the rest of the Irrational saculties of the Soul.

loc. cit.

Thus by the principal faculty of this body Phantaly, the Rational Soul is continually joyned to such a body, and by such a body sometimes the Humane Soul is joyned with a Mortal body, by a certain affinity of nature, the whole being infolded in the whole enlivening Spirit

Spirit of the Embryon, this Vehiculum it self being of the nature

of a Spirit.

k The Image of the Soul, viz. that part which being it felf voyd of Irrational is joyned to the Rational part, and depends upon the yehicle thereof, hath a part in the circumlucid region; for the Soul

never layeth down the vehicle adherent to her.

The Soul being fent down from the mansion wholly-bright, to Pletho in screethe mortal body, that is, to operate therein for a certain time, Orac. and to animate and adorn it to her power, and being inabled according to her several Virtues do dwell in several Zones of the world, if the perform her office well, goes back to the same place, but if not well, the retires to the worst mansions, according to the " Thus (the Chaldeans) restore " Psel. in things she hath done in this life. Souls to their first condition, according to the measure of their Epir. several purifications, in all the Regions of the World; some also they conceive to be caried beyond the World.

CHAP. XI.

The Supramundane Light.

LI these æviternal and incorporeal Beings are seated in the Supramundane Light, which it felf also is incorporeal, placed immediately above the highest Corporeal World, and from thence extending upwards to infinite;

Procless (cited by Simplicism on this Oracle of Zoroaster

Abundantly animating Light, Fire, Ather, Worlds.) faith, This Light is above all the seven worlds, as a Monad before or above the Triad of the Empyreal, Atherial, and Material Worlds? adding, that this primary Light is the Image of the Paternal Depth, and is therefore supramundane, because the Paternal Depth is supramundane. And again, this Light, faith he, being the supramundane Sun, fends forth Fountains of Light; and the Myfick Descourses tell us, that it's generality is among supramundane Things, for there is the Sular World, and the Universal Light, as the Chaldaick Oracles affert.

And again, the Centers of the whole World, as one, seem to be fixed in this: for, if the Oracles fixed the Centers of the material World above it self, in the Ether, proportionably ascending, we shall affirm that the Centers of the highest of the worlds are seated in this Light. Is not this first Light the Image of the Paternal Depth, and for that reason for

pramundane also, because that is so?

CHAP

CHAP. XII.

Of things Temporal (or Corruptible) and Corporeal.

He third and last kind of things, according to Zoroaster, is Corruptible or Temporal; which as it began in time, so shall it likewise in time be dissolved: The President over these is Arimanes.

Under this third kind are comprehended the Corporeal Worlds, the Empyreal immediately below the Supramundane light, the Ætherial next the Empyreal, and the Material the lowest of all, as the Oracle ranks them.

Abundantly ammating, Light, Fire, Æther, Worlds.

These corporeal Worlds are seven; Orac.

For the Father formed seven sirmaments of worlds,

Including Heaven in a round figure,

He fixed a great company of inerratick flars,

He constituted a Heptad of Erratick animals,

Placing the Earth in the middle, but the Water in the bosome of the Earth

The Air above these:

Pfellus explaining how they are seven, saith, They affirm that there are seven corporeal Worlds; one Empyreal and first; then three Athereal; and lastly three Material, the fixed Circle, the Erratick, and the Sublumary Region: But this enumeration seems to fall short; for the mentions but two Athereal Worlds (the Orb of fixed Stars and the Planetary Orb) and one Material, (the Sublunary Region:) as the Learned Patricias observes, who therefore reckons the seaven thus; One Empyreal, three Atherial, (the Fixed Orb, the Planetary Orb, the Orb of the Moon) and three Elementary, (the Atherial, the Watty, and the Terrestrial;) Bux perhaps it will better suit with the Oracle (which includes the Moon within the Planetary Orb, and placeth the Water under the Earth,) as also with Fellus (who calls the last three Worlds, Material), to dispose them thus,

Corporeal Worlds feven,

One Empyreal World
Three Ætherial Worlds (ræum
The Supreme Æther next the Empy-

The Sphear of fixed Stars
The Planetary Orb

Three Material Sublunary Worlds

The Air
The Earth
The Water.

Neither

Neither can it seem strange that the three last only should be called Material: for the Chaldwans conceiving matter to be a dark substance or rather Darkness it self, the Empyreal and Ætherial Worlds, which (as we shall show) consist only of Light or Fire, cannot in their sense be said to be Material, though Corporeal.

The Empyreal or First of these, saith Psellus, they attribut Epitom. 1. ed to the Mind, the Etherial to the Soul, the Material to Na-

ture.

Senterial to the Sout, the Inthefine to 144-

CHAR. XIII.

The Empyreal World.

He * First of the Corporeal Worlds, is the Empyreal; (by Empyreum the Chaldwans understand not, as the Christian Theologists, the Scar of God and the Blessed Spirits, which is rather analogous to the Supreme Light of the Chaldwans, but the outmost Sphear of the Corporeal World). It is round in figure, according to the Oracle,

Inclosing Heaven in a round figure.

It is also a folid Orb, or Firmament: for the same Oracles call it seefame. It consists of fire, whence named the Empyreal, or, as the Oracles, the siery World; which fire being immediately next the Incorporeal supramundane Light is the rarest and subtilest of Bodies, and by reason of this Subtilty penetrates into the Æther, which is the next World below it, and, by Mediation of the Æther, through all the Material World: This may be evinced more particularly, saith Proclus, from the Divine Tradition (meaning the Zoroastrian Oracles): for the Empyreum penetrates through the Æther, and the Æther through the Material world; and though all the Intellectual Tetrads and Hebdomads have a Fountainous Order, and consequently an Empyreal President, nevertheless they are comained in the Worlds, since the Empyreal passeth through all the Worlds.

Neverthelesse, the Empyræum it self is six'd and immoveable; as Simplicius, surther explicating the Chaldaick Doctrine, acknowledgeth, by this similitude, Let us imagine to our selves (saith he) two Sphears, one consisting of many Bodies, these two to be of equal bigness, but place one together with the Center, and put the other imo it; you will see the whole world existing in place, moved in immoveable Light, which world according to it's whole self is immoveable, that it may imitate Place, but is moved as to it's parts that herein it may have less than Place.

CHAP.

Снав. XIV. The Æthereal Worlds.

A Fter the Empyræum, the Oracle names the Æther, Fire, Æther, worlds; confirm'd by Pfellus and the Anonymous Summarist, who affert, that next the Empyræum are the three Ætherial Worlds, but of these three they mention only two, (and those misapplied to the Material Worlds) The Sphear of fixed Stars, and the Planetary Sphear: The third (perhaps implied though not exprest) might be the Æther which is betwixt the Empyreum and the Sphear of fixed Stars.

The Æther is a fire (as it's name implies) less subtile than the Empyreum, for the Empyreum penetrates through the Æther: yet is the Æther it self so subtile that it penetrates through the material world.

The second Ætherial World is the Sphear of fixed Stars, which are the more compacted or condensed parts of the Ætherial fire, as Patricius ingeniously interprets this Oracle,

He compasted a great number of inerratick Stars

Forcing (or prefling) fire to fire.

The third Ætherial World is that of the Planetary Orb, which contains the Sun, Moon, and five Planets; styled by the Oracles, Erratick animals and Fire

He constituted a heptad of Erratick animals; and again, He constituted them fix; the seventh was that of the Sun; Mingling sire in them.

Снар. XV. 'The Material Worlds.

He last and lowest are the Material Worlds, which Pfellus and the other Summarist assert to be three; meaning doubtless the Air, Earth, and Water; for so the Oracle ranks them,

Placing the Earth in the middle, but the Water in the bosom of the Earth, The Air above them.

This is that last order of Worlds, of which the Chaldaick summary saith, It is called terrestrial, and the hater of light: it is the region beneath the Moon, and comprehends within it self matter, which they call the bottome. By which words it appears upon what ground the Chaldwans afferted only these Sublunary Worlds to consist of Matter, but the Empyreal and Ætherial to be Immaterial though Corporeal: for Matter they understand to be the hater of Light, Darknesse, and the Bottom of a nature quite different from the Empyreum and Æther whose very substance is Light it self, yet it is actuated by their vivisicative fire which penetrates quite through it even to the Center as we shewed formerly.

Concerning

Concerning the Earth, Diodorus Siculus saith, they held Opinions. Lib. 1. peculiar to themselves, afferting that it is in Figure like a Boat, and bollow, for which, as likewise for other things concerning the World, they abound with probable Arguments.

Pfellus adds, that they fumetimes call this Sublunary Region Hades.

CHAP. XVI.

Of Material Damons.

OF Dæmons, as we said, they afferred two kinds, some good, others ill; the good, light, the ill, dark. The former are those whom * Hostanes calls the Ministers and Melsengers of God, dwelling in * Arnob. his presence; But these, he describes as Terrestial, wandring up and down, and enemies of Mankind. Of the First we have treated already; of the Latter Psellus, in his discourse upon this subject, gives a large accompt from one Marcus of Mesopotamia, who having been of this Religion, and well acquainted with their Institutions, was afterwards converted to Christianity: what he relates, as well from the Doctrine itself, as from the place, sufficiently appears to be of the Chaldaick Tradition. It is to this effect.

These Dæmons are of many kinds, and various sorts, both as to their Figures and Bodies, insomuch that the Air is full of them, as well that which is above us, as that which is round about us. The Earth likewise is full, and the Sea, and the most retired cavities

and depths.

There are fix general kinds of these Dæmons. The first named Leliurius, which signifies Fiery. This kind dwelleth in the Air that is above us: for from the places next about the Moon, as being Sacred, all kinds of Dæmons, as being prophane, are expelled. The second kind is that which wandreth in the Air contiguous to us, and is by many peculiarly called Aërial. The third, Terrestial. The sourch, VV atery and Marine. The fifth, Subteraneous. The fixt Lucifugous, and hardly sensible.

All these kind of Dæmons are haters of God, and enemies of Man. Moreover, of these ill Dæmons, some are worse than others. Aquatile, and Subterraneous, and Lucifugous, are extremely malicious and pernicious: for these do not hurt Souls by phantalms and delutions, but by assault, like the most savage beasts, accelerate the destruction of men. The Watery drown those who are sailing upon

the water. The Subterraneous and Lucifugous, infinuating into the entrails cause Epilepsies and Frenzy. The Aërial and Terrestial circumvent Men by art and subtilty, and deceive the minds of Men, and draw them to absurd and illegal passions.

They effect these things not as having dominion over us, and carrying us as their slaves whithersoever they please, but by suggesti-

eno.

on: for applying themselves to the Fantastick spirit which is within it, they themselves being spirits also, they instill discourses of, affections and phastures, nor by voyce verberating the Air, but by

whisper infinuating their discourse.

Nor is impossible that they should speak without voice, if we confider that he who speaks, being a far off, is forced to use a greater sound, being neer, he speakes loftly into the ear of the Hearer, and if he could get into the spirit of the Soul, he would not need any sound, but what discourse soever he pleaseth, would, by a way without sound, arrive there where it is to be received, which they say is likewise in Souls, when they are out of the body, for they discourse with one another without noise. After this manner the Damons converse with its, privately, so as we are not sensible which way the war comes upon us.

Neither can this be doubted, if we observe what happens to the Air. For, when the Sunshineth it assumeth several colours and forms, transmitting them to other things, as we may see in Looking-glasses. In like manner the Dæmons, assuming figures and colours, and whatsoever forms they please, transmit them into our animal Spirit, and by that meanes afford us much businesse, suggesting countels, representing figures, resuscitating the remembrance of pleasures, exciting the images of passions, as well when we sleep as when we wake, and sometimes, titillating the genital parts, inflame us with frantick and unlawful desires, especially if they take, co-operating with them the hot humidities which are in us.

The rest of the Dæmons know nothing that is subtile, nor how to breed disturbance, yet are they hurtful and abominable, hurting in the same manner as the spirit or vapour in Charais Cave: For as that is reported to kill whatsoever approacheth it, whether Beast, Man, or Bird; in like manner these Dæmons destroy those upon whom they chance to fall, overthrowing their Souls and Bodies, and their natural habits, and sometimes by sire, or water, or precipice, they destroy not men only, but some irrational creatures.

The Dæmon affault Irrational creatures, not out of hate, or as wishing them ill, but out of the love they have of their Animal heat: For dwelling in the most remote cavities, which are extremely cold and dry, they contract much coldnesse, wherewith being afflicted, they affect the humid and animal heat, and, to enjoy it, they infimuate themselves into Irrational creatures, and go into Baths and Pits; for they hate the heat of Fire and of the Sun, because it burns and dryeth up.

But they most delight in the heat of Animals, as being temperate, and mixt with moit ure, especially that of men, being best tempered, into which infinuating themselves, they cause infinite disturbance, stopping up the pores in which the Animal spirit is inherent, and streightning and compressing the spirit, by reason of the gross-

stoffstiffe of the bodies with which they are instead. Whence it happeneth, that the bodies are disordered, and their principal faculties the macridiand their motions become doll and heavy. I -> Now, if the infinuaring Demonster one of the Subterrancous kind the distortesh the possessed Person; and speaketh by him making pla of the Spirit of the parions, asifit were his own Organi But it any of st ofe who are called builfugure, yet privately line 19 Man r he cauleth relaxation of the limbs, and floopeth the voice and maketh the politified Verion male repress like one that is deads For ship being the late kind not Decarons is more Earthly and ext remely sold and dry and into whomboever it inchinates it hobes tates and makes dull all the faculties of his Souls at 2 2 2 And because it is Irradional, voyd of all Intol educal consemblation, and is guided by Irrational phantaties like the more favage kind of beatts hence incomes to patte, thatir thends not in awe of me inaces and for chatters on most persons aprily all it Dumb and Death nor can they who are possed within the any sorper meaner be freed from it, i but by the Divine towour obsained by Eaking and Lauralina - craft tien a wo thefe. Some tikte are litare page 10 That Phylicians undeasous to politicade its that their Pattions projected nor from Damons | but from Humours and Spirits ill affect ed and the sufore got about to some wheat, nor by Incantations and Explanious mounds Medicines and Dier is nothing Grange line they know nothing beyond Scives ambaze wholly addicted to iffully the Body, And penhaps not without teasion are some chings after the in ill-affected Humours as Lorbanies Melandadies is Formied which they take a way and dut, a cidmit by a want ing the Liumours or by replenting the Body if it be Empty or by outward applicat rions, But as for Enthyliafms in tagings, and unclean Sphirs, with which wholsever is polletted is not able to adhary thing, heather by Invelled Speech Plantalion or Sentennelle there is forme other thing that moves them whenever to the Deulompallested audich semetimes torciclish Euring events Millow can we call the sound Morions of dea of many Figure, as neither having variety of Distributed beyong fuch affections was enly project no Compounds blooder Bedies of Derffors are supplemented being very edulation and the kittle ever ready 19, 13kg my Highing As was keephant linus iroprofunt libine ingel Mendiamtimes Bears, iomenimes/Diagons, or any origin Bearesi 10 is it with the Perponiese Bodica Notice Clouds appear inval mons stigues accomming prosperty and different by materious blacks of Willer of the series of the series with the particular particular series of the series dysto, and compring some of all of the some some of the sold of th wormes on the Earth, being of a loft and traftable Nizosie, advons ly the Bulk is changed but the Figure and Goldury and that feveral wayers fine the Demonack body being by Madre variable of the ship ar element from bound complete it is elected the state of the sta Aërial, neither

Aërial, it is susceptible of all sorts of Colours, like Air, but the Air

is coloured by something extrinsecal.

The Damoniack Body, from it's intrinscal Phantastick Power and energy, product the forms of colours in it self, as we sometimes look Pale, sometimes Red, according as the Soul is affected either with Fear or Anger. The like we must imagine of Damons: for from within they send forth several kinds of colours into their Bodies. Thus their Bodies being changed into what Figure, and assuming what Colour they please, they sometimes appear in the shape of a Man, sometimes of a Woman, of a Lion, of a Leopard, of a wild Boar, sometimes in the figure of a Bottle, and sometimes, like a little Dog sawning upon us.

Into all these forms they change themselves, but keep none of them contantly: for the figure is not solid, but immediately is diffipated; as when we pour somthing coloured into Water, or draw a figure in the Air. In like manner is it with Dæmons, their

Colour, Figure, and Form prefently vanish.

But all Damons have not the same power and will, there is much inequality amongst them as to these. Some there are Irrational, as amongst Compound Animals, for as, of them, Man, participating of Intelket and Reason, hath also a larger Phantasie, extending also to all Sensibles, as wel in the Heavens, as on Earth and under the Earth: but Horses, Oxen, and the like, have a narrower and more particular Phantasie, yet such as extends to the knowledg of the Creatures that feed with them, their Mangers, and their Masters; lastly, Flies, Gnats, and Worms have it extremely contracted, and incoherent; for they know neither the hole out of which they came, nor whither they go, nor whither they ought to go, they have only one Phantasse which is that of aliment. In like manner there are different kinds of Damons. Of these some are Fiery, others Aërials these have a various Phantalie, which is capable of extending to any thing imaginable. The Subterraneous and Lucifugous are not of this Nature; whence it comes to passe, that they make not use of many Figures, as neither having variety of Phantalms, nor a Body apt for action and transformation. But the watery and Terschial, being of middle kind between these, are capable of taking mamy forms, but keep themselves constantly to that in which they delight. They which live in humid places, transform themselves into the shapes of Birds and Women; whence termed by the Greeks Naiades and Nereides and Dryades in the Feminine gender. But such as are conversant in dry places have also dry Bodies, such as the Onosceles are said to be. These transform themselves into Men, fometimes into Dogs, Lions, and the like Animals, which are of a Malculine d sposition.

The Bodies of Dæmons are capable of being struck, and are pained thereby, though they are not compounds, for Sense is not only proper to compounds. That thing in Man which feeleth, is neither

neither the Bone nor the Nerve, but the Spirit which is in them? Whence if the Nerve be pressed, or seized with cold, or the like, there arrifeth pain from the emission of one Spirit into another Spirit: for it is impossible that a Compound Body should in itself be sensible of pain, but in as much as it partaketh of Spirit, and therefore being troken into pieces, or dead, it is ablolutely infenfible, because it hath no Spirit. In like manner a Dæmon being all Spirity is of his own nature fensible in every party he immediately feeth, and heareth, he is obnoxious to suffering by touch; being cut assunder, he is pained like Solid bodies, only hereindiffering from them, that other things being cut assunder, can by no means or very hardly be made whole again, whereas the Damon immediarely commeth together again, as Air or Water parted by some more Solid Body. But though this Spirit joyns again in a moment, neverthelesse at the very time in which the diffection is made, it is pained.

Hitberto the Theologie and Physick of the Chaldwans.

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The

The Second SECTION.

Astrology and other Arts of Divination.

He Second part of the Chaldaick Learning confifts in Arts of Divination: The chief whereof was Aftrology. This, as it is generally acknowledged to have been their proper invention, so were they most particularly addicted to it: for which Ptolomy gives a reason,

out of the Art it self; because they are under Virgo and Mercury; But (ivero one, much better; that the plainnesse and evennesse of the Country did invite them to contemplation of the Stars.

It consists of two parts; one Meteorologick, which considers the Motions of the Stars; the other Apotelesmatick, which regards Divination: The first was known to the antient Gracians by the common names of Astronomy and Astrology; untill the other being brought into Greece also, they for dictinction called the former more particularly Astronomy, the latter Astrology. The excellent & Foseph Scaliger to advance the cred t of the Greek learning constantly averves s that the Chaldwans had only a grosse and general, not exact Knowledge of Astronomy; (alogueutantum, nonetiam ducism,) and that the Greeks learned nothing therein of the Chaldeans: when as Aristotle ingenuously acknowledgeth the contrary, the Agitians and Babylonians such he, from whom we have many informations concerning each of the Stars. Though doubtlesse they were far short of that height in this Art, to which the Greeks who brought it out of the East, improoved it: for Deodorus Siculus affirms that b they alleged very weak reasons for the Eclipses of the Sun, which Eclipses they neither durst foretel nor reduce to certain Periods.

But of the Apoteles matick part they boasted themselves not only the Inventors, but Masters; insomuch that all the professors of it, of what Country soever, were (as we formerly shewed) called after them, chaldrans.

Proleg: in

Manil:

dlib. 1.

CHAP.

CHAP. I.

Of the Stars Fixed and Erratick, and of their præsignification.

Hey First lay down for a ground, That Terrestials Sympathise with Sext. Emp: the Calestials, and that every one of those is renewed by the influence of these.

> For every Man's endued with such a mind, As by the Sire of Gods and Men's assign'd.

Above all things they hold that our Act and Life is subjected to Cenfor. the Stars, as well to the Erratick as the Fixed, and that Mankind is governed by their various and multiplicious courle; * It at the P an ts *Sext. Empi are of the kind of efficient causes in everything that happens in life, and loco cit. that the Signes of the Zodiack co-operate with them; * That they con-Diod.lib.t. ferr all good and ill to the Nativities of Men, and that by contemplation of their Natures may be known the chief things that happen to Men.

They beld the principal Gods to be twelve, to each of which they Diod. lib. 1.

attributed a Moneth, and one of the Signes of the Zodiack.

Next the Zodiack they affert twenty fower Starrs, whereof half Diod. loc. they say are ranked in the Northern parts, the other half in the cit. Southern: Of these they which are apparent they conceive to be deputed to the Living, the inapparent congregated to the Dead: I hefe

they call Judges of all things.

But the greatest Observation and Theory they hold to be that con-Diod. 10c. cerning the Five Starrs termed Planets, which they call the Interpre-cit. ters, * because the rest of the Starrs being Fixed and having a settled * ibid. Course, these only having a peculiar course foretel things that shall come to passe, interpreting and declaring to Men the Benevolence of the Gods: for somethings (say they) they prasignify by their rising, some things by their setting, some things by their colour if offerved; sometimes they foretell great Winds, sometimes extraordinary Raines or Drought. Likewise the rising of Comets, and Eclipses of the Sun, and of the Mind, and Earthquakes, and in a word all Alterations in the Air fignify things advantagious or hurtful not only to Nations or Countries, but even to Kings and private Persons.

Beneath the Course of these, they hold that there are placed thirty Starrs, which they call Confiliary Gods; that half of thefe overfee the Diod. loc. Places under the Earth, the other half overfee the Earth and the Bu- cit. sinesse of Men, and what is done in the Heaven; and that every ten daies one of these is sent to those below as a Messenger, and in like man-

ner one of the Stars under the Earth is sent to those above, and that they have this certain Motion settled in an Eternal revolution.

CHAP. H.

Of Planets.

Diod. lib. 1. The greatest Theory they hold (as we said) to be that which concerns the Planets: I hese they call the Interpreters, because whereas the rest of the Stars are Fixed and have one settled course, these having their proper courses foretell what things shall come to passe, Interpreting and declaring to Menthe benevolence of the Gods.

Sext. Emp. Of the Seaven they hold the Sun and Moon to be the chief, and that the other five have leffe power than they, as to the causing events.

Sext. Emp. Of the five they affirm that there are three which agree with and are loc. cit. assistant to the Sun, viz. Saturn, Jupiter, and Mercury; these they call Diurnal, because the Sun to whom they are assistant predominates over the things that are done in the day.

As concerning the Powers of the Five, some they say are Benevolent, others Malevolent, others Common; the Benevolent are Jupiter and Ventus; the Malevolent Mars and Saturn; the Common, Mercury, who is Benevolent with the Benevolent, and Malevolent with the Malevolent.

CHAP. III.

The Divisions of the Zodiack.

Sext. Emp. He Chaldwans baving at first no certain rule of observation of the other Stars, in as much as they contemplated not the Signes at within their proper circumfcriptions, but only together with their observation of the seven Planets, it came at length into their minds to divide the whole Circle into twelve parts: The manner they relate thus; they say that the Antients having observed some one bright Star of those in Zodiack, filled a vessel (in which they bored a hole) with water, and let the water run into another vessel placed underneath, so long untill the Same Star rose again; collecting that from the same Signe to the same, was the whole revolution of the Circle; Then they took the twelfth part of the water which had run out, and considered how long it was in running; affirming that the twelfth part of the Circle past over in the same space of time; and that it had that proportion to the whole Circle which the part of water had to the whole water: By this Analogy (I mean of the Dodecatemorion or twelfth part) they marked out the extreme terms from some Signal Star which then appeared, or from some that arose within that time, Northern or Southern; the same course they took in the rest of the Dodecatemoria.

That to each of these Dodecatemoria, the antient Chaldwans applyed a particular Figure and a Character, (as for instance to the furst the Figure of a Ram and this Character. ...) though denyed *contra by the Learned * John Picus Mirandula, seems manifest enough Astrol. lib. from what we find ascribed peculiarly to them, by Ptolomy, Septtus Empyrism and others, which we shall cite in their due places.

- To each of these Signes they appropriated One of the principal Gods which they held to be twelve, and One of the Moneths; the Zodiack it self they remed the Circle Mazoloth, which the Septuagint render mazoveol, interpreted by Suidas the Constellations which are commonly termed Ladia Signes, for Mazal fignifieth a Star. That they ascribed several Gods to them agreeth with what is said of the sollowers of Baal (whom Rabbi Maimonides conceives the fame with 2. Kings these Chaldrans) they burnt Incense unto Band, to the Sun, and to the 23.5. Moon, and to the Mazaloth, and to all the Hoft of Heaven. Hence some are of Opinion that Homer received this Doctrine from the Ægyptians, as the Ægyptians from the Chaldrans, alluding to it in the first of his Iliads, where he mentions the Emertainment of Jupiter and the rest of the Gods in Ethiopia twelve dayes, with the several Houses built for them by Valcan; and much better deferve they to be credited than those Antients who (according to in Iliad, 12 Buftachus) write that Homes first gave the Hint of this Opinion to the Mathematicians. Neither is what he adds in Explication of this Mythology dissonant from the Chaldack Doctrine, that the making in Iliad: 1. those Manssons for the Gods or Stars is ascribed to Vulcan in respect of the Atherial Heat of the Calestial Orb.

Of the Signes some they call Masculine, others Reminine, some Sext. Emp.

Double, others Single, some Tropical, others Solid.

The Masculine or Feminine are those which have a Nature than co-operates towards the Generation of Males or Femals, Aries is a Masculine Signe, Taurus a Feminine, Gemini a Masculine, in like manner the rest alternately are Masculine and Feminine; In Imitation of whom as I conceive the Pythagoreans call the Monad Mafentine, the Duad Feminine, the Triad Masculine, and so on through all numbers odd and Even. Some there are who divide every Signe ento swelve Parts, observing almost the Same order 3 As in Aries they call the first twelfth part Aries and Masculine, the second Tourns and Feminine, the third Gemini and Musculine, and so of the rest.

Double Signes are Gemini, and it's diametrically opposite Sagistaria

m; Virgo and Pisces: the rest are single.

Tropical are those to which when the Sun cometh he turneth back, and maketh a Conversion: Such is the Signe Aries, and it's opposite Libra, Capricorn and Cancer; In Aries is the Spring Tropick, in Capricorn the Winter, in Cancer the Summer, in Libra the Autumnal. The Solid are Taurm and it's opposite Scorpio, Leo and Aquarim.

Some Chaldrans there are who attribute the several parts of Mans circ

Sext. loc.

Altrol. lib.

Body to Dorsicular Signes was frompathefing mit there a To Aries the Head ocher Thurses the Nesk is ita Somine, the Shoulders is Gancer othe Breakle steen the (Sides Kingathe Bomels and Bolly , Libra the Boing stad Ground Sagress tha Secret parts and womb, Sportturing the Thighs Sauriconnitha Knesson Aquerius who Lagges Pilianthe Bosto Thindid thing rativity durinous identition, for if any Star skall the section will be sion of these Malignant Signes, it will cause a Maim in that part

Died lib.r.

mbiob beans the same Name mit is. Thus much in brief of the Nature obsther Signes in the Zadiack to mo 1 ... , or love to bird your distance *Sext. Emp. 2011 Besides this Divition of all a Zodiankinso Signes * whey sundir wided svery Signa into 30 Degrees, course Begrasute 60 Minutes fo

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them call the least and visible Paris . (189 Empyrius, affirms sometimes itimanibes argued that the Chaldmans made not any lower divisromanio Seconds, ornine lke . A. Ale Degreen Leing in a very Sign 30 are in the whole Zodiecku 360 i. in Same One of skele the Sun must 23.5. percel will be an the time of the Nativity ; which Dognee the Chaldeeas properly hall the place of the Birth Happenthe Greeks sall thele Degree winds in Allufton to the moious Goddelles of Dellings shale being countrairs in fir in is of greatest importance which of thefa Degrees Figure and the reft of the Gods industry populated to tubes the two -LTbree, other LM: ayesthory are of dividing of the Modiack afteri-Leit ni bed in the Chaldways, which are it niplicates a Tarms of December 101 or This Trigon, or Triplinius are theke fower Thenfifting Anies

Prol.

Lite 36 agricultive the latered A antwo a Kitas of Countries we than third A seash Designation Library Agustines of Land of Land in Iliad; I. Itar, the Chaldran divided, the Zodiachascording, to the Tric plicities is manifest from their Mayof collecting the Terms, of the

Chapersaidented by Prolemin 1:11 1:21 radi singl sensis et 10

*Ptol.

Every Signe hath live Terms. & The Chaldpick they of finding on that Quantity of the Tenne in avery signade one wand that sury plain, for their magnitus differ by an equal Direinstions swared are intelle than the presedently over Regree, for they made the first Term of Levery beneso he eight degrees, the fecond seven, the third fix, the fourth hore who lifely formen which make up 1301. Degrees 1 an moder to non de Lathly of edianes are divided into Faces, for lothe Ancients call'd them in Hebrew Physim, in Arabick Magean in Greek selective but the latter. A Arologers, Prophores, Bennies, Decapos a mord tes Scaliger, oblaves), desired, from the Roman Militia, ich cheld in every signe there are three each of which comprehends ren degrees

in Manil.

as emer the Babylonian an Author of great Antiquity wrote concerning Inopical are those to which when the Sun comed he turneth lackening maketh a conversion: Such is the Signe Acies, and it's opposite Liera, Capricorn and Cancer; La Aires is the Spring Iropick, in approven the Winter, in Cancer the Summer, in Libra the Au unnal.

charabe ob ald ease, were not ignorant of the less manifelts in as much

The Mount Taurus and it's opposite Scorpio, Leo and Aquarins. Sert. loc. Some Chaldeans there are who admides the fiveral parts of Adans cit.

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CHAP. IV.

Of the Planets considered in respect to the Zodiack.

He Chaldeans held that the Planets have met introjes Power Sext. Emp. alike, as to the procuring of Good and Ill; but that in some Places [or Signs of the Zodaick] they are more thicacious, in oathers less; and that the same Stars have greater Power being in their proper Houses, or in their Exaltations for Triplicities, for Terms, or Decanates. All which the later Astrologers call their Essential Dignities.

The most Efficacious is that of Houses. They hold the Suns Sext. Emp. House to be Leo, the Moons Cancer, Saturn's Capricorn and ibid. Aquarius, Jupiter's Sagittarius and Pisces, that of Mars Aries and Scorpio, that of Venus Tautus and Libra, that of Mercury

Gemini and Virgo.

They call the Exaltations and Depressions of the Planets, when they sext.loc.cit, are in Signs wherewith they are delighted, or when they are inthose in which they have little (or no) Power: for they are delighted in their Exaltations, but have little (or no) Power in their Depressions. As the Suns Exaltation is in Aries when he is exactly in the 19th degree thereof, his Depression in the Sign and Degree diametrically opposite to it. The Moons Exaltation is in Taurus, her Depression (or Detriment) in the Sign diametrically opposite. That of Saturn is in Libra, of Jupiter in Cancer, of Mars in Capricorn, of Venus in Pisces, and their Depressions are in the Signs diametrically opposite to their Exaltations.

The Trigones or Triplicities of Planets are order'd by the Chaldeans after this manner. *The Lord of the first Triplicity (of the *Ptol. Zodiack) is supiter, of the 2th Venus; the same Order they offerve in the other two Triplicities, except that the third is said to have two Lords, Saturn and Mercury: the first part of the Day is assigned to Saturn, the Night to Mercury. The Lord of the last Triplicity is Mars. How much this differs from the vulgar way (which takes in the Sun and Moon) will casily appear to those who will take the pains to compare them. The later way see in Firmicus.

They call the Terms of the Flanets in every Sign, those in which any
Planet from such a Degree to such a Degree is most powerful or prevalent. Sext. Emp.
* The Chaldaick way of Terms is gainered from the Lords of the Triplicities, (which is plainer and more effectual than that of the Agy- *Ptol.
ptians from the Lords of the Houses) yet neither in their Orders or
Quantities do they alwayes follow those Planets which govern the Triplicities, In the first Triplicity, their Division of Terms in every Sign

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thereof is one and the same. The first term they give to the Lord of the Iriplicity Jupiter, the second, to the Lord of the following Triplicity Venus, the third and fourth, to the two Lords of the Triplicity of the Gemini, which are Saturn and Mercury; the fifth, to the Lord of the last Triplicity Mars. In the second Triplicity they divide every Signalike, and alot the first term to Venus, by reason of her Dominion in that Triplicity, the second and third to the two Lords of the Triplicity of the Gemini, which are Saturn and Mercury; the fourth to Mars, the last to Jupitet. To Saturn are attributed in the Day 66 Degrees, in the Night 78, to Jupiter 72, to Mars 60, to Venus 75, to Mercury in the Day 66, in the Night; 78.

The Terms of the Chaldmans or Babylonians.

Arses	Jupiter	8	Venus	7	Saturn	6	Mercu.	5	Mars 4
Taurus	Venus	8	Saurn	7	Mercu.	6	Mars	5	Jupiter 4
Gemini	Saturn	8	Merur.	7	Mars	6	Jupiter	5	Venus 4
Cancer	Mars								Mercu 4
									Mars 4
									Jupiter 4
Libra									Venus 4
Scorpio									Mercu. 4
									Mars 4
									Jupiter 4
Aquar.	Saturn	8	Mercu	17	Mars	6	Fupiter	5	Venus 4
									Mercu. 4

The Decanates or faces of the Planets, have reference to those of the Zodiack; the first face is that Planet whose sign it is: the second, the next Planet; and so on. That these were of antient Chaldaick invention is manifest, not onely in regard that Teucer the Babylonian wrote concerning them, but likewise they were observed by the Egyptians, who (as Josephus saith) derived this Learning from the Chaldaans. Nicipso King of Egypt, a most just Governor, and excellent Astrologer, did (if we credit Julius Firmicus) collett all sicknesses from the Decanates; shewing ubat diseases every Decanate caused; because one nature was overcome by another, and one God by another. The same Author adds, that Petosiris touched this part of Astrology but lightly; not as being ignorant of it, but not willing to communicate his immortal Learning to posterity.

С н а р. V.

Aspects of the Signs and Planets.

Very Sign of the Zodiack hath a mutual Afpet to the rest; In like Cenfor. manner the Planets have several Aspects; * They are faid to be * Sext. Emp. in mutual Aspect or configuration, when they appear either in Trine or Square. They are faid to behold one another in Trine, when there is an interposition of three signs between them: in Square or Quartile,

when of two.

The Sun passing into the Sign next to that, wherein he was at the time Censor. of birth, regards the place of conception either with a very weak Aspect, or not at all; for most of the Chaldrans have absolutely demed, that the Signs which are next to one another behold one another; But when he is in the third Sign, that is, when there is a Sign betwixt them, then he is said to be old the first place whence he came, but with a very oblique & weak light, which Aspect is termed Sextile; for it subtends the fixth part of a Circle: for if we draw lines from the first Sign to the third, from the third to the fifth, and from thence to the seventh, & so on, we shall describe an equilateral Hexagone; This Aspect they did not wholly of, for that it seemed to conduce the least to the Nativity of the Child, but when he comes to the fourth Sign, so that there are two betwixt, be looks on it with a Quarterly Aspect: for that line which his Aspect makes, cuts off a fourth part of the Circle. when he is in the fifth there being three betweent, it is a Trine Aspect, for it subtends a third part of the Zodaick: which two Aspects the Quartile and rine being very efficacious afford much increase to the Birth. But the Aspett from the fixth place is wholly inefficacious, for the line there makes not a fide of any Polygone, but from the 7th Sign which is the opposite the Aspect 18 most full and powerful, and bringeth forth some i. fants already mature, termed Septimestres, from being born in the 7th Moneth: But if within that space it be not mature, in the 8th Moneth it is not born, for from the 8th Sign as from the 6th, the Aspect is inefficacious, but either in 9th Moneth, or in the 1cth: for the Sun from the 9th Sign bebolds again the particle of the Conception in a trine Aspect, and from the 10th in a Quartile; Which Aspetts, as we said, are very efficacious: But in the 11th Moneth they hold, it cannot be born, because then, the Light being weak, sends sirst his languishing Ray in a Sextile Aspett, much less in the 12th, which Aspett is not all valid.

CH AP.

CHAR. VI.

Schemes.

He way by which the Chaldwans from the very beginning obferu'd the Horoscope of any Nativity, corresponds with that of their Division of the Zodiack (mention'd formerly;) For a Chaldran fate in the Night-time on some high Promontory contemplating the Stars; another sate by the woman in travail until such time as she were delivered. As soon as she was delivered, he fignifyed it to him on the Promontory, which as foon as he had heard, he observed the Sign then rising for the Horoscope, but in the Day he attended the Ascendants and Suns Motion.

loc. cit.

Of the twelve Parts or Houses into which the Zodiack is di-Sext. Emp. vided, those which are predominant in every Nativity, and chiefly to be considered in Prognosticks, are four, which by one common Name they term Centers (or Angles,) but more particularly, they call one the Heroscope, or Ascendant, another the Medium Cali, (the tenth House,) another the Descendant, (the seventh House,) another the Subterrestrial and opposite to the Medium Cali, (the fourth House.) The Horoscope is that which happens to be Ascendant at the time of the Birth, the Medium Coeli is the fourth Sign inclusively from it. The Descendant is that which is opposite to the Horoscope. The Subterrestrial and Imum Coeli, that which is opposite to the Medium Coeli: as (to explain it by an Example) if Cancer be the Horoscope, Aries is the Medium Coeli, Capri-COFN Descendant, and Libra Subterrestrial. That House which goes before either of these Houses they call cadent, that which followeth, succedent; now that which goes before the Horoscope being apparent to us, they affirm to be of the ill Genius, that next which followeth the Medium Coeli of the good Genius, that which is before the Medium Coeli, the inferior Portion and single Lot, and God: That which is before the Descendant, a slothful sign, and the beginning of Death; that which is after the Ascendant, and is not apparent to us, the Fury and ill Fortune; that which cometh under the Earth good Fortune, opposite to the good Genius: that which is beyond the Imum Coeli towards the East, Goddesse; that which followeth the Horoscope slothful, which also is opposite to the slothful.

Or more briefly thus: The Cadent of the Horoscope is called the ill Genius, the Succedent flothful, the Cadent of the Medium Coeli, God, the Succedent good Genius, the Cadent of the Imum Cœli, Goddesse, the Succedent good Fortune, the Cadent of the Descendant ill Fortune, the succedent slothful. These, as they conceive, ought to be examined not superficially.

Upon

___ Moon these Grounds the Chaldwans made their Apotolesmatick Sext. loc.cit. Pradictions of which there is a difference 3 for some of them are mone simple, others more accurate: the more simple, those which are - made from vany one Sign, or the simple force of the single shar gras that a Star being in fuch a Sign shall cause such kind of Mans the, more accurate, those which are made by the Concourfe, and as they Say the Contemporation of many. As if one San be in the Horescope, another in the Mid-Heaven, another in the opposite Paint to the Mid-Heaven, others thus or thus posited, then these or these things will come to pass. These are all the temains of this Art, which can be attributed to the Autient Chaldeans.

CHAP. VII.

Life on the Objection

Other Arts of Divination.

He Chaldeans, besides Astrology, invented and used many other wayes of Divination, of which Diodorus Siculus 'lib, 1. instanceth, Divination by Birds, interpretation of Dreams, Explication of Prodigies, and Hieroscopie. B. R. Maimonides likewife Mot Move affirms, that amongst the Chaldwans antiently there arose several forts of Diviners, in particular these, Megnonemin, Menachesbim, Mecasbephim, Chober chaber, Shel ob, Jide yoni, Doresh el hammetim; all which are mentioned Deut. 18. 10, 11.

The first ascribed by Diodorin to the Chaldrans, is Divination of Birds, οιωνών μαντική, or Augury: neither is it probable, that they who were so great Inquisitors into the several kinds of Divination, should be ignorant of this, which after-ages effective ed one of the most considerable. But they who understand the word "Menachesbim in this sense, seem to have been drawn to e month it by a mistake of the Latine word augurari, by which it is ren-

The next, interpretation of Dreams, Exignoens Evilouica, d Philo Ju- d Suid. days affirms to have been invented by Abraham. Indeed that it was -profest by the antient Chaldeans appears from their answer to Nebuchadnezzar, "Tell thy servants the dream, and we will shew the inter- Dan. 2. pretation. There are extant many onirocritical Verles, under the name of Astrampsychus, collected out of Suidas, and digested by Fo-Seph Scaliger: Astrampsychus is mention'd amongst the Magi by Laertius: and there are who conceive the name to be only an Interpretation of the Chaldean or Persian Zornaster, which some renders a living star.

The third, Explication of Prodigies, Esympers TERRITOR, this kind the Greek Interpreters conceive included in the word Tide your, for they

render it is and so it repartion of so.

The

⁸ chap. 21.

chap. 2.

The last that Diodorus mentions, is Hieroscopie, by which I conceive to be meant extispicium, Divination by inspection into the entrails (ieeuce) of facrific'd Beafts. That the (haldeans used this kind, may be argued from the Prophet Ezekiel, who saith of the King of Babylon (uling Divination,) he looked into the liver. These seem to be the gazrin, reckon'd by Daniel amongst the Chaldean Diviners; from gazar, to cut; for they cut open the Beast and divined by his

entrails. Ob, is rendred Pytho, or (rather) Pythonicus spiritus; the word originally fignifieth a Bottle; and thereupon is taken for that spirit which speaketh ex utero Pythonilla: The Sacred Text calls the Woman Esbeth Baalath Ob, which the Septuagint render, γυναικα έγγαςςίμυ θον,

v. 8,

1 Sam. 28. and where Saul saith, 1 pray thee divine unto me in Ob, they tranflate, μαντέυσαι δη μοι έν τῶ έγγας εμυβα. R. Maimonides faith, she that was initiated held in her hand a myrtle wand, & received suffumigations: R. Abraham ben David, that these Rites were usually performed at some dead mans Tomb.

Doresh el hammetim, is properly (as rendred) a Necromancer: Fran. Mi- fome affirm this kind of Divination had it's original in Chaldea. These and the rest of this kind are all comprehended under the pranot. lib. general name Mecashphim, of which formerly. 4. p. 328.

The

The Third SECTION.

MAGICK, Natural and Theurgick.

He third parrof the Chaldaick Doctine was Magick: for though the Name is conceived to be Persian (by some derived from Mog, a Sirname of the Persian Zo- Salmas. roafter, b by others from the Maguffaars) yet this Snid. Science it self was originally Chaldean, and properly

the study of the Askaphim; of whom Laerthus is to be understood, when he faith that the Chaldwans were the same with the Babylonians, as the Magi with the Persians: Hence is it also that the term Magi is some times extended to the Chaldaan Philosophers.

Pliny indeed saith, that 'Magick had it's beginning in Persia from clib. 30. Zoroalter, but adds, that whether this Zoroalter was one, or after- cap. 1. wards a second also, is not certain: and that he rather meant the Chaldean, than the Persian, may be inferred from his citing those Authors who placed this Zoroafter 6000 years before Plato, or 5000 years before the Trojan war; which accounts (though extravagant) were doubtlesse intended of the most antient Zoroaster; the Chaldean. He kkew se instanceth as skilful in this Art Marmaridim a Babylonian, and Zormocenids an Assyrian, both so antient as that there are not any Monuments of them extant.

The few remains we find of the Chaldean Magick may be redu-

ced to two kinds, Natural and Theurgick.

CHAP. I.

Natural Magick.

He First Part of the Chaldaick Magick is that which we commonly term Natural, because it contemplates the Virtues of all Natural beings Cælestial and Sublunary, "makes scru- "Psel." tiny into their Sympathy, and by a mutual application of them, produceth extraordinary effects.

By this kind of Magick the Chaldeans professed to perform many Maimon admirable things, not only upon particular Persons, but upon whole Maimon, Countries. R. Maimonides instanceth the expelling of Noxious Ani- Mor. Ne. mals, as Lions, Serpents, and the like, out of Cities, the driving away all kind of harms from Plants, prevention of Hail, the destroying of worms that they burt not the Vines; concerning these (saith he) they have written much in their Books; and some there are who boast they can cause that no Leaves or Fruit shall fall form the Trees.

CHAP.

CHAP. II.

Magical Operations, their kinds.

Mor, Ne.

Heir operations R. Maimonides reduceth to three kinds. The Fuffix of those which deal in Plants, Ammals, and Metals. The Second consists in Circumscription and Determination of some time, in which the Operations are to be performed. The Third consists in Human Gestures and Assions; as in Clapping the Hands, Leaping, Crying aloud, Laughing, Lying Prostrate on the Earth, Burning of any thing, Kindling of Smoak, and Lastly in Pronouncing certain words Intelligible or Unintelligible; these are the kinds of their Magical Operations.

b loc.cit.

b Some there are which are not performed but by all these Kinds: As when they say, take such a Least of such an Herb when the Meon is in such a Degree and Place: Or, take of the Horn of such a Beast, or of his Hair, Sweat or Blood, such a quantity, when the Sun is in the middle of Heaven, or in some other certain Place. Or, take of such a Metall, or of many Metalls, melt them under such a Constellation, and in such a Position of the Moon; then pronounce such and such words; make a suffumigation of such and such leaves, in such and such words; make a suffumigation of such and such leaves, in such and such a figure, and this or that thing shall come to passe.

loc. cit.

Other Magical operations there are which they conceive may be performed by one of the fore-mentioned kinds, only these (say they) are performed for the most part by women, as we find amongst them: for the bringing forth of waters, if ten Virgins shall adorn themselves and put on red Garments, and leap in such manner that one shall thrust on the other, and this to be done going backwards and forwards, and afterwards shall stretch out their singers towards the Sun, makeing certain Signes, this action being sinished, they say that waters willissue forth. In like manner they write, that if sower women &c. using certain words and certain gestures, by this action they shall divert hail from falling down. Many other such like vanities they mention all along their writings, which are to be performed by women.

^d Maim. Mor. Ne. But none of these (as they imagine) can be performed without having respect and consideration of the Stars; for thy conceive that every Plant hath it's proper Star: they ascribe also certain Stars to all living Creatures and Metalls; Moreover these operations are peculiar worships of the Stars, and that they are delighted with such an action, or speech, or Sussumingation, and for it's sake afford them what they wish. Hitherto R. Maimonides, who only hath preserved these temains of the antient Chaldaick superstition.

C HAPA III.

Of the Tshinenaia (or Telefines) and for Averruncation.

Oreover the Chaldmans are by the Rabbies reported to have been the first than found out the secret power of Figures; neither was there any thing more colescions than the Images of this kind made by them.

They are called in Chaldre and Perfere Thiswers and trom the Hebrew Tfelem, an Image: in Arabick, Falitimann or Tsalimann, borhaps from the same koot; rather than as some conjecture from the Greek word redespect retedespector the

These Images were prepared under certain Constellations, for feveral purposes; some for Averruncation, others for Pradiction:

Thole that ferve for Averrancation, some conceive to have been of later Invention, and afcribe them to Apollonies Tyander; he indeed was the first amongst the Grecions that was famous for them: but it is most probable that he brought this Arrour of the East, there being yet to be seen many of these Figures or Teleant, there being yet to be term part of the World; and some leants throughout the whole Eastern part of the World; and some that 2 Curios. of them very antient, which a Gaffarel allegeth to confirm, that Curiof. the Persians, or if you will, the Babylonians or Charlesans, were the inoyea.

first that found them out.

These the Greeks termalso gazdia, and suxerious; and the makers of them Stoicheiomaticks. b Ptolemy, The generable and corrup- b Centilog. tible Forms are affected by the Celestial Forms: for which reason the Stoickeiomaticks make use of them, considering the entrance of the Stars into them: On which words Hali Aben Rodean (or as the Hcbrew translation Aben Gidfar) writes thus. In this Chapter Ptolemy means to discover many secrets of Images, and that the Figures which are here below are correspondent to the like figurations above, which predominate over them: as for instance, the Celestial Scorpion predominates over the terrestrial Scorpions, and the Celestial Serpent over the Terrefirial Serpents, and the skilfull in Images (Stoicheiomaticks) observed, when a Planet was out of his Combustion, and entred into any of these Figures, then placing the Planet in the Horoscope, they engraved the Figure upon a stone, and having added what elfe was neressary, they fitted it for preservation, or destruction, as they pleas'd; and this power continued in the stone a long time after.

^b Gep. 3.

CHAP. IV.

Of the Tsilmenaia, used for Predi-Hion.

Nother kind there was of Tillmenaia or Telefmes, used for Prediction: These Images (according to the description of Mor. Ne. R. Maimonides) they did erect to the Stars : of Gold to the Sun, of Silver to the Moon, and so distributed the Metalls and Climates of the Earth among the Stars, for they said, that such a Star is the God of such a Climate. There they built Temples, and placed the Images in them, conceiving that the Power of the Stars did flow into those Images, and that those Images had the faculty of understanding, and did give to Men the gift of Prophecy, and in a word did declare to them what things were good for them. So also they say of Trees which belong to those Stars, every Tree being dedicated to some Star, and planted to it's Name, and worshipped, for this or that reason, because the Spiritual Vertues of the Stars, are insused into that Tree, so that after the manuer of Prophecy they discourse to Men, and speak to them also in Dreams.

The word Teraphim in the Sacred Scripture, amongst other fignifications, is formetimes taken for these Images, whence b Onkeles the Chaldee paraphrast renders it Tsilmenaia, with which the Syriack version agrees; The Septuagint δίλος, and αποφθεγγόμενος, and φω-TIGUES, implying by all these Interpretations, that they were endewed with the gift of prædiction: which is no more than the ch. 21.21. Text it self confirms; for Ezekiel laith of the King of Babylon

using Divination, that he consulted the Teraphim.

Of this kind are those Teraphim conceived to be, which Rachel stole from her father Laban; for he calls them his.d Gods; the Coptick version renders it, the greatest of his Gods: R. D. Kimchi conceives they were made by Astrologers to foretell things to come, and that they were Images whole figures we know not, by which the Antients were informed of future events, they being in some manner like the Oracles which often spake by the mouth of the Devil. R. Eliezer, that they were statues made in the figure of men under certain constellations, whose influences (which they were capable of receiving) cauled them to speak at some set hours, and give an answer to whatsoever was demanded of them. Aben Ezra, that they were made after the shapes of Men, to the end they might be capable of Celestial influence (and in the same manner interprets he the Teraphim placed by Michol in David's bed.) Adding, that the reason why Rachel took them away, was not to take her father off from Idolatry; for if it were so, why then did she take them along with her, and not rather rather hide them in the may near his house: But by region that her father was skilful in Astrology; She feared lest by consulting these Images and the Stars, he should know which may Jacob was gone. And S. Augustine, that Laban faith, why hast thou stalinmy Gads ? it is perhaps in as much as he back faid he dirined, * I dirined the Lord blejjed me because of thee,] for so the more antient Exposuors interpret the word nithalbti, and the Jews understand that place, of prescience, divination, or conjecture, as Mr. Selden of serves.

Philo Judaus speaking of the * Teraphim of Micab, fancies that Micah made of fine Gold and silver three Images of young Ladds, and three (alves, and one Lion, ove Pragon, and one Dove, fo that if any had a Mind to know any secret concerning his wife, he was to have recourse to the Image of the Dove which answered his Demands; if concerning his Children, be went to the Boys & of concerning Riches, to the Eaglesif concerning Power and Strength, to the Lion; if it anything concerned Sons and Daughters, he went then to the Calves; and if about the length of Years and Dayes, be was to confult the I mage of the Drg-This, how light foever, shews that he also understood the Teraphim to be prophetical.

Снар. V.

Theurgick Magick.

THe other part of the Chaldaick Magick is Theurgick is 10 which perhaps Plate more particularly alluded, when he defind ? the Magick of Loroaster, the sexuice of the Gods. This they called also be the Method of River; the works of Pierr, and (astenderd by the Greeks) telefound initions the Teleflick Science and Telefour- Piell. in gick. In what it did confift may be gathered from what Suidas faith Orac. of the two Julian; Julian (laith he) the Chaldwan, a Philesopher, father of Julian sirnamed the Theurgick; He wrote of Demons four Books; they treat of Preferentives of every part of Mans Body; of which kind are the Chaldrick Felefurgicks. And again, Julian longs the afore-mention'd, lived under Marcus Antonius the Emperous, be also wrote Theurgick Initiatory Oracles in Kerfes and all other ferrets of the Science.

Thus the Telestick Science was conseived to procure a conversation with Demons by certain Rives and Coromonics, and to initiate or perfect the Soul by the power of materials here on Earth ; for the for Orse, preme fuculty of the Soul council by it's any guidence ushing the Ruk-Timest infliturion, and to the comprehension of Diversity, but the work of Piety leads it by the hand to God by illumination from thence; Plato indeed holds, that we may comprehend the ungenerate Essess by Beason and Intellest; but the Chaldean afferts, that there is no other means for

in Gen. qualt.94 3 Gen. 30.

נחשתי de Dus Syà

* Judg. 17.

The Chaldaick Philosophy.

us to arrive at God, but by firengthming the Vehicle of the foul by material Rites: for he supposeth that the soul is purified by stones, and herbs, and charms and is rendred expedito for ascent.

* Pfell. in Orac.

It is likewise beneficial to the Body as well as to the Soul, for * if a man shall give his mind to these, he shall not only render his soul unvanquishable by passions, but shall also preserve his body the better in health: for the usual effect of Divine illuminations is to consume the matter of the Body, and to establish Nature by health, that we be not seised either by Paffions or Diseases.

CHAP. VI.

Theurgick Rites.

Y Theurgick or Telestick Rives they conceived that they could procure a communication with the good Damons, and expulfion or averruncation of the bad.

² de Myster. Ægypt.

b in Syncf.

The chief of these Rites was Sacrifice; concerning which, there is a remarkable passage in * Jamblichus, who delivers the Chaldaick opinion thus: The Gods give those things that are truly good, to such as are purified by sacrifices; with whom also they converse, and by their communication drive away wickedness and passion far from them; and by their brightness chace from thence the dark Spirit; for the evill Spirits, when the light of the Gods cometh in, fly away as shadows at the light of the Sun: neither are they able any longer to disturb the pious sacrificer, who is free from all wickedness, perversness, and possion: but such as are permicious, and behave themselves insolently in opposition to sacred Rites and Orders, these by reason of the imbecillity of their action, and mant of power, are not able to attain to the Gods, but because of certain pollutions are driven away from the Gods, and associated with ill Damons, by whose bad breath they are inspired, and depart thence most wicked, profane and dissolute; unlike the Gods in desire, but in all things resembling the bad Damons with whom they converse daily. There men therefore being full of passion and wickedness, by the assinity that is betwint them, draw the evil Spirits to them, by whom being quickly possest, they are again excited to all iniquity, one assisting and strengthning the other, like a Circle whose beginning and end meet.

Several other Rites they used also, which they conceived to be prevalent in evocation of these Dæmons. They are allured (saith Gregorius Nicephoras) out of the Air and Earth by certain stones or pulse, or certain Voices or Figures, which they call Characters, invented by the Chaldzans and Egyptians who first found out the proper dignof-

citive fign of every Damon.

Some few of these are mention'd in the Chaldaick Oracles; as,

wben

The Chaldaick Philosophy.

when thou feest the Terestial Damon approach, Sacrifize the Stone Mnizuris, using invocation.

The Damons (saith Psellus) that are neer the Earth are by Nature. Izing, as being far off from the Divine Knowledge, and filled with dark matter. Now if you would have any true discourse from these prepare an Altar and Sacrifize the Stone Mnizuris. This Stone lath the power of evocations, the other greater Damon who invisibly approacheth to the material Damon will pronounce the true relation of demands, which transmits to the demandant the Oracle the vocatine name with the Sacrificing of the Stone.

Another of these Rites mentioned by the same Oracles, is

that of the Hecatine Strophalus.

Labour about the Hecatine Strophalus.

The Hecatine Strophalus (saith Pselw) is a golden ball, in the midst whereof is a Saphire, they so a dabout it a Leather thong, it is beset all over with Characters; Thus whipping it about they made their Invocations. These they use to call Jynges whether it be round or triangle or any other Figure, and whilst they are doing thus they make insignificant or brutish cries, and lash the Air with their whips. The Oracle adviseth to the performance of these Rites, or such a Motion of the Strophalus, as having an expressible power. It is called Hecatine as being dedicated to Hecate. Hecate is a Goddesse amongst the Chaldwans, baving at her right side the Fountain of Vertues.

No little Efficacy was attributed to certain words used in these Rites, which the Chaldaick Oracles expressly forbid to be changed.

: Never change Barbarous names.

There are certain names (laith Pfellus) among all Nations delivered to them by God; which have an unspeakable Power in Divine Rites; thange not these into the Greek Dialest; As Scraphini and Cherublit, and Michael and Gabriel: These in the Hebrew Dialest have an unspeakable Essicacy in Divine Rites; but changed into Greek nam. s. are inessessed.

CHAP. VII.

Apparitions.

The First is called inotifeld Super-inspection (in respect to orac. 15. the initiated person:) When he who orders the Divine Rives seeth a meer Apparition, (as for instance) of light in some figure or form, concerning which the Chaldaick Oracle adviseth, that if anyone orac. 14. seeding from thence to be true. Sometimes likewise to many initiated Psel. in persons there appeares whilst they are sacrificing some Apparitions in the orac. 19. shape of Dogs and several other Figures. These are apparitions of the passions

54

passions of the Soul in performing Divine Rites, meer appearances, having no Substance, and therefore not signifying any thing true.

d Psel. in orac. 15.

· loc.cit.

The Second is called autobia self inspession, this is when the initiated person seeth the Divine Light it felf without any figure or form: This the Oracle calls evergor Sacro-fant, for that it is feet with abeauty by Sacred Perfons, and glides up and down pleasantly and graciously through the Depths of the world. I This will not deceive the initiated person, but what soever question you shall propose, the answer will be most true.

floc, cit.

when thou seest (saith the Oracle) a Sacred fire, without Form, shining stashingly through the depths of the whole world, Hear the voice of Fire.

Psel. in OFEC. 2 L.

8 when thou beholdest the divine Fire void of Figure brightly gliding up and down the world, and graciously smiling, listen to this voice, as bringing a most perfect Prascience.

h Psel in Ofac, 25.

. 7

But these things which appear to initiated persons as Thunder, Lightning, and all elfe what soever, are only Symbols or Signes, not the Nature of God.

CHAP. VIII.

Material Dæmons how to be repuls'd.

A s it is one property of Theurgy to evocate and procure a conversation with good Damons, so is it another, to repulse and chase away the Material Dæmons, which as they conceive may be effected feveral wayes; either by words, or actions.

Psel-de. dæmon.

By words: For (as Marcus delivers the Chaldaick opinion) thefe Material Demons fearing to be fent to Aby []es and Subternaveal places, and flanding in ane of the Angels who fend them thither, If a Man threaten to send them thither, and pronounce the names of those Angels whose office that is, it is hardly to be expressed how much they will be affrighted and troubled; so great will their asto-nishment be, as that they are not able to discern the person that menaces them, and though it be some old woman, or a little old Man that threatens them, get so great is their fear, that commonly they depart as if he that menaces were able to kill them.

de dæmon.

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Q ...

By actions: For the Bodies of Damons (faith the same b Author) are capable of being struck, and are pained thereby; Serfe is not the property of Compounds, but of Spirits; That thing in a Man which feeleth, is neither the Bone, nor the Nerve, but the Spirit which is in them: mbence if the Nerve be press'd or seized with cold or the like, there ariseth pain from the Emission of one Spirit into another Spirit ; for it & impossible that a compound Body Should init self be sensible of pain, but in as much as it partaketh of Spirit, and therfore being cut into pieces, or dead; it is absolutely insensible; because it hath no Spirit

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Spirit. In like manner a Damon being all Spirit is of his own Nature Sensible in every part; hee immediately seeth and he heareth; be is obnoxious to suffering by touch; being cut assunder he is pained like Solid Bodies; only herein differing from them, that other things being cut assunder can by no meanes or very hardly te made whole again, whereas the Damon immediately commeth together again, at Air or water parted by forme more folid Body. But though this Spirit joyns again in a moment, nevertheleffe at the very time in which the diffection is made it is pained; for this reason they are much affraid of swords, which they who chase them away knowing, flick up pointed Irons or swords in those places where they would not have them come, chafing them away by things Antipathetical to them, as they allure them by things Sympathetical.

From these Material Damons , * upon those that worship them, descend * Piel. de. certain Fiery irradiations, like those we call failing Stars, gliding up Psel demon. and down; which those mad persons term apparations of God; but there is nothing true, firm or certain in them, but cheats, like those of Juglers, which the common people term wonders, because they deceive the eye; * for + Piel. in being removed far from the beatitude of Divine life, and destitute of In- orac. 23. tellectual contemplation, they cannot prafignify futures, but all that they say or shew is false and not solid, for they know beings μορφωτικώς by their ont fides, but that which knoweth futures particularly, ufeth Notions indiwisible and not figured.

FOURTH SECTION.

Of the Gods, and Religious worship of the Chaldæans.



N the last place, (as to the Explication of the Chaldaick. Doctrine, especially of that part which concerned their Ashaphim) it is necessary we give accompt of the Gods of the Chaldeans, and of their Religious worfbip.

And though Mr. Selden hath reduced all the Afiatick Gods under the common name of Syrian, in his Excellent Treatife upon that Subject; yet we shall take notice of such onely as were proper to Affiria; (whether as being worthips no where elfe, or from thence brought into Syria and other Countries:) conceiving the reft nothing pertinent to the Chaldrans or Babylonians.

The Religious Worship of the Chaldaans may be reduced to three kinds; The first, a worship of the true God, but after an Idolatrous manner: The second, of Dæmons, or Spirits: The third,

of the Celestial Bodies, and Elements.

CHAR. I.

Of their Idolatrous Worship of the True God.

He first kind of the Chaldaick Worship, was of the True God, though after an Idolatrous manner: The Author of the Chaldaick Summary affirms, that they held one principle of all things, and declare that it is one and good. That by this one and good they meant the true God, (to whom alone those attributes belong) may be gathered from a Eusebius, who faith, (speaking doubtless of the Followers of Zoroaster) that in the first place they conceive God the Father and King ought to be ranked; for this reason the Delphian Oracle attested by Porphyrius, joyns them with the Hebrews;

Prapar.Evang.

> (haldees and Jews wife onely, worshipping Purely a self-begotten God and King.

> > but

but (notwithstanding the Oracle) that this Worship, though of the True God, was Idolatrous, is beyond doubt: so as to them might be applied what St. Paul laith of the Romans, mhen they know Rom. 1.21. God they glorified him not as God, but b changed the glory of the ma- b ver. 23. corruptible God into an Image made like to corruptible man.

The Name and Image whereby they represented the Supreme God was that of Bel, as appears by the prohibition given by God himself not to call him so any more: "Thou shalt call me no longer 'Hos. 2.16. Beali; Bel with the Chaldeans is the same as Bail with the Phanicians, both derived from the Hebrew Baal, Lord; this Bel of the Babylamans is mention'd by the Prophets Esay and Jeremy: They who first translated the Eastern Learning into Greek, for the most part interpret this Bel by the word Zeus Jupiter. So Herodotus, Diodorus, Hefychius, and Oshers: Berofus (faith Eusebius) was Priest of Belus, whom they interpret (Dia) Jupiter; the reason of which seems to be, for that Bel was the chief God with the Chaldeans, as Jupiter with the Gracians, who by that name meant the true God, as the Chaldeans by the other; for to him St. Paul applies that hemi-Rick of Aratus, To yode no yeves espeen, (for me are also his off-spring,) which hath reference to the first Verse, in Dios agraqueda. And Act. 17. 28. upon these words of St. Peter, worship ye God, but not as the Gracians, Clemens Alexandrique observes, that he faith not, worship not Strom. 6. the God whom the Gracians, but as the Gracians: he changed the manner of the marship, but preached not another God.

The Temple of this Jupiter Belia at Babylon, is exactly described by Herodotse an eye-witnes, in whose time it was yet extant, thus e lib. 1. The gates were of Brass; the Temple it se'f square ; every fide two furlongs broad. In the midst of the Temple there was a solid Tower I not hollow) of the thickness and height of a Stadium; upon which there was set another, and another upon that, and so on to eight: on the outside of these were stairs, by which to go up to every one of them; in the midst of the stairs were seats for such as went up, to rest themselves: in the highest Tower there was another Temple (or Chapel,) and in it a Bed sumptuously furnisht, and a Table of Gold; but neither in this was there any Statue, nor doth any person ly here a-nights except one woman, a foreiner, of whom the God makes choice above all other, as the Chaldeans who are Priests of this God averr : for they fay (though I hardly credit it) that the God himself comes into this Temple, and rests in this Bed: There is moreover in this Temple another lower Chapel, in which there is a great Statue of spitter all of Gold, fitting; and beside it a Table and Bench all of Gold also; in so much that the Chaldrans value it at 800 Talents: Likewise without the Chapel there is an Altar of Gold, and another Altar very great, upon which are facrifized Sheep of full growth, for upon that of Gold it is not lapful to sacrifize any but Sucklings; On this greater Altar the Chaldmans. burn yearly Frankinsence to the value of a hundred thousand talems, in sacrifice to their Gods. There was also at the same time in this Temple

Mor. Ne.

a Statue 12 Cubits high, of massy Gold, which I saw not, but take upon the report of the Chaldaans: this Statue Darius son of Hystaspes had a great mind to take, but durst not; but his son Xerxes afterwards took it, and slew the Priest who forbad him to stir it: Thus was this Temple built and beautified, besides infinite gifts and presents. Hitherto Herodotus: he terms the Priests of Belus Chaldaans; and R. Maimonides ass rts the Chaldaan Idolaters to be the same with the Prophets of Baal.

The Festival of Bel is mention'd 2 Kings 10, 20, his Oracle by Arrian; the same which Stephanus means saying, The Chaldwans had an Oracle which was no less in esteem with them, than that at Delphi was

with the Græcians.

CHAP. II.

Worship of other Gods, Angels and Dæmons.

The second kind of their Religious Worship, was that of other Gods, Angels and Dæmons; Next the Supreme God saith Eusebiw, delivering their opinion) there followeth a multitude of other Gods; Angels and Dæmons. These Gods they distinguish'd into several Orders, Intelligibles, Imelligibles and Intellectuals; Intellectuals; Fountains; Principles; Unzoned Gods; Zoned Gods; Angels and Dæmons. To the Worship of these belongs what we have already delivered concerning their Theurgy.

CHAP. III.

The Chaldsean Worship of the Cælestial Bodies.

He third kind of Idolatrous Worship used by the Chaldeans and Babylonians was of the Celestial Bodies; into which, Maimonides saith, they fell soon after the Floud: perhaps occasion'd by their continual addiction to Contemplation of them; and grounded upon Observation of the great Benefits communicated to Man-kind by their Influence.

The Levitical Law, in prohibiting this Idolatry, sets down the Deut. 4.19. particulars of of it, Lest thou lift up thine eyes unto Heaven, and when thou seest the Sun, and the Moon, and the Stars, even all the Host of Heaven, shouldst be driven to worship them and serve them. And of 2 King. 23.5 the Jewish Idolaters put down by Josiah (besides those that burnt Incense

The Chaldaick Philosophy.

Incense to Baal, of whom already) are reckon'd those that burnt Incense to the Sun and to the Moon, and to the Planets (or Signs, Mazaloth) and to all the Host of Heaven. This doubtless they learned of their Nighbours the Assyrians, of whom the Prophet Ezekiel complains that they doted.

CHAR. IV.

Of the Sun.

THe Sun and Moon are first named and distinguished from the rest; with them perhaps this kind of Idolatry began, before it came to be applied to any of the other Stars; for in the most cap. 31. antient mention of it, (which is by Job a Neighbour to the Chal- v. 26. deans) we find these two only named: That the Chaldwans esteemed these the principal is confirm'd by R. Maimonides, who saith, They held Mor. Ne. the rest of the seven Planets to be Gods, but the two Luminaries the greatest.

But of these (adds Maimonides) they held the Sun to be the greatest God. Mor. Ne. What he further relates in confirmation hereof, out of the Books of the Sabaans concerning Abraham and the like, was delivered formerly. Of the Affrian Idols dedicated to the Sun, Macrobius mentions three, Adad, Adonis and Jupiter Heliopolites.

Adad (saith he) signifieth one; this God they adore as the most power- Saturn. 1. ful, but they joyn with him a Goddess named Atargatis, oscribing to these cap. 8. two an absolute power over all things; by these they mean the Sun and the Earth; that hereby they understand the Sun, is manifest, for the Image of Adad is very fair, and bath beams bending downwards, to shew that the power of Heaven consists in the beams of the Sun, fent down upon the Earth. I be Image of Atargates hath beams erected; to shew that the Earth produceth all things by the power of the beames sent from above: Thus Macrobins; but whereas he faith that Adad signifieth one, either he himself is mustaken, or his Text depraved, for (as Mr. selden observes) with the Syrians, and Chaldeans or Assyrians, Chad, Til from the Hebrew Achad, signifieth one; but Adad or Adad which in the Scripture is Hhadad is of a different spelling; Drusius reads (in Macrobius) Hhada, which signissieth One in Syriack. Of this Idol perhaps is the Prophet Isaiah to be understood, They that san- cap. 66. Elify and purify themselves after One in the midst of the gardens, v. 17. dedicated to that Idol behind the Temple; Subintelligendum enim Templum, pone Templum faith Joseph Scaliger.

Adonis is derived from Adon, Lord. That Adonis is the Sun (faith Saturp.1.21. Macrobius) is not doubted, upon view of the Religion of the Assyrians, with whom Venus Architis (now worshipt by the Phoenicians) and Adonis were held in great veneration: For the Naturalists worshipped

the Superiour Hemisphear of the Earth, in part whereof we dwell, by the name of Vetters; the inferiour they called Proscrpina. Herewood amongst the Assyrians or Phoenicians the Goddess is introduced mourning, because the Sun in performing his Annual Course passeth through the twelve Signs of the Inferiour Hemisphear; for of the Signs of the Zodiack six are esteemed superiour six inferiour; And when he is in the inferiour, and consequently makes the dayes shorter, the Goddess is believed to mourn, as if the Sun were snatch'd away by Death for a time, and detained by Proscrpina the Goddess of the inferiour part, and of the Antipodes; Again they conseque that Adonis is restor'd to Venus when the Sun surmounting the six stars of the inferiour Order begins to illuminate our Hemisphear, and lengthen the light and dayes.

Šat, 1. 17.

The last is Jupiter Heliopolites; The Assyrians (laith the same Author) under the name of Jupiter worship the Sun (whom they figle Did whowohith) with extraordinary ceremonies: The Image of this God was taken from a Town in Egypt, named Heliopolis also, at what time Senemus, perhaps the same as Senepos, reigned over the Ægyptians; it was brought thither by Oppias Ambaffador of Delei bois King of the Assyrians, and by the Ægyptian Priests, the chief of whom was Parmetis; and having been a long time kept by the Affyrians. was afterwards removed to Heliopolis (in Agypt) the reason of which, and why being taried out of Agypt it was brought back into the place where now it is, und where it is worshipt with Rites that are more Affel rian than Agyptian, I forbear to relate, as being nothing pertinent to our purpose. That this Jupiter is the same with the Sun, appears as well by their Religious Rites, as by the fashion of the Image, for it's bring of Gold (of which Metall Maimonides describes those Telesmes to have been which the Chaldrains made to the Sun) and without a Beard, is Sufficient argument bereof. The right hand is lifted up. holding a whip like a Charioteer, the left holds a Thunderbold and some ears of Corn, all which denote the confociate powers of Jupiter and the Sun. Moreover the Religion of this Temple is excellent for Divination, which is afcribed to the power of Apollo, who is the same with the San: Likewise the Image of the Heliopolitane God is caried or a Beer, as the Images of the Gods are caried at the Solemnity of the Games of the Circensian Gods; Many Nobles of that Countrey follow, their heads shaved; they themselves pure by a long Chastily; they are driven by Divine Inspiration, not as they will themselves, but whither the God caries them . This God they confult even absent, by sending Table books fealed up, and he writes back in Order to the questions inferted in them: Thus the Emperour Trajan being to go out of that Countrey into Parthia with his Army, at the request of his Friends zealous in this Religion, and who having had great experiments in this kind, persuaded him to inquire concerning the successe of his expedition; proceeded with Romane prudence, lest there might be some deceit of man it, and first fent the Table-books sealed up , requiring an answer in writing: The God commanded paper to be brought, and ordered that it should be

The Chaldaick Philosophy.

fent to him , blank : to the aftonishment of the Priests. Trajan received it with admiration, for that he also had sent a blanck Table-book to the God. Then he took another Table-book, and wrote in it this question. whether having finished this war, he should return to Rome; This he fealed up: The God commanded a Centurial Vine, one of those gifts that were in the Temple, to be brought, and to be cut into two pieces, and wraps up in a Napkin and sent. The event appeared manifest in the death of Trajan, his bones being brought back to Rome : for by the fragments, the kind of Reliques (his bones,) by the token of the Vine, the future chance was declared. Hitherto Macrobius,

To these adde Bel or Belus, a name though more peculiar to the Supreme Deity, yet common to many of the Chaldean Gods, and amongst others to the Sun, as Servins witnesseth. In Punick lanin Eneid. 19 guage (saith he) God is named Bal; but amongst the Assyrians he is called Bel, and by a certain mystical region, Saction and the Sun.

CHAP. V.

The Chaldwan Worship of the Moon.

He Moon was worshiped by the Chaldeans under many names, all which are Feminine; and the greater part answerable to it ofe of the Sun (last mentioned) which seems to confirm what R. Maimonides delivers of them, that they held the Joven Planets to be Gods and Godde [es, Male and Femal, maried to one another.

Now the Chaldeans (or rather They who first translated the Chaldaick Learning into Greek) amongst other names applied to the Sun those of Jupiter and Adonis, in like manner did they give

to the Moon the correspondent attributes of June and Venue.

To June belong Ada and Belta, for so interpreted by Helychius: Ade, Juno, with the Babylonians; Belthes, Juno or Venus. Both in Ada. which are doubtleffe no other than the Feminine names answerable in Belthes! to Attad and Bel it two names of the Sun. That by Funo Mythologists sometimes understand the Moon, the Learned M. Selden confirms by the old form of incalation which the Roman Priests used at the Nones of every Moneth, dies te quing, calo Juno nowella (or covella, Calestis.) To this Juno perhaps may more properly be referred what Julius Firmicus applies to the Air; The Ass. rians (laith he) ascribed the principality of the Elements, to the Air, the Image whereof they worshipped, styling it by the name of Jung or Yenus the Virgin; Whom the Quires of their Priests worshipped with efferminate Voices and Gestures, their skin smoothed, and their babit after the fashion of women; thus he; But that the Assyrians worshipped the Element of Air is not elle where easily found; what de adds concerning their immodest Rites, seems rather of assinity with those of Venus, as described by other Authors.

'de diis Syr.

hb. 1.

The Chaldaick Philosophy.

To Venus (taken for the Moon) belong the names Mylitta and Alilat. They learnt (faith Herodotus speaking of the Persians) of the All grians and Arabians to Sacrifize to Urania: the All grians call Venus Mylitta, the Arabians (our Sabaans) Alilat. Thus Herodotus; who indeed feems to make this Mylitta distinct from the Moon; (of whom he had spoken a little before) but that by Alilat was meant no other, is evident from it's Etymology from Lail Night. The Antients (Saith Sihal Assemon) among st many other false Gods, served one whom they called Alilath, and affirmed that she is the Moon, as being the Mistrifs and Queen of the Night.

CHAP. VI.

The Chaldean worship of the Planets.

'Mor. Ne.

He rest of the Seven Planets (as Maimonides laith) they held to be Gods alfo, To Saturn, whom Diodorus (if the Text be not depraved, which I suspect) affirms they held to be the chiefest of the five, they gave the common name of Bel. Eusebius, in the 28th year of Thara; Belus the first King of the Assyrians died; whom the Assyrians styled a God; others call him Saturn; and Servius, cited elselib. 131 of where b'In the Punick language God is named Bal; but amongst the Assyrians he is called Bel, and by a certain Mystical reason, Saturn and the Sun. Whence Theophilus Patriarch of Antioch, Some wor-This Sarurti as a God; and call him Bel, and Bal; this is done chiefly By those who dwell in the Eastern Climates, not knowing who Saturn is and who Belus.

Lad Antolic. lib. 3.

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⁴Ac. 6, 43.

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b in Eneid.

ch. 5.

Some conceive that the more particular name of this Planet was Chiun or Remphan : of which the Prophet Amos, But ye have born the Tabernacle of your Moloch and Chiun your Images, the Stars of your God which ye made to your selves: Which text St Stephan renders thus, Tea, ye took up the Tabernacle of your God Remphan, Figures which ge made, to worship them; What is in the Hebrew Chiun, the Greek renders Remphan. By Chiun Aben Ezra understands the Planet Saturn, whom Plantus also, as Petitus observes, calls Chiun: Rephan (as Kircher attests) is used in the Coptick language for the same

Of Jupiter (having spoken already in treating of Bel and the Sun, to both which this name was applied,) there is little more to

Mars (as the Author of Chronicon Alexandrinum relates) was first owned as a Deity by the Assyrians: the Assyrians saith he were the first who did erest a Column to Mars, and adored him as a God; They gave him the common name of Belus, whence the Babylonian Belus is by Hestiaus interpreted ZVs evochios Jupiter Martins.

* Kircher.

The Chaldaick Philosophy.

But a more particular name of Mars was that of Azizus, under which he was worshipped together with Mercury in the Temple of the Sun at Edessa a City of Mesopotomia. They who inhabit Edessa (faith Julian) a region of a long time Sacred to the Sun, place together with him in the Temple Monimus and Azizus. That by Monimus they understood Mercury, by Azizus Mars, and that both these were affessours to the Sun, Julian acknowledgeth to have learned of his Master Famblicus.

Some there are who refer the Idol Negal (brought by the Sama- 2 Kings 17: ritans out of Assyria) to this Planet, for the Rabbies fancy this 30. Idol to have been in the form of a Cock: Now the Cock being

* Sacred to Mars, and Syled his Bird, inregard of it's courage, hence * they infer that Mars was represented under that form, as Venus Scol. Aria

under that of the Hen by the Idol Succoth Benoth.

Venus was worshiped by the Assirians and Chaldrans under many names: Three of which we find in Hefychius: The first Belthes (or rather Belta) which he Interprets Juno and Venus. This was a name common to the Moon also, and spoken of former'y.

The next, Delephat, a name more appropriate to Venus than the former, as appears by it's Etymology, from the Syriack word Del-

pha coition.

The last Myleta, as Hespehius reads, who adds, the Assyrians (fo called) Urania. Herodotus writes it Mylitta: They Learned (faith he, speaking of the Persians) from the Assyrians and Arabians, to sacrifize to Urania: The Assyrians call Venus Mylitta, the Arabians Alilat. Of which two names, though Alilat (as was observ'd heretofore) was given to the Moon also; yet that of Mylitta scems peculiar to Venus, it being no other (as Scaliger observes) than the plain Syriack word Mylidtha, generative or prolifick: Venus genetrix. With this Etymology well fuit the Rites belonging to the Idol; of which thus Herodotus: The Babylonians have one abhomi- Lib. 1.3 nable Law; every woman of that Countrey, must once in her life sit in the Temple of Venus, and there accompany with a stranger. Some of the Richer fort not deigning to affociate themselves with the rest of ordinary quality, are caried thither in covered Chariots: and stand before the Temple; a long train of attendants coming after them; the greater part do in this manner; there are many women fitting in the Temple of Venus Crowned with Garlands of Flowers, some coming, others going: There are also several passages distinguished by cords, which guide the strangers to the Women; of whom they make choice as they best like; No woman being once set there, returns bome, untill some stranger bath cast money in her lap, and taking her aside, lain with her. The stranger who offers this money must say, 1 invoke the Goddess Mylitta for thee; the Assyrians call Venus Mylitta; the money [be must not refuse whatever it be; for it is Sacred : Neither may the woman deny any man, but must follow him that first offers her money, without any choice on her part. As soon as she hath lain with

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him, and performed the Rites of the Goddess, she returns home, nor from thence forward can be allured by any price whatsoever. Such as are hands one are the soonest dismist; but the deformed are forced to stay longer before they can satisfy the Law; sometimes it happens that they attend a whole year, or two, or three in expectation. Hitherto Herodotus, of which Custome some interpret the words of the Prophet Banuch concerning the (haldean Women, The Women sit in the mayes quirded (or rather surroundred people was going) with rushes; and burn straw; and if one of them be drawn away and ly with such as come by, she casteth her Neighbour in the teeth, because she was not so worthily reputed, nor her cord broken.

2 Kings 17.

To these add Succoth benoth, an Idol made by the Mon of Babylon: the signification of the word being the tents of the daughters. Some conceive that hereby were meant those Tents or Partitions by Chords described by Herodotm, in which the Women sate to perform the Rites of Venus Mylitta; Venus being, as Mr. Selden is of opinion, derived from Benoth: but from the words of the Sacred Text, it is manifest, that by Succoth Benosh was meant rather an Idol, than Temple or Tents. The Rabbies fancy it to have been in form of a Hen and Chicken, For as they called a Hen Succus, that is covering, so they called Hens Succoth, as brooding and covering, and Benosh they interpreted her Chickens, which she useth to cover with her wings. Whence Kircher expounds it of Venus Mylitta.

Radak.

CHAP. VII.

Of the Other Stars.

. 2 Kings. Stars esteemed Gods by the Chaldrans: for they burnt Incense to the Mazaloth and to all the rest of the Host of Heaven.

Mazal is a Star: they called the Signs the twelve Mazaloth: the Zodiack the Circle Mazaloth; and sometimes changing into mazaroth; the Septuagint renders it $\mu\alpha'\gamma \approx 0$, which suidas interprets, the Constellations called $\gamma \approx 0$ in Signs. This agrees with what Diodorus reports of the Chaldrans, that they held the principal Gods to be twelve, to each of which they attributed a Moneth, and one of the Signs of the Zodiack.

lib. r.

That they worshipped the rest of the fixed Stars as Gods also, is implied by the Sacred Text last cited, which adds, and to all the Host of Heaven; and is more expressly afferted (amongst others) by Diodorus, who in his account of their Doctrine assume, that as they called the Planets Interpreters, so of the other Stars, they called some the Judges of all things, others consiliary Gods; as we shall shew more particularly, when we come to speak of their Astro-

lib. T.

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logy: Neither is it to be doubted, but that as they owned some of the fix'd Stars by these common titles of dignity Judges and confellers, fo to the principal of them they attributed particular names and Idols, as well as to the Planets; And fince the Chaldaick polytheism was not (like that of the Greeks) founded upon an Imaginary Mythology, (though later Writers treat of it after the same manner) but had reference to the Celestial Bodies, which they Worshipped under several Names and Idols; It is no less probable than consonant to the Chaldaick Destrine, that those other Assyr an Idols, (Assim, Nibhaz, Tartak, Adrammelek, Anammelek, Niscoch,) mention'd in the Scripture, were of the fame kind with the rest, and belonged to several others of the Stars; But this conjecture is not eatily evine'd, in regard that there is little extant of those Idols more than the bare mention of their Names.

CHAP. VIII.

Of Fire.

Here are who reckon the Elements amongst the Gods which the Chaldeans Worshipt: That they had a particular devotion to the Fire, is certain; by it as some conceive they reprefented the supreme God; as others, the Sun; the ground of which

Analogy we delivered formerly.

Concerning this Pyrolatry of the (haldeans there is a memorable passage related by *Russians ; The Chaldeans in the time of Constan- 'Hist. E. tine the Great travelled all over the Earth to shew all men that their cleliast. 1.: God excelled all other Gods, for they destroyed all the Statues of other Gods by their Fire; At length coming into Agypt, and making this challenge, the £gyptians Priest brought forth a large Statute of Nilus, filling it (for it was hollow) with store of water, and stopping up the boles it had (which were many) with wax so artificially, that it kept in the water, but could not hold out against the fire. [Suidas relates this bin voce fomething differently, as performed by a Priest of Canopus, who Κανωπος. taking off the Head of an old Statue, put it upon a water-pot, which (stopping the holes with wax) he painted over, and set up in the room of Canopus. The Chaldean began the contest with much rejoycing, and put fire round about the Statue; the wax melted, the boles opened, the water gusbing forth put out the fire, and the Chaldeans were laugh'd at for their God.

CHAP.

CHAP. IX.

Of the Air, and Earth.

^a de error. profan. Relig.

of the Air thus I fulius Firmicw, The Assyrians ascribed the principality of the Elements to the Air, the Image whereof they worshipped, stiling it by the name Venus the Virgin; whom the Quires of their Priests worshipped with esseminate voices and gestures; their Skin smoothed, and their Habit aster the fashion of women.

b Saturn. lib. 1. c.21 As for the Earth, b Macrobius saith, They worshipped the superiour Hemispear of it, in part whereof we dwell, by the name of Venus; the inferiour Hemisphear of the Earth they called Proserpina; More of this Mythology, rather Phanician than Assyrian, and perhaps more Gracian than either, see in Macrobius. Thus much concerning the Doctrine of the Chalucans.

The



THE SECOND BOOK.

Of the Persians.

Eyond Chaldea, to the South, on one hand lies Persia, on the other, Arabia. Philosophy (or Learning) was communicated to both these Countries by their neighbours, the Chaldeans. Zoroaster, saith * Plutarch, instituted Magi amongst the Chaldeans, in imitation of whom, the de Isid. Persians had theirs also. Persia is the most considerable Kingdom of Asia; bounded, on the North, by Media; on the East, by Cilicia; on the West, by Susiana; on the South, by part of the Persian Gulf.

THE FIRST PART..

The Persian Philosophers, their Sects and Institution.

SECT. I.

Of the Persian Philosophers.

CHAP. I.

Of the Persian Zoroaster, Institutor of Philosophy among st the Persians.

He Persian Learning is generally acknowledg'd to have been instituted by Zarades, Zaradussit, or Zoroaster: but this name, (as we observ'd formerly.) seems to have been commonly attributed to such persons as were eminently Learned.

1 2 Who

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^a Agath.
^b in Procem.
^c Strom.lib.
^d Zor.

' lib. 2.

Who therefore this Zoroaster was, or about what time he lived, is uncertain. b Laertius stiles him a Persian; c Clemens Alexandrinus, a Mede; d Suidas, a Perso-Mede: whence it may be argued, that he was not of so great Antiquity, as most Authors conceive. For we find the word Persian no where used before the Prophet Ezekiel; neither did it come to be of any note, until the time of (yrus. The later Persians, saith Agathias, assume, he hived under Hystaspes, but simply, without any addition, so as it is much to be doubted, nor can it be certainly known, whether this Hystaspes were the father of Darius, or some other. Hystaspes the father of Darius was contemporary with Cyrus, neither doth it appear, that the Persian Zoroaster liv'd much carlier.

loc. citat.

But at what time soever he liv'd, saith f Agathias, he was the Author, and Introducer, of Magical Religion, amongst the Persians, and changing their old form of Sacred Rites, he introduced several opinions. So likewise the Arabick Hilloriographer, Zaradussit not sirst instituted, but reform'd the Religion of the Persians and Magi, it being divided to the true Sasse.

Elm.

ded into many Seds.

A labulous tradition of the occasion and manner thereof related borishen. by the Persians themselves, receive from Dion Chrysostome, They suy, that through love of Wisdom, and Justice, he withdrew him from men, and lived alone in a certain mountain; That afterwards leaving the mountain, a great fire coming from above, did continually burn about him; That hereupon the King, together with the Noblest of the Persians, came nigh him intending to pray to God; That he came out of the fire unharmed, appeared propitiously, hidding them to be of good cheer, and offered certain sacrifices, as if God had come along with him into that place; That from thenceforward he conversed not with all men, but with such soly as were naturally most addited to truth, and capable of the knowledge of the Gods, whom the Persians called Magi.

i in Zor.

k Prapar. Evang. 1. 1.

To this Persian Zoroaster i Suidas ascribes, Of Nature, sour Books; Of precious Stones, one; Astroscopick Apotelesmes, sive; Eusebiw, a Sacred collection of Persicks; which, by the fragments he cites, scems to have treated of the lensian Religion. These some attribute to the Chaldean Zoroaster; others, to some other, not any with greater certainty than the rest.

CHAP. II.

Of Hystaspes, a great Improver of the Persian Learning.

He Doctrine of the Persian Magi was much augmented by Hystaspes. He was (according to Herodotus) of Advancema, a Region of Persia, son of Assames, or, (as other Editions) Assacs,

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a lib. x.

The Chaldaick Philosophy.

he lived in the time of Cyrus, whose dream concerning Dariu, the eldest fon of Hystaspes, prognosticating his being King of Persia, together with the discourse betwixt Cyrus and Hyftaspes concessing it, is related by b Herodotus. Darius the fon of this Hillaspes was born bloc. cit. in the 4165. year of the Julian period, and was almost 20. years old a little before Cyrus died. About the same time also, "Hyffas" Xenoph. pes and Adusius joyning together conquer'd all Phrygia bordering Instit. Cyr. upon the Hellespoint, and taking the King thereof, brought him pri- lib. 7.1 fonce to Cyrus.

Hystaspes was, (as d Ammianus Marcellims affirms) a most wife d lib. 23: person, who adds, that boldly penetrating into the inner parts of upper India, he came to a woody Defert, whose calm silence was possess d by those high wits the Brachmanes. Of these he learnt the discordant concord of the motions of the Stars, and of Heaven, and of pure Rites of Sacrifice, which, returning into Persia, he contributed as an addi-

tion and complement to Magick.

CHAP. III.

Of Osthanes, who first introduced the Persian Learning into Greece.

He Persian Learning, (as * Pliny affirms,) was first commu- lib. 30. i. nicated to the Greeians by Osthanes. The first, saith he, that I find to have commented upon this Art (Magick) is Osthanes, who accompany'd Xernes King of the Persians in the War which he made upon Greece. Zerxes for out from Sufa upon this expedition in the beginning of the fourth year of the 74. Olympiad, though Diodorus Siculus, confounding the transactions of two years in one, relates this done in the first year of the Olympiad following. b Hero- b lib.7.c.21 dotus affirms, that this provision was in making the three whole years before this year; but with a note premised in the precedent Chapter, which cannot confift with the exact course of the times. For, faith he; From the subduing of Egypt, he was full four years in gathering an Army, and in making his preparations, and in the beginning of the fifth year, he began to march with a huge Army; for indeed he let out from Sufa, in the beginning of the fifth year, not from his subduing of Agypt, but from his coming to the Crown. So that both Justine Out Trogus, and Orosius following 'lib.2.c.20. him do unadvisedly attribute five years: but most absurdly, dorh Julianu!, in his first Oration of the praises of Constantine, say, that he was ten years in making this preparation. But more Ingenuous than all those, (yet not over exquisite in his accompt) is a Libanius, where he faith, that, between Darius and Xerxes, there was 'ten years time "co. spent in making this preparation against Greece; since we have for-

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merly shew'd out of *Plato*, that from the fight at *Marathon*, to the fight of *Salamis*, which was fought in the first year of the 75. Olympiad (almost a full year after *Xerxes* his setting out from *Susa*)

there were only ten years run out.

Hence it appears that *Pythagoras* and *Plato*, who where precedent in time to *Ofthanes*, and in their Travels conversed with the *Persian* Magi, were not fully acquainted with the depth of their Sciences, or else being more reserved forbore to communicate them, otherwise than as intermingled with those which they appro-

priated to themselves.

e loc. cit.

f Laertius procem.

^b cont.gent.

Pliny adds, that Osthanes, whilf he accompany'd Xerxes into Greece, scatter'd the seeds as it were of this portentuous Art (Magick) wherewith he infected the world, all the world whither soever he went; and it is certain, that this Osthanes chiefly made the Grecians not desirous, but mad after his Art. Thus Pliny, alluding to Goetick Magick, of which the Author of the Treatile mayino, asserts the Magito have been wholly ignorant. And Arnobius affords him a better character, that he was chief of the Magi, both for eloquence and assion; that he made address to the true God with due veneration; that he knew the Angels did wait upon the true God, and the like.

By Osthanes (as we said) the Persian Learning was brought into Greece, and therefore we shall not proceed further in our inquiry af-

ter the Professors of it amongst the Persians.

SECT. II.

The Institution, and Sects of the Persians.

CHAP. I.

The Persian Magi their Institution.

² Proæm.

Ll Professors of Learning amongst the Persians were termed Magi. *Laertius, It is said, that Philosophy and its original from the Barbarians, since among the Persians were Magi; amongst the Babylonians, or Assyrians, the Chaldaans; and Gymnosophists amongst the Indians; amongst the Celta and Gallata, were those who were called the Druides, or Seninothei, as Aristotle, in his Treatise Magicum, and Sotion, in the 23. chap. of his Succession, affirms. Hence Suidas, Magi amongst the Persians were Philosophi and Philothei. But, their principal study and employment consisting in Theology and Reli-

hin voce Magus.

Religious Rite, Magus is more frequently interpreted a Priest. Amongst the Persians, south Porphyrius, those wise persons who were employed about the Divinity, and served him, were called Magi; this is the signification of Magus in their Dialect. And Apuleius, Magus in the Apolog. 1. Persian Language, signifieth the same as Priest in ours. Helychius, A worshipper of God and a Theologist, and a Priest, is by the Persians Stiled Magus.

Some conceive they were so termed by Zoroaster, at their first Institution. Suidas, Zoroaster the Perso-Mede, who first began the name of Magi celebrious amongst them. Others derive the word Salmas. from Mog'a sirname of Zoroaster, or from & Mije Gush, one that

hath short ears, affirming that Zoroaster was such.

The Author of the Arabick History relates, that the h Religion h of the Fersians being before Zoroaster's time divided into many Sects, he reformed it; Agathias, that he changed their old form of Sacred Rites, and introduced many new Opinions, and was the Author and introducer

of Magical Religion among the Persians.

The Magi delivered their Learning successively in their Families & Ammian. from one age to another, whence after the succession of many ages, at this Marcellin. present, faith Ammianus Marcellinus, a multitude sprung from one and the same race, is dedicated to the Rites and worship of the Gods. For, increasing by degrees, they grew at last to the largeness and name of a compleat Nation dwelling in Towns not fortify'd with any walls, and, being permitted to use their own Laws, they were honoured in respect of their Religion.

The Country of the Magi in Persia, is mentioned by Clemens A-1 Strom. 6. lexandrinus, who takes notice of three wonderful Mountains in it.

And "Solinus mentions, as belonging to them, the City Pasagarda."

Suidas and Cedrenus call them Magusans, and affirm, that they

were called Magog by those of their own Country.

So great was the efteem which the Magi had among the Perfians, that P (icero faith, the Kings of Persia, before they undertook the government, were alwayes initiated in the facred Mysteries of the Magi, which I Plato describes thus: At fourteen years old they whom they call I Alcib. the Royal Padagogues take charge of the youth. Thefe are four men chofen out of the most excellent of the Persians, in the prime of their age. The most wife, the most just, the most temperate, and the most valiant. The first of these teacheth him the Magick of Zoroaster the son of Horomales (this is the service of the Gods) and teacheth him also the Royal Institutions. Dion Chrysostome saith, that the Magi were admitted to the Kings Counsels, and were assessors with him in Judicature, as being well acquainted with the natures of things, and knowing after what manner the Gods are to be served. All publick affairs (saith Agathias) were managed by their direction and advice. They adjudged rewards or punishments. Dion elsewhere relates, that Cambyses, upon his expedition into Agypt, resigned the Government of the Persians into the hands of the Magi. Constantius Manasses Styles them the Guardians

30. I.

of the Reyal Palaces, and Pliny, speaking of Magick, saith, it grew up at last to so great beight, that even at this day it is exceeding prevalent with many Nations, and in the East it beareth sway over the King of Kings: King of Kings was the proper Title of the Persian Monarch.

CHAP. II.

The Sects, Discipline and Manner of the Magi.

vin. lib. 2.

D. Hieron. Ubulus, who wrote the History of Mythra in many Volumes, afadvers. Jo- firms, that among it the Persians there were three kind of Maoi: the firms, that amongsi the Persians there were three kind of Magi: the first, who were the most Learned and Eloquent of them, did eat no other food but Meal and Oil. Thus Eubulus cited by S. Hierome. More of the distinction of the Magi into three Sects we meet not elsewhere; but, probably, it had reference (as amongst the Chaldeans) to their several studies, of which hereafter.

proæm.

b Laert. in b Dinon and Aristotle, or rather the Author of the Treatise of Magick cited by Laertin, relates of the Magi, that they renounce rich attire, and to wear Gold. Their rayment is white upon occasion, their beds, the ground, their food, nothing but herbs, cheefe, and bread; instead of a staff they carry a cane, in the top whereof they put their cheese, which as occasion served they did eat.

They had one in their Society chief amongst them, called by 6 So-

zomene, the Prince of the Mayi.

d I heir chief employment was Religious worship, they being conceived

to be the only persons whose prayers the Gods would hear. They made discourses concerning Justice, and esteemed it impious to burn the bodies of the dead, and lawful to ly with a mother or a daughter, as Solion in his 23. Book.

proæm.

f lib.

d Lacrt.

° Laert.

Herodotus saith, they differ, as from others, so from the Agyptian Priests, in this, that these pollute themselves with the death of nothing but their facrifices, whereas the Magi, with their own hands, kill any thing, except a man and a dog; yea they efteem it a great exploit, if they have kill'd very many Arus, or Serpents, or other creeping or flying things.

THE SECOND PARTA

The Doctrine of the Persians.



Hat which is delivered to us of the Persian Doctrine and Opinions is so little and so imperfect as it will not eatily admit of being knit together by any Method; yet, in regard of the near affinity their Learning is conceived to have had with the Chaldeans, we shall ob-

ferve the same course in collecting and digesting the few remains of it: First to allege, what concerns their Theology and Physick; Next, Their Arts of Divination; Thirdly, Their Religious worship and Rites, particularly termed Magick; and lastly, to give a Catalogue of all their Gods.

CHÁP. I.

Theologie and Physick.

That the Persian Magi were not unacquainted with Theology and Physick is confirmed by ² Suidas. Magi, saith he, ² Voc. Magi among the Persians are Philosophers and lovers of God. ⁶ Laertius after in Procementums, they discoursed concerning the substance and generation of the Gods; and ^c Dion Chrysostome, that they were skilful in Natures.

dZoroaster the Magus, in his sacred collection of Physicks, saith ex- d Euseb. pressely thus. "God hath the head of a Hawk: he is the first incorrup- Præp. E- tible, eternal, unbegotten, indivisible, most like himself, the Chario-vang. teer of every good, one that cannot be bribed: the best of things good; the wisest of things wise: Moreover he is the Father of Equity and

Fustice: Self-taught, natural and perfect and wise, and the sole Inven-

Plutarch relates of Zoroaster, that he divided all things into three e Plich in kinds. Over the first kind he conceived Horomazes to be president, the Orac ad. same whom the Oracles call the Father. Over the last, Arimanes; sin. Over the middle kind, Mithra, whom the Oracles call the second Mind. And that Horomazes made himself three times as big as the Sun (who in the Persian language is called Cyrus.) Mithra made himself twice as big (as the Sun) who was next to Horomazes. To which these Platonick assertions are correspondent, That all things are about the King of all, and that all things are for him, That he is the cause of all good things, The second is employed about the secondary

condary things, The third is employed about the third kind of things. The three parts into which Zoroaster and Plato divided all things, are these, The sirst is aternal; The second had a beginning in time, but is aternal; The third is corruptible. Thus Plitho citing Plutarch whose own words are these.

f Isid. & Olirid.

f Some are of opinion that there are two Gods, one opposite in operation to the other; one, working good, the other, ill. Others call him who is the good, God, the bad, Damon: of this opinion was Zoroaster the Magus, whom they report to have preceded the Trojan War 5000. years. This Zoroaster detlared the names of the good, to be Oromazes, of the bad, Arimanius, adding, that, of sensible things. the one did most resemble light, and knowledge, the other, darkness, and ignorance. wherefore the Persians call Mithra the mediator. He further taught, that, to one, we ought to offer votives and gratulatory facrifices, to the other, averruncative and dismal oblations. For, pounding a certain berb called Omomi in a morter they invoke hades and darkness, then, mixing it with the blood of a stain wolf, they tarry it forth and throw it into a place, where the beams of the Sun come not. for, of plants, they hold, that some belong to the good God, others, to the ill Damon, and that, of animals, some, as Dogs, Birtls, and Porcupines belong to the good, the aquatile, to the bad, for which reason they esteem him blessed who hath kill'd most of that kind.

loc. cit.

8 They likewise relate many fabulous things concerning the Gods, of which kind is this I will allege, That Oromaves was produced of purest light, Arimanes of darkness, and that these two war against one another; That Oromazes made fix Gods, The first, of beneuolence; The second, of truth; The third, of equity; the rest of wisedom, riches, and pleasure, which good things are attendant upon the Maker; That then Horomazes tripled himself, and removed himself so far from the Sun, as the Sun is distant from the Earth, and that they adorned the Heaven with Stars, appointed one the Dog-star as Guardian and watch for the reft ; That he made 24. other Gods, and put them in an Egge, and that Arimanius having made as many more, they broke the Egge: whence it comes, that good is intermingled with ill. That the fatal time approacheth, in which these shall be destroyed by famine and pestilence, and Arimanius utterly destroyed, and the Earth made even and smooth; There shall be one life and one City (or common society) of all men living, and one language.

CHAP II.

Arts of Divination.

A Mongst the other parts of the Persian Learning, are to be recin Procem. A koned their Arts of Divination and Prediction, which Laertius
be de Divi. affirms were practifed by the Magi. Cicero adds, that they affemnat.

bled

bled (in fana) in Temples or consecrated places, to consult about Di-Uination.

Hence Strabo saith, that, by the antients, Diviners were much lib. esteemed, such as, amongst the Persians, were the Magi, and Necromancers, and Lecanomancers, and Hydromancers: 4 Alian, that the 4 Var. Histo wisdom of the Persian Magi, besides all other things which it was lawful for them to know, did consist also in Divination; And Lucian . Macrob. stiles the Magi a kind of persons skilful in Divination, and dedicated to the Gods. Of their Divination Cicero giveth an instance concerning de Divi-Cyrus; & Ælian, another concerning Ochw.

Amongst other kinds of Divination, b Velleins Paterculus affirms, & Var. Hist. that they foretold by the marks of the Body. They seem to have 2.17. been skilful likewise in Astrology, for 'Suidas ascribeth to the Per- h lib. 2. sian Zoroaster sive Books of Astroscopick Apotelesmes. That they were in Zor. also consulted concerning the prefignification of Prodigies, is manifest from the relation of Valerius Maximus, concerning that which k lib. 1. c.6. happened to Xerxes.

CHAP. III.

Of the Religious Rites, or Magick of the Persians.

'He chief Science and employment of the Persian Magi, was termed Magick, from the Professors, Magi, and is defined by Plato, the service of the Gods, called also Maxayisia. The Magi, Alcibiad. faith Laertius, are employed in the service of the Gods, and about sacrificing and praying, as being the only persons, whom the Gods will bear. So Dion Chrysostome, The Persians call them Magi, who are Boristhen. skilful in the worship of the Gods, not like the Greeks, who, ignorant of the meaning of the word, call them so who were skilful in Goetick Magick; of which that the Persian Magi were ignorant, d Laertius al- a Procem. legeth the testimonies of Aristotle, in is Treatise entituled Magick, and Dinon, in the first Book of his Histories.

As concerning their Religious Rites, "Herodotss and f Strabo af- 11b. firm, that they had no Temples, Altars, or Images, but did impute flib. it to madness in such as had; the reason whereof & Herodotus con- s loc. cit. ceives to have been, for that they did not believe as the Grecians, that the Gods were bof humane form; Or as 'Cicero, for that they conceived h de leg. 2. the Gods, to whom the whole world was but a Temple or house, could not deserve. be shut up within walls; upon which ground the Magi perswaded Xerxes overs, i. e. to burn the Grecian Temples.

But & Strato frequently elsewhere mentions their Temples, Altars μόρφες. and Images; whence it may be argued, either that in the time of Herodotus they had not any, and that Strabo, in affirming the same,

nar. lib. r.

avSewao-

with Herodotus, is to be understood onely of their primitive Institution, which when the Macedonians afterwards conquer'd them, became corrupted with Gracian Rites; Or that there were different Sects among them from the beginning: whereof fome allow'd Al-

tars, Images, and Temples, others disallow'd them.

Herodows and Strabo further add, that they facrififed in high places; their Rites and Sacrifices Herodotw describes thus. When they go about to facrifife, they neither erest an Altar, nor kindle fire, nor ufe libation, nor flutes, nor garlands, nor cakes, but when any man intends to Sacrifice to some one of these Gods, he drives the victime to a clean place, and invocates that God; his tyara being crown'd with myrtle; It is not lawful for him who sacrifiseth to pray for good things for himself alone, but he must pray for all the Persians in general, and in particular for the King: for in praying for all the Persians he includes himself. Having cut the victime into little pieces he boiles the flesh, and strening soft herbs, especially Trifoly, he laies the flesh upon them; The Magus standing by fings a theogonial hymn; for this they conceive to be a powerful incantation. Without a Magus it is not lawful for them to facrifife; Soon after, he who sacrifiseth takes away the flesh and disposeth of it as be pleaseth.

m lib. 15.

" Strabo adds, that when the Magus who declares the facrifice hath distributed the pieces of the stelli, every one taking his piece they all depart home: leaving no part for the Gods; for they say the Gods require nothing but the Soul of the victime: Yet some (it is said) lay part of the fat upon the fire.

CHAP. IV.

The Gods of the Persians.

a lib. I.

1 lib. 15. 'Procem.

Erodotus 2 and b Strabo reckon the Gods of the Ferfians thus, Jupiter; the Sun; Moon; Venus; the Fire; the Earth; the Winds: the Water. Laertius not so fully, the Fire, the Earth, and the Water.

d loc. cit.

By Jupiter, as d Herodotus and Strabo affirm, they understood the whole Circuit of Heaven: Agathin adds, that they worshipped Jupiter under the name of Bel, which sufficiently argues they derived this God from the (haldeans.

loc. cit. !

To the Sun (as both . Herodotus and Strabo witness) they facrififed: Strabo adds, that they called him Mithra. This was the greatest of Oeconom, their Gods, as Cyrus (introduced by & Xenophon) acknowledgeth; swearing by him: Hesselius likewise affirms it was the greatest of their Gods, and that the greatest Oath which the King himself took was by Mithra.

They represented him with the face of a Lion, in a Persian habit, with a Tiara, holding with both hands a Bull by the horns, which seemed to strive to get from him; signifying, that the Moon begins to receive her light from him when she leaves him.

Toroaster first amongst the Persians (as Eubulus affirms, who s Porphyr. wrote many Volumes of the History of Mithra) did confecrate a na- in antrugral Cave in the Mountains next Persia, inhonour of Mithra, the Nymph. King and Father of all: signifying by this (ave the World framed by Mithra; by the other things disposed within it; in sit distances, the Elements and Quarters of the World. The Cave of Mythra is men-

tioned by many others.

In the Mythræan Rites (for so Lampridius terms them) Celsus (cited by Drigen) saith, the twofold motion of the Stars, fixt and Dib.6.conerratick, was represented; and the passage of the Soul through them: tra Cels. in sign whereof there was set up a high pair of stairs, having seven gates, the first of Lead, the second of I in, the third of Brass, the fourth of Iron, the fift of Leather, the sixt of Silver, the seventh of Gold: The first belongs to Saturn, the Lead signifying the slowness of that Planet; the second to Venus, to whom they compare Tin, for its brightness and softness; the third to supiter, as being most solid with brasen steps; the fourth to Mercury, for they hold him to be the stoutest undertaker of all businesse, cunning and eloquent. The fift to Mars, in regard of its unequal and various commixture; the sixth to the Moon, of Silver; the seventh to the Sun, whose colour as also that of the Stars resembles Gold.

He who was initiated into these Rites proceeded, as Suidas relates, through several degrees of contumely, ('Nonnus upon Gregory Nazi-'in Stelianzen saith twelve)' and of pain, as burning, blows, and the like, by which cut. trial he was to give testimony of his sanstity and of his being woid of Gregor. Naz.

Of the Rites of the Moon there is nothing faid in particu-

Concerning those of Venus, 1 Herodotus saith, They sacrifise also 1 lib. 1. to Urania which they learnt of the Assyrians and Arabians; the Assyrians call Venus, Militta, the Arabians Alilat, the Persians Metra. And as Milidtha in Syriack signifieth generative, prolifick, (Venus genetrix) so mader, or mater, with the Persians signifies (as Raphelengius observes) a mother. This perhaps was that Mother of the Gods, which "Cicero assirms to have been morshipt by the Persians, Sy-mirians, and all the Kings of Europe and Asia, with great devotion.

The Fire, Inlies Firmicus saith, they preferred before all the other nde error. Elements; Again as affirms, they learn to worship it of the Chalprof. Relig. deans: PStralo relates, that in Cappadocia there was a great number of Magi, called Pyrethi, and many Temples of the Persian Gods; they lib. 15. kill not the vistime with a knife, but strike it down with a club: Here also there are Pyretheia (hapels, in the midst of which is an Altar, covered with great store of askes; where the Magi preserve a sire that

9 de Diis Syr. 'fynt. 2. C. 7.

never goes out; and coming in every day fing almost the space of an bour, holding a bundle of rods before the fire, [with which, as I M' Selden observes, they stirred it up whilst they sung,] Their heads are covered with woollen Tiaras, which being tied on toth sides hide their lips and cheeks: Thus Strabo, an eye-witness. These Pyratheia (or as Suidas terms them Pyreia,) were those fempiternal fires of the Magi mentioned by Ammianus Marcellinus: Neither in Temples only did they use these Rites, but in private Caves, where I Julius Fill misus reports they worshipped the Fire with many extraordinary Ceremonies, as amongst other things using to pronounce these words, Μικταβω μυτακω ό κλοπίνς συνδιτε πατεος α'yavs. Nor did this worship extend to fire only, but to all things that resembled it, a's Diony sius reports, whereof "Strato instanceth the Pyropus. " Julius Firmicus addes, that they called the fire Mithra, by which, as also by their worshipping it in Caves, it is manifest that (sometimes at least) they took it for the Sun, their greatest Deity.

' Perieg. " lib.

15.

' lib.

f lib.

Concerning the worship of the Earth and Winds nothing particular is delivered; That of the water was performed in this man-Strab. lib. ner, They go to a Lake, River, or Spring, where they make a trench and kill a victime; taking care that none of the blood come at the water; then laying Myrtle and Lawrel upon it they burn it with rods, and making some prayers, sprinkle oil mixed with milk and honey, not

in the fire or water, but on the earth.

Other Gods the Persians had, though not reckoned amongst these, whether as lesse principal, or of later date; of these are mentioned by the same Author (Strale,) and by others, Anaisis (Venus) Amandatus, Sacka, Sandes and Nacrika (Diana).

Hitherto of the Dollrine of the Persians.

The



THE THIRD BOOK.

Of the Sabæans.

Rabia the noblest Peninsula (if we may so term it) of

Asia, is terminated by the Persian, the Indian, and the Red Sea, except that on one fide it is conterminous to Syria, by which vicinity was occasioned to neer a correspondence between those Nations, that as the Chaldwan Learning overspreading all Mesopotamia, Syria, and Assyria, did on one fide extend to their Neighbours the Persians, so on the other it reached to the Arabians. From which neernesse perhaps it was (not only of Situation but Religion and opinions,) that Pliny useth their names promiscuously, calling a great part of Mesopotamia, Arabia, and the Arabians themselves Syrians. And the later Eastern Writers(especially the *Arabians*) under the appellation of *Chasdim* or Chaldanin (Chaldaans,) comprehended not only the Babylonians but the Nabatheans, Charaneans, and Sabeans, as (amongst others) Muhamed Isacides takes Chasdanin and Nabathea to be synonimous, and Ahmedu, to his Book concerning the Religion of the Sabaans, gives this Title, Of the Retes of the Charanean Chaldeans commonly known by the name of Sabaans, he adds, commonly known by the name of Sabaans, because the Sabaans being the most considerable of these, they likewise under the appellation of Sabaans included all the rest; even the Chaldeans of Mesopotamia: using the terms of Chaldea and Sabaa no less promiscuously than Pliny those of Arabia, Mesopotamia, and Syria: for which R. Maimonides (who doth fo throughout all his Writings) gives this reason, because the Doctrine of the Chaldeans extended thither, and that the Religion of all these Nations was the same.

Now whereas Arabia is commonly distinguish'd into the Stony, the Defert, and the Happy, we here mean not that part which is stilled the Defert, lying on the North of Sabaa, and first planted by Ismael, whose Potterity afterwards, having learned the Language of the Sabaans (Arabick) were called Arabians also, or more properly, Hagarens, as descended from Hagar, and Aarab Mastiaarabab,

the made Arabians, (that is, made such by cohabitation and conversation with the true Arabs,) but those other true Arabs the Inhabitants of the Desert and the Happy, whereof the former came from Nebaiothus, son of Ismael, and are by Pliny, Strabo, and Ptolomy called Nabatæans, as the Country it self Nabatæa, the later from Saba, son of Chus, the son of Cham, after whom stiled Sabæans (as the Countrey Sabæa) and (in distinction from the made Arabians of Arabia the Desert) the native Arabians. The Charanæans mentioned together with these, were the Inhabitants of Cara, a City of Arabia, mentioned by Pomponius Mela, whose Inhabitants the Carræans, Pliny placeth next the Sabæans, distinct from Hara or Caran in Mesopotamia.

THE FIRST PART.

The Sabæan Philosophers.

CHAP. I.

Of the Institutors of the Sabæan Sect.

Oncerning the first Institutor of Learning and Religion amongst the Sabæans, there is not any certain agreement of Authors. Patricides, an Arabian Writer, attributes this Invention to a certain Persian, named Zerodast,

contemporary with Terah father to Abraham; Zerodast and Zoroaster are the same; whereby it appears, that Patricides means one of those two Zoroasters, whereof one was the first Author of Sciences amongst the Chaldeans, the other introduced the same Sciences amongst the Persians; and though he calls this Zerodast a Persian, yet by the antiquity of the time in which he conceives him to have liv'd, it is probable he rather intended the Chaldean.

Others (adds Patricides,) are of opinion that Tachmurat King of Persia gave beginning to this Religion. The same perhaps whom Elmacimus (another Arabian Historian,) calls Tachurith: Others (saith he) tonceive that the Religion of the Sabaans was manifested by a certain King of the Persians, whose name was Tachurith.

Elmacimus mentions another Persian, to whom the same Invention was attributed, In those dayes, saith he, came forth Nazarib a Persian, who, as it reported, was Author of the Religion of the Sabeans.

Others

Others (continues Patricides) derive the infancy of the Sabaans from a certain Grecian named Juvan or Javan, son of Berkley, and him they will have to be of the City Zaittuna, which was built in Attica. Thus he: where Hottinger for Berkley reads Mercelim, Mercury, confirmed by Elmacinus upon the same subject. Others saith he, assimption, that the Religion of the Sabaans was brought forth by a Man whose name was Juvan, son of Markoli, a Grecian, who first found out the Science of the Stars.

To these Patricides adds the Opinions of some others, who held that the Authors of this Sect were some of those who were at the build-

ing of the Tower of Babel. Thus the Arabians.

Some attribute the Institution of the Sabaans to Cham, son of Noah, who being banish'd from his Fathers sight, fled thither, and (to use the words of Lastantus) settled in that part of the Earth which is now called Arabia. This was the first Nation that knew not God, because the principal Founder thereof had not received the worship of God by Tradition from his Father: Thus Lastantus, with whom Many agree in attributing the Original of Idolatry to Cham, and to his son Chus the sirst Planter of Chaldaa, from whose son Saba the Sabaans were so named, and, upon this ground, some have laboured to prove Cham and Chus, to be same with the first and second Zoroasters, of which formerly.

Others (as Damascen) ascribe the Original of Idolatry to Serug. Epiphamus, and the Author of the Chronicon Alexandrinum, affirm that Hellenism began in the time of Serug, This Hellenism some conceive the same with the Sabean superstition; what the Greek Fathers call Hellenism, the Rabbins term Goth, the Arabians, Algiabeleiton, the time of Ignorance and Paganism. to determine any thing of those early and obscure times be very difficult, yet we cannot doubt, but that the Idolatrous Worship of Fire and of the Sun (alcribed to the Sabaans) was of great Antiquity among them, fince mentioned by the most antient of Authors, Job, who lived neer them, as appears by the inroad which the Sabeans made upon him. b If I beheld (faith he) the Sun when it a chap. 1. shined, and the Moon walking in brightness, and my heart hath v. 15. been secretly enticed, or my mouth hath kissed my band, this also chap. were an Iniquity to be punish'd by the Judge, for I should have The word denyed the God that is above; where by kissing of the hand is imply'd is Ur, which signifies has the antient manner of Veneration. well Fire.

CHAP.

Others of the Sabæan Sect.

Hat Terah Father of Abraham was bred up in this Doctrine might be conjectur'd from Josuah 24.2. where he is reckode Nobi- ned among those that served strange Gods. * Philo terms him an Astronomer, one of those that are verst in Mathematicks.

b Mcr.Nev.

lit.

' Joseph. Antiquit.

d Mor. Nev.

Of Abraham son of Terah, b R. Maimonides expressely saith, It is mell known that our Father Abraham was educated in the faith of the Zabians, who held there is no God but the stars; indeed & Berefus acknow, ledgeth he was skilful in the Celestials, and Eupolemus, cited by Eusebius, alcribes to him the Invention of Astrology and Chaldaich. The Zabians themselves in their Annals give this accompt of his departure out of Chaldea. Abraham, say they, being educated in Ur, but diffenting from the Vulgar, and afferting that there was another Creator besides the Sun, they began thus and objected against him, and amountst other objections, they alleged the evident and manifest operations of the Sun in the world; but Abraham answered them, You are right, which Sun is like the Ax which is in the hand of him that striketh therewith: then they recite some of the Objections which he brought against them, and at last they say, that the King cast him in prison, but noverthelesse be persisted in prison to oppugn them, whereupon the King fearing lest be might do some hurt to bis Kingdom, and seduce men from their Religion, confiscated all his Estate, and banish'd him to the utmost Borders of the Thus the Zabiais: from which relation Josephus differs not much, who faith, that Abraham first undertook to comunice there. ceived Erronious Opinion of men, concerning the Deity, and that he first taught and proved that there is but one God; but feeing the Chaldaans and Mesopotamians began to mutiny against him for it, he thought it expedient to forsake the Country.

The Rabbinical Traditions are more particular herein: R. Solomos Hiarki reports from an antient Commentary, that Terah fell our with his son Abraham, in the presence of Nimrod, for breaking his Idols, and that Abraham was thereupon cast into a siery Furnace. Moses Gerundensis confirms the same story, but R. Chain relates it otherwise: Abraham, saith he, met with a woman holding a Dish in her band, and the woman asking him whether he would offer any thing to the Gods, he took a staff, and broke the Images which the woman had, and threw away the staff; his Father coming thither at the same time, demanded what was the matter, Abratiam answer'd, that she had asked him, whether he would make an offering, and that upon his answering that be would first eat something, there arose a dispute betwirt them: but his Father urged that the businesse was

The Chaldaick Philosophy.

otherwise, and that he was heard to say many reproachful things of Nimrod. The Controversy was brought before Nimrod the King of Babel: he commanded Abraham to worship the Fire that was set before him; Abraham answered, If so, then adore you the water, Water which quencheth Fire. Nimrod said to him, VVorsbip the Water; Abraham answered, If so, worship the Cloud's which distil the Water. Nimrod said, Then worship the Clouds; whereupon Abraham, If it be so, then the wind is to be worshipped which agitates and scatters the Clouds. Again Nimrod, VV or ship the Wind; but Abraham, if so, then is Man much more to be worshipped who understands the Wind. At length Nimtod growing angry, You talk, saith he, idlely, I worship none but the Fire, into the midst of which I will cast thee. Let the God whom thou worshipest come and free thee by his right hand. Aran steod by and talked; they asked of which opinion he was; he answer'd, If Abraham get the better, I will be for bim, if Nimrod, for Nimrod. After Abraham had gone into the fiery Furnace and was freed, they faid to Aran, of which side art thou? he faid of Abraham's; then they took him, and cast him into the fire, and all his Bomels were burned, and he was taken out dead in the presence of his Father. Thus R. Chain; but Cedremus affirms, that Abraham throwing his Fathers Idols into the fire, his Brother Aran

endeavouring to rescue them, was burned.

The Arabians who imitate the Jews in Relations of this kind, and fancy superstructures of their own upon fables of the Rabbies, give a further accompt of what happened unto Abraham after his departure from Nimrod, as appears by a fragment of a Mahometan Writer, of which I shall cite only so much as most particularly concerns the Sabaans. Edris, on whom be peace, was the first who after Enoch, the son of Seth, he son of Adam, on whom peace, wrote with a pen. This thing afterwards Edris taught his fons, and said to them, O sons, know that you are Sabaans, learn therefore to read Books in your youth. Now Sabaans are Writers, of whom the High (he means Mahomed) faid (Alk, Sur. 2.) The Sabaans and the Nazarenes. The Author adds, that they weafed not to possess the Books of Seth and Edris by hereditary right among themselves, until the times of Noah, and of Abraham, after that the High God aided him against Mimrod, on whom be maledistion. But in that day wherein Abraham went out of the land of Irock, and would go into Syria, into: the land of his Fore-fathers, he went to the land of Charan and Ghesiru, and there be found a people of the Zabeans who read old. Books; and believed such things as were contained in them. But. Abraham Said, "O my God, I did not think that besides my self. " and those that are with me, there had been any of the Faithful who "believed thee to be one; and God breathed to Abraham this Answer. "O Abraham, the Earth is never destitute, but that there we some in it that dispute for God: But, God commanded. him to call them to bis Religion, and he called them, but they would

30. I.

not, saying, How shall we believe thee, when thou readest not a Book? and God sent among them a forgetfulness of those things which they knew of Sciences and Books, for they conceived the Books which they used to be from God, and some of them believed, others not. Afterwards the Zabaans were divided, and some of them believed, viz. the Barhameans, who did not separate themselves from Abraham of blessed memory, but the rest followed their own Religion very eagerly, viz. those who are in the land of Charan, who went not with Abraham into Syria, and said, we follow the Religion of Seth. Edris, and Noah; Thus according to Kissaw, the Religion of the Sabaans was the same with that of the Haranaans, or Mesopotamians. What he relates of Abraham's being sent to the Sabaans, is all borrow'd from the Rabbinical Traditions.

But that there were antiently Learned Persons in Arabia, skilful in Natural Philosophy, Astronomy, and other Sciences, is manifest from testimonies far more authentick; as (particularly) from the discourses betwixt Job and his Friends: of the Arabian Philosophers is it understood, that Salamon's Wisdom is said to have excelled the wisdom of all the sons of the East. Tacitum, describing Funda, the land and bounds to the East are terminated by Arabia. And that the sews called Arabia the East Country is evident from several places in Scripture, as Gen. 10, 30. and 25.6.18. Job 1.3. Judg. 6.3.1. &c. Pliny also mentions the Magi of Arabia, (of whom he instanceth Hippocum.) Ptolomy, the Sulf of the Magi, in Arabia, and Porphyrius (citing Diogenes) relates that Pythagorae (amongst other Countries to which he travelled for Learning) went also to Arabia, and lived with the King there.

CHAP. III.

Their Writings.

He Sabaans pretended (as was lately show'd out of Kissens,)
to have had the Bocks of Seth, and Edris, and not only
those, but some also written by Adam; for the same Author continuing the story of Abraham's coming amongst the Sabaans, adds, that
afterwards Abraham spened the Cheft of Adam, and behold, in it were
the Books of Adam; likewise the Books of Seth, and of Edris; as
also the names of all the Prophets that were to be sent after Abraham;
Ent Abraham said, Happy indeed are the loins out of which all these
Prophets shall come: and God breathed to him (this answer) I bou, O
Abraham, art the Father of them all, and they the Children; and for
this reason Abraham deserved to be called the Father of the Prophets,
upon whom be peace.

The Chaldaick Philosophy.

Of the same allay a Maimonides conceives the Book of Healings Mor. Nevi

to have been, which was hid by Ezekiel.

The same b Maimonides cites many other Books of the Sabeans, b Mor. Nev. translated into Arabick, of which the chiefest is entituled, of the lib. Agriculture of the 'Natateens, translated by Aben Vachaschijah : ' full of Idololatrical extravagancies; it treats of the making of Tilmenains, of the descent of familiar spirits, of conjurations of Demons, of Devils, of such as dwell in Deserts (as Satyrs were thought to do) many other things it contained very rediculous, by which nevertheless they conceived that they could confate the manifest miracles (of Moses, and the Rrophers.)

Another entituled, the worship, or of the worship of the Nabateans, out of which diamonides cites a story concerning Abraham related dib.

formerly.

" The Book Haistanchus, ascribed to Aristotle, but fally.

" Maim.

f Ibid.

I. Cap. 3.

The Book Hattelesmooth, of Thilmenaias; Buxtorsius renders it, Mor. Nev. of speaking Images; the reason we have given formerly. The Book I amtam.

The Book of Massearabb.

The Book of the Degrees of the Celestial Orbs and the Figures that are afcendent in every Degree.

Another Book concerning Tilmenaias, which also is attributed to

Aristotle.

Another Book ascribed to Hermes.

The Book of Maak the Zabian, wherein he argues in defence of the

Law of the Zabians.

A great Book of the Customes and particularities of the Law of the Zabians, as of their Feasts, Sacrifices, Prayers, and other things concerning their belief a All thefe (laith Maimonides) are Books which treat of Idolatrical things, and are translated into the Arabick tongue.

Besides these, (as Maimonides acknowledgeth,) there are many others, & Hottinger cites (in his own possession) A Treatise of Maho- Histor. Omet the elder, son of Isaak, who is otherwise called Abulfark, the son riencal. Hib.

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THE SECOND PART.

The Doctrine of the Sabæans.

Hat is left to us of the Doctrine of the sabaans is delivered upon later Authorities than those from which we have the Chaldaick: and therefore perhaps is but an accompt of what it was in later times, degenerated from their primitive Doctrine, which was immediately derived from the Chaldaick. Nor is it improbable, but that this corruption might be somewhat aggravated by the eager opposition of the Talmudifts, and some Arabick Writers that follow them, from whose hands only we receive it. However, we conceive it necessary to be annexed to the former, of which, though depraved, it pretends at least to be the continued succession.

wish surface waters. CHAP'S.

Of the Gods and Rites of the Sabæans. yasa mamir (, ing himmul past o

Continue of the Million of the State of the or or

hidem.

.6 Maimon 1101 The Sabrans held (as the Chaldrans) that the Spars are Gods, but the Sunthe greatest God; for they plainly assert; that the Sun governs the superiour and inferiour worlds; and call him, the great Lord, the Lord of good. What they relate concerning Abraham, refusing to worship the Sun, is delivered elsewhere; what they further fable of the Patriarchs, That Adam, (not being the first Man, but begotten by a Man and Woman) was a Propher of the Moon, and, by preaching, perswaded men to wor-ship the Moon, and composed Books of Husbandry; That Noah was a Husbandman likewise, but believed not in Idols, for which they discommended him in all their Writings; That Seth also disfented from Adam as to worshipping the Moon; See delivered Mor Ney, more fully by Maimonides.

Their

The Chaldaick Philosophy.

Their forms of worshipping these Gods was twofold, dayly, and monethly; the dayly, is by Said Vahed described thus: They make the first day sacred to the Sun, the second, to the Moon; the third, to Mars; the sourth, to Mercury; the fift, to Jupiter; the

fixt, to Beltha Venus; the seventh, to Saturn.

The description of their monethly worship receive from a Ms. of Mahumed ben Isaac, cited by Hottinger; They begin the year from the moneth Nisan, of which they keep holy the first, second, and third dayes; adoring and praying to their Goddess Beltha: they go to her Temples, facrififing Sacrifices, and burning living Creatures: On the fixt day of the same moneth they kill a Bull to their Goddesse the Moon; and towards the evening of the same day eat it: On the eighth day they a keep Fast, and likewise celebrate (at night) a Feast in honour of the seven Gods and of the Dæmons; offering a Lamb to the God of the Blind (Mars): On the fifteenth day is the Festival of Sammael, (by this name the Talmudists understand the Devil) celebrated with many Sacrifices, Holocausts, and Offerings: On the twentieth they visit a Cambium of the Harranaans, called Cadi, where they kill three Oxen, one to Saturn; another to Mars, the blind God; the third to the Moon is they kill tikewise nine Lambs, seven to their seven Gods (the Planers) one to the God of the Geniusies, and one to the God of the Houres. They likewise burn many Lambs and Cocks. On the 28, day, they go into the Temple which they have in the City Saba, at a certain gate of Charran, called the gate Assarah; and kill to Hermes their God a great Bull; as also seven Lambs to their seven Gods; one to the God of the Damons, and to the God of the Houres, eating and drinking; but they burnt nothing of any Beast that day.

The second moneth which is *fiar*, they begin also with Sacrifices, celebrating the confectation of Sammael, and Feafting: The second day they keep in honour of Aben Salem; drinking, and

filling their hands with Tamarisk and other Fruits.

The 23. day of the third moneth they keep in honour of Sammael, whom they affirm to be the God that maketh the Arrows fly; the Cumar, or Priest, makes an Arrow take fire twelve times, by rubbing another stick against it: the last time he creeps upon the ground, and puts flax to it; if their flax kindle, they conceive their

Rites well accepted of the Gods, otherwise not.

The fourth Moneth Thammus, had a peculiar folermity about the middle of it, called the Festival Albukal, of the weeping VV open: The original of which is thus related by R. Maimonides: In the same Book, saith he, they tell a story of a certain Idolatrous Pseudo-Prophet, named Thammuz: who calling upon the King to worship the seven Planets, and the twelve signs of the Zodiack, and being by the King put to an ignominious death, the same night

night in which he was flain, all the Images from all parts of the Earth met in the Palace which was crected at Babylon to the great Golden Image of the Sun, suspended betwixt Heaven and Earth: There this Image of the Sun fell down prostrate in the midst, and (all the rest of the Images standing round about it) bewailed Thammuz, and began to relate what had happened to him; whereupon the rest of the Images fell a-weeping, and lamented all that night: But affoon as the morning appeared they all flew away and returned home to their feveral Temples. Hence came the Custome, that on the first day of the moneth Thammuz (June) they weep, lament, and bewail Thammuz. This Custome of VVomen weeping for Tanmuz is mentioned also ch. 8.v. 14. by the Prophet e Ezekiel, as imitated by the Jews. The 27. day of this moneth they confecrate to Sammael, and to other Gods

and Dæmons; facrificing nine Lambs to Hanan.

In the fift moneth, which, as the Syrians, they call Ab, they presse new Wine to their Gods, and give it several names, this they do the eight first dayes. They likewise kill a new born Infant to their Gods, which they beat all to pieces; then they take the flesh and mix it with Ry-meal, Saffron, Ears of Corn, Mace and little Cakes like Figs; they bake this in a new Oven. and give it to the People of the Congregation of Sammael all the year long; no Woman cars of this, nor servant, nor son of

a Bond-woman, nor Man that is possessed, or mad.

The Rites of the fixt moneth, named Eileal, are thus described by the same Author; three dayes They boil Water to wash themselves, that they may perform the Rites of Sammael, who is the Prince of the Dæmons and the greatest God; into this Water they cast some Tamarisk, Wax, Olives, Spice, &c. and when it is hot, take it before Sun-rife, and powre it upon their Bodies, as an Amulet: The same day also they kill eight Lambs, seven to their Gods, and one to the God Sammael; they cat also in their Congregations, and drink every Man seven Cups of Wine; The Prince exacts of every one of them two Drachmes to be paid into his Exchecquer. On the 26. day on the same moneth, they go forth to a Mountain, celebrating the Rites of the Sun, Saturn and Venus; burning eight Hen-chickens, eight Cocks, and as many Hens; He who made a prayer and request to Fortune takes an old Cock, or a Cock-chicken, to the wings of which he ties two strings; and sets their ends on fire, and gives up the Chickens to the Goddesse Fortune; If the Chickens are quite confumed by the fire, his prayer is heard; but if the fire of those strings goes out before the Chickens be quite burnt. the Lord of Fortune accepts not his Prayer, nor Offerings, nor Sacrifices. On the 27, and 28, they have their Mysteries, Sacrifices,

fices, Offerings, and Holocausts to Sammael, (who is the greatest Lord:) to the Dæmons and Genuisses, which compasse them about,

defend them, and bestow good fortune on them.

The seventh moneth, which the Syrians and Sabeans call the first Tischri, hath peculiar Rites, thus described by the same Author: About the middle of this Moneth, they burn Meat to the dead, in this manner: Every one buys of every fort of meat that is in the Market; of all kind of Flesh, Fruits, green and dry; they likewise dresse it several wayes; all which they burn in the night-time to the dead, and wish it the thigh-bone of a Camel; they also pour mixed Wine upon the fire, for the dead to drink.

In the eighth moneth, which is called the later Tifchri, they fast on the 21. day, and so on, for nine dayes, the last of which is the

29. this day they do in honour of the Lord of Fortunes, &c.

The ninth moneth, called the first Canun, is chiefly sacred to Venus; On the fourth day they set up a Tabernacle, which they call the Bed of Beltha; adorning it with several Leaves, Fruits, Roses, &c. Before they offer their Sacrifices of Beasts and Birds, they say, Let these Sacrifices be destined to our Goddesse Beltha; this they do for seven dayes: all wich time they burn many Beasts to their Gods and Goddesses. On the 30. day of the same moneth, the Priest sits in a High Chair, to which he gets up by nine steps; and, taking in his hand a stick of Tamarisk, stretcheth it our to them all, and striketh every one of them with it three or five or feven times. Afterwards he makes a Discourse to them, wherein he declareth to the Congregation their continuance, multitude, places, and excellency above all other Nations; he likewise tells them" the largenesse of their Empire, and the dayes of their Reign: After which he comes down from the Chair, and they eat of the things offered to the Idols, and drink: and the Prince exacts of every one of them this day two Drachmes to the Exchecquer.

The tenth moneth, called the other Canun, seems particularly devoted to the Moon; for on the 24 day thereof is the Nativity of the Lord, that is, the Moon, at what time they celebrate the Rites of Sammael, sacrificing, and burning four core librate the Rites four-stored Beasts and Fowl; They also eat and drink, and burn Badi, sticks or canes of Palm slender at the bottom, to their Gods and Goddesses.

In the eleventh moneth, Sipulat, they fast seven dayes together, beginning from the ninth day, upon which they proclame
a Fast to the Sun, who is the great Lord, the Lord of good:
They eat not in all this time any thing of Milk; nor drink Wine;
M

nor pray during this moneth to any but Sammael, the Genii, and Damons.

In the moneth Adar, which is the twelfth and last, they fast also to the Moon, especially on the 28. day; The President distributes a Barley Loaf to the Congregation, in honour of Mars; the Prince exacts of every one of them towards his Exchequer two Drachmes.

CHAP. II.

Other Rites of the Sabæans contrary to the Levitical Law.

Mor. Nev. Maimonides mentioneth several other Rites of the Saba. ans, which were expressely repugnant to the Levitical
Law, adding, that he was acquainted with the Reasons and Causes of many of the Laws of Moses, by means of knowing the Faith,
Rites and Worship of the Sabaans. The Examples alleged by him
and others are these.

They offered leavened Bread only, and, for their offerings, made choice of sweet things only, and anointed their Sacrifices with Honey; prohibited, Levit. 2:11.

They used on a certain day to feed on Swines flesh; prohibited, Le-

Vit. 11.7.

They held it unlawful to kill and feed on some Beasts permitted to the Jews; as the Ox, which Maimonides saith, they much honoured for the great profit he brings by Agriculture, and therefore held it unlawful to kill him, as also the Sheep; neither of which they kill d.

Some of the Sabaans worshipped Devils, believing they had the shapes of Goats, and therefore called them Seirim; On the contrary, the Levitical Law prohibits to offer Sacrifices le Seirim, unto Goats, that is to say, Devils appearing in the forms of Goats. Levit. 17.7.

Though they did abhominate Blood, as a thing exceeding deteftable, yet they did eat it, believing it to be the Food of the Damons, and that he that did eat of it should become a Brother or intimate acquaintance of the Damons, infomuch that they would come to bim and tell him future events; prohibited, Levit. 17. 10. 23.

They worshipped the Sun at his rising, for which reason, as our Rabbins expressely teach in Gemara, saith Maimonides, A-braham our Father designed the VVest for the place of the San-Gum Sanctorum, when he worshipped in the Mountain Moria.

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Of this Idolatry they interpret what the Prophet b Ezekiel ch. 8. 16. faith, of the men with their backs towards the Temple of the Lord, and their faces towards the East, worshipping the Sun towards the East.

Mahummed Ben-Isaac telates, that they shaved themselves with Razors, and branded themselves with fire; there were also married Women amongst them who shaved themselves in the same manner; for-

bidden, Levit. 21. 5.

"They had a Custome of passing their Children, as soon as they "Maimon. were born, through the fire, which they worshipped, affirming that Mor. Nevsuch Children as were not so passed would dy. This was also expresly 3. forbidden by the Levitical Law.

Another most obscene Custome they had of Engrasting, described by d Maimonides, to which he conceives the Levitical prohi- Mo. Neve

bition to allude.

Others there are of the same kind cited by the same Author, Mor. Nev. who concludes, that as concerning those particular Laws, the rea- 3.44. fons whereof are conceal'd, and the benefit unknown to me, it proceeds from bence, that the things which we bear are not such as those which we see and perceive with our eyes. For this cause, those things concerning the Rites of the Sabaans, which I have learnt by bearing, and from their writings, are not so solid and certain, as with those who have seen them practised, especially seeing that their Opinions and Sells perished 1000. years since, and their Names were abolisbed.

With the Sabaans, we conclude the Chaldaick Philosophy.

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THE

CHALDAICK ORACLES

OF

ZOROASTER

And his Followers.

WITH THE EXPOSITIONS OF

PLETHO and PSELLUS.



LONDON,
Printed for Thomas Dring, 1661.

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THE

CHALDAICK ORACLES

ZOROASTER

and his Followers.



HE most considerable remains of the Chaldaick Philosophy are those Oracles which goe under the name of Zoroafter; Some indeed condemn them as supposititious, forged by some Psendo- Beza. Christian Greek; (perhaps the rather, because to Clam. followers of Producus the Heretick, boafted that they Scrom. had the secret Books of Zoroaster.) But this seems

lesse probable, in regard'they lye dispersed amongst several Authors; nor are they to be neglected, in that they have been held in great veneration by the Platonick Philosophers. Which sufficiently also argues that they are none of the Writings charged by Perphyrias vic. upon the Gnosticks, as forged by them under the name of Zoroaster, plotin. fince those (as he acknowledgeth) were by the Platonick Philosophers, (of whom he instanceth Plotinus and Amelius) rejected and demonstrated to be spurious and suppositious.

Some argue that they are not Chaldaick, because many times accommodated to the Greek Style; But there are in them many fo Harsh and Exotick Expressions, as discover them to be Originally forein; and where they agree in Terms with that which is proper to the Greek Philosophy, we may say of them as d Jamblichus upon de Myth. another Occasion, (on the Writings that go under the Name of Agypt Hermes Trismegistus) as they are published under the Name of Zoroafter, so also they contain the Doctrine of Zoroafter, though they frequently speak in the style of the Greeks; for they were Tranflated out of Chaldee into Greek by persons skilfull in the Greek Philosophy.

To perswade us that they are genuine, and not of Greekish Invention,

e Epift.

vention, Mirandula professeth to Ficinus, that he had the Chaldee Original in his possession, I was (saith he) forcibly taken off from other things, and instigated to the Arabick and Chaldaick Learning by certain Books in both those Languages, which came to my Hands, not accidentally, but doubt leffe by the Disposall of God in favour of my Studies. Hear the inscriptions, and you will believe it. The Chaldaick Books, (if they are Books and not rather Treasures) are, The Oracles of Aben Esra, Zoroaster and Melchior, Magi: in which those things which are faulty and defective in the Greek, are Read perfect and entire. There is also, (adds he) an Exposition by the Chaldean Wise-men upon these Oracles. short and knotty, but full of Mysteries; There is also a Book of the Do-Etrines of the Chaldaick Theology, and upon it a Divine and copious Difcourse of the Persians, Gracians, and Chaldeans, Thus Mirandula, after whose Death these Books were found by Ficinus, but so worn and illegible that nothing could be made out of them;

1 Joseph contra Apion. 1. 8 Suid, in

flated into Greek by persons skilfull in the Greek Philosophy, let us call to mind that Berofus f introduced the Writings of the Chaldeans concerning Astronomy and Philosophy amongst the Gracians; and that Julian the Son, a Chaldean Philosopher, & Wrote 7 heurgick Oravoce Juli- cles in Verse, and other secrets of that Science: and probably, it these were no part of that Chaldaick Learning which Berofus first render'd in Greek, they yet might be some of the Theurgick Oracles (for such the Title speaks them) of Julian; for some of them are cited by Proclim as such: From the accompt which Mirandula gives of those in his possession, to which were added a Comment, and a Discourse of the Doctrines of the Chaldaick Theology, it might be conjectured, that what is delivered to us, by Pletho and Pfellus, who belides the Oracles, give us a comment on them, together with a Chaldaick fummary, was extracted out of that Author which Mirandula describes to have been of the same Kind and Method, but much more Perfect and Copious.

Further, To confirm that these Oracles were (as we said) Tran-

This Title of Oracles was perhaps not given to them only Metaphorically to expresse the Divine Excellence of their Doctrine, but

as conceived indeed to have been deliver'd by the Oracle it felf; De urb. for h Stephanus testifies that the Chaldeans had an Oracle which they held in no lesse Veneration than the Greeks did theirs at Delphi: This Opinion may be confirmed by the high Testimonies which the Platonick Philosophers give of them, calling them the Assyrian Theology revealed by God, and the Theology deliver'd by God. And Proches elfewhere having cited as from the Gods, one of these Oracles which speaks of the Ideas, (a Platonick Doctrine) adds, that hereby the Gods declared the subsistence of Ideas, and acquieleeth as satisfied in that the Gods themselves ratifie the contemplations of Plato.

> Some of these Oracles which escaped the injuries of time, were. first publish'd by Ludovicus Tiletanus, anno 1563. at Paris; together with the commentaries of Gemisius Pletho, under the Title of the

The Chaldaick Oracles.

were afterwards Translated and put forth by Jacobus Marthamus, and lastly together with the comment of Psellus also, by Johannes

Opsopæus at Paris. 1607.

These by Franciscus Patricius were enlarged with a plentisul Addition out of Proclus, Hermias, Simplicius, Damascius, Synesius, Olympiodorus, Nicephorus, and Arnobius: encreasing them by his own Zon. pag. 4 b. accompt, to 324. and reducing them for the better perspicuity to certain general Heads, put them forth and Translated them into Latine anno 1593.

They were afterwards put forth in Latin by 1 Ottho Hearning, 1 Philos. baramo 1619. under the Title of The sincere Magical Oracles of Zo-bar. roaster King of Bactria, and Prince of the Magi; but Heurnius under the pretence of m patting them into good Latin, (as he calls it) and pag. polishing them with a rougher File, hath patch'd up and corrupted what Patricius deliver'd faithfully and sincerely, endeavouring to put these Fragments into a Continued Discourse, which in themselves are nothing Coherent but Dispersed amongst several Authors.

Patricius indeed hath taken much Learned pains in the Collection of them; but with lesse Regard to their Measures and Numbers, and (as from thence may be shown) sometimes of the Words themselves: nor is there any certain means to redresse this Omission, by comparing them with the Authors out of which he took them, since sew of those are extant, neither doth he (as he prosessent to have done) assix the Names of the Authors to the several Fragments, except to some sew at the beginning; However, we shall give them here according to his Edition, that being the most perfect; together with such Additions as we meet withall else where, and some Conjectures to supply the Desect we mention'd.

And whereas many of these Oracles are so Broken and Obscure, that they may at first sight seem rather Ridiculous than Weighty, yet he who shall consider, that as many of them as are explain'd by Pletho, Psellus, and others, would without those Explications seem no lesse absurd than the rest, but being explain'd disclose the Learning of the Chaldeans in a profound and extraordinary manner, will easily believe all the rest (even those which appear least intelligible) to be of the same kind, and consequently ought no more to

have been omitted than any of the rest.

ВЬ

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ФР. ПАТРІКІО Ү

ΤΑ ΤΟΥ ΖΩΡΟΑΣΤΡΟΥ ΛΟΓΙΑ.

MONAE, ATAE, KAI TPIAE,

Ψελ. Ο Πε παπεική μονας 6ς1. Δαμ. Ο Ταναή ες1 μονας, η δύο γυνα. Προχ. Δα. Δυας γδ αδοί ποιδε και θηθαι, κο νοεραίς ας τραπίο πομείς.

Kaj & मार्टिकार्वेश नवे नवंशना, दे नवंत्रीधा वेंसवदना धंनवन्त्रीतं.

Δαμ. Γλυτί 3 ου πόσμο λάμπει τειας, ਜੌς μυνας αξχει.

Αρχή παίσης τιμήσεως ή ή ή τάξις.

Προκ. Είς πρία β νοις Είπε πατρός τεμνε β άπουντα, Οῦ δ γέλειν καιτένουσε, Ε ήδη πάντα ἐτέτμιντο. Είς πρία β Είπε νοις παιρός αϊδίν. Νῷ πουτα κυβερνών.

Δαμ. Καὶ ἐφαίπσου οι ἀυτῆ ἡ τ' ἀρετη τὰ ἡ σοφία,
Καὶ ἡ πολυφρων ἀπρέκεια.
Τῆ τῶνδε μέτε τοιαίδος δέμας του ἡ τὰσης,
Οὐ ωρφτης, ἐλλὰ δ τὰ μετρείται.
Αρχαίς ηδ τοιοί ταῖςδε λαίβοις δυλεύειν ἀπόμπα.
Ιερος ωρώτος δρόμος, ἐν δὰ ἀρα μέσω
Ηέριος, πρίπος ἀλλος, ὅς ἐν πυρὶ τὰ χθόνα θαίλπει.
Καὶ πυγη πηγών, κὰ πηγών ἀπασών.
Μήτρα σειιέχωσα τὰ παίπα.

Τερκ. Ειθεν αβδίω θεφσκει βύεσις πολυποικίλω ύλης.
Ενθεν συεφρίμος σρης ηρ άμωθροῖο πυερς αὐθος,
Κόσμον Ελθρώσκων κοιλώμασι. Πλώπα β ένθεν.
Αρχείου Είς Ε κάπω πώνειν ακίνας αγηπάς.

ПАТНР

FRANCISCI PATRICII

ZOROASTRI ORACULA.

MONAS, DYAS, ET TRIAS.

B I paterna monâs est. Psel. Ampliata est Monâs, quæ duo generat. Dam. Duitas enim apud hunc seder, & intellectualibus fulget Pro. Da. sectionibus. Et gubernare cun a, & ordinare quodcumque non ordinatum. Toto enim in mundo lucet Triâs, cujus monâs est princeps. Principium omnis sectionis hic est ordo. In tria namque Mens dixit Patris secari omnia, Proc. Cujus voluntas annuit, & jam omnia secta suere. In tria namque dixit Mens patris æterni, Mente omnia gubernans. Et apparuerunt in ipsa Virtus & Sapientia, Dam. Et multiscia Veritas. Hinc fluit Triadis vultus ante essentiam, Non primam, sed eam quæ mensuratur. Principiis tribus hisce capias servire euncta.

* * * * *

Et fons fontium, & fontium cunctorum.

Matrix continens cuncta.

Indè affatim exilit generatio multivariæ materiæ.

Indè tractus præster exilis ignis slos,

Mundorum indens cavitatibus. Omnia namque indé.

Incipit deorsum tendere radios admirandos.

Bb₂ PATER,

ΠΑΤΗΡ ΚΑΙ ΝΟΥΣ.

Ψελ. Εαυτόν ο πατήρ ήρπασεν, ἐδι το εξη Δωναίμει νοερά κλείσας ίδιον πόρ. Ψελ. Οὐ β ἐπό πατεικής ἐρχής ἀτελές τι τροχάζει.

> Πάντα β έξετελεσε πατήρ, Καὶ νῷ παρέδωκε δευτέρω, Ον ωρώτον κληίζεται πῶν χύος αὐδρών.

Προκ. Πατρογμές φάος πολύ 35 μόνος Εκ παπρος άλχης δρε λάμθρος νόου δίθος. Εργα νοήσας η πατεικός νόος αὐτογρίεθλος, Γάσιν ενέωνειρε δεσμον πυειβειθή έρωτος. Οφου τα παντα κολή, χεόνον είς απέρουτον έρουτα. Μήτε πασι τὰ παις ος νοερως υφασμένα Φέχει. Ως ον έρωθι μθήνη κόσμε σοιχεία μθήσντα. Exi Tal vois materier volv ciolodovay Πασαις πηγαίς τε κ δρχαίς. Est % महिवड गर्ड मयाराया विभी की, में नमाने गी vospale. Μη ή συπλθεν, Σλλ' έμθμεν ο ο πατεικώ βυθώ, Καὶ ο το άδυτο, κτ τ γεο θρέμμονα σιχίω. Où β Els υλίω, πόρ ἐπέχεινα δ ως Θτον Είω διωαμων ποιτακχείει έρχοις, Σλλα νόφ. Σύμβολα 38 παπεικός νόος έσσειρε χζ χόσμον. Os नवे ग्रामिक ग्रह्में, È वैक्ट्युट्य प्रयम्भगीत्या.

Δαμ. Ολοφυής μερισμός, ε άμερισος.
Νο μιρ καιτέχει τὰ νοητά, αίθησιν οι έπαιχει κόσμοις.

Νο μ κατίχει τὰ νοητά, ψυχίω δι ἐπάρει κόσμοις.

NOTE

Dam.

PATERSET, MENS.

PJel. Seipsum rapuit pater, neque suæ Potentiæ mentali claudens proprium ignem. Non enim à paterno Principio imperfectum quid ro- Psel. tatur. Cuncta namque perfecit pater, Et menti tradidit secundæ, Quam primam vocat omne genus hominum. Proc. Patrogenia lux: multum namque sola E patris robore decerpens mentis florem. Opera enim intelligens paterna mens è se genita, Cunctis inseminavit vinculum igni gravis amoris; Quo omnia maneant, tempus in interminatum amantia. Neque omnibus quæ patri mentaliter contexta monstret. Ut in amore maneant mundi elementa manentia. Habet ipsa intelligentia paternam mentem indere Omnibus fontibus & principatibus. Est enim finis paterni profundi, & sons mentalium.

Et in adyto, per deo-nutriens silentium.
Non enim in materiam, ignis trans primus
Suam potentiam claudit operibus, sed mente.

Symbola enim paterna mens seminavit per mundum. Quæ intelligibilia intelligit, & ineffabilia exornat.

Neque progressus est, sed mansit in paterno profundo,

Tota partitio, & impartibilis.

Mente quidem continet intelligibilia, sensum verò inducit mundis.

Mente quidem continet intelligibilia, animam verò inducit mundis.

MENS

NOΥΣ, NOHTA,

Δαμ. Και τῷ ἐνὸς νού τῷ νοητῷ.
Περκ. Οὐ γὸ αἰθυ νοός εςι νοητῷ ἐ χωεὶς ఁळ αίρχει.

"ד מ' אלי היו יסבפש' ב יסחדם, ביסם יססעני דם יסבוֹדשן.

Τοφη ή ζωνοιωπ δ νοητόν.
Μοψθανε δ νοητόν, επεί νόου έξω τω αρχει.
Και τη νου, ός τ εμπυειον πόσμον άγει.
Νου β νους ός την ο κόσμη τεχείτης πυείν.
Οι τ τω έρκοσμον παπεικόν βυθόν ίσε νοοιωτες.

Η νοητή πάσης τμήσεως αξχει. Ες το ποιονόν, ο χεή σε νοείν νόου δίθει.

Δαμ. Η β ἐπεγκρίνης ως διὰ νοιῶ, κακεῖνο νοήση,
Ως τὶ νοων, ἐκεῖνον νοήσεις.
Εςι β ἀλκῆς ἀμΦιΦαοις διωμαμις,
Νοεραῖς τραπθυσα τομαῖσι. ἐ δη χρη
Σφοδρότητι νοεῖν ὁ νοητον ἐκεῖνο,
Αλλά νόου τομαου τομαῆ Φλογὶ
Γαὐτα μετικόση, πλω ὁ νοητον ἐκεῖνο.
Χρεω δη τιτο νοῆσαι ἡ β ἐπεγκρίνης
Σὸν νοιῶ, κἀκεῖνο νοήσεις εκκ ἀκθενως.
Αλλ' άγκὸν ὁπίτροφον ὁμμα,
Φεροντα σῆς ἡυχῆς τεῖναι κενεὸν νόον
Εἰς δ νοητον, ὄφρα μαθης δ νοητον.
Επεὶ ἔξω νόου ἐπαρχει.
Τὸν ἢ νοεῖ πᾶς νοις βεόν ἐ β αἴδυ
Νοός εξι νοητικ, ἢ δ νοητον ἐ νου χωρὶς ἐπαρχει.

Τοῖς ή πυρός νοερού νοεροῖς τορης προτιν άπομπα Εἴκαθε δουλούοντα, πατρός πειθωίδι βυλή.

MENS, INTELLIGIBILIA, & Mentalia.

Et unius mentis intelligibilis.

Dam. Proc.

Dam.

Non enim sine intelligibili mens est: non seorsum existit.

Quædam sanè sunt mentalia & intelligibilia, quæcunque dum intelligunt intelliguntur.

Cibus verò intelligenti est intelligibile.

Disce intelligibile, quandoquidem extra mentem existit.

Et Mentis, quæ empyreum mundum ducit.

Mentis enim mens est quæ mundi est artisex ignei.

Qui supermundanum paternum profundum estis intelligentes.

Intelligibilis omnis sectionis princeps est.

Est enim quoddam intelligibile, quod oportet te intelligere mentis flore.

Vel enim inclines, ut mentem, & illud intellexeris.

Ut aliquid intelligens, non illud intelliges.

Est enim roboris circumquaque lucidi potentia,

Mentalibus fulgens sectionibus. non sanè oportet

Vehementiâ intelligere intelligibile illud,

Sed mentis amplæ amplæ flammå

Omnia metiente, præterquam intelligibile illud.

Opus ergò est hoc intelligere; nam si inclinaveris

Mentem tuam, etiam illud intelliges non parúm.

Sed purum converte oculum,

Ferentem tuz animz tendere vacuam mentem

In intelligibile; ut discas intelligibile,

Quandoquidem extra mentem existit.

Deum hunc intelligit omnis mens. non enim sine

Mente est intelligibili, & intelligibile non sine mente existit.

Ignis mentalis mentalibus præsteribus cuncta Cedunt servientia, Patris persuasorio consilio.

Éŧ

FRANCISCI PATRICII

12

Κα) δ νοείν, αξί τε μινείν αδκηφ τροφαλιγί.
Πηγας τε ε τρχας. δινείν, αξί τε μινείν αδκηφ τροφαλιγί.

Αλλά δ' ένομα σεμνόν άκοιμήτω τροφάλιδι Κόσμοις όν θεφσκων, κρεπνίω Δία πατεδς ένιπίω. Υπό δύο νόων ή ζωορόνος πηγή ωξιέχεται ψυχών.

Καὶ ὁ ποιητής, ὁς ἀυτυρρῶν-πεκθήνατο τ κόσμων.
Ος εκ νόου ἐκθωρε σερῶτος.
Εωτικθύος πυελ πύρ, στινδέσμων όφεα κεραση
Πηγαίνς κρατώρας, ἐοδ πυρός ἀθος ὅπίσων.
Νοεραῖς ἀςρά ἐδει τομεῖς, ἔρωτος δ' ενέπλησε τὰ παίτα.

Σμήνεωτιν έοικυμα Φέρονται, βηγουρουμάς Κόσμε τω το σώμασι. Τὰ ἀτύπωτα τυποδ.Χ. Α νοις λέχει, τω νοειν δη που λέχει. Η μ΄ β διωαμις σεω ἐκείνοις, νές δ' ἀπ' ἐκείνε.

ΙΥΝΓΕΣ, ΙΔΕΑΙ, ΑΡΧΑΙ.

Πολλαί μι αίδε ἐπεμβαίνεσι Φαεινοῖς κόσμοις.
Εν βρώσκεσαι καὶ εὐ αἶς ἀκρότητες ἔασι πεῖς.
Υπόκεῖ) αἰπαῖς αρχος αὐλοίν.
Αρχαίς, αἱ πατρὸς ἔργα νοήσασαι νοηταὶ
Αἰωποῖς ἔργοις, τὰ σώμασιν ἀφεκαλυψεν.
Διαπόρθμιοι ἐςῶτες Φαίαι ῷ πατρὶ τὰ τῆ ὑλη.
Καὶ τὰ ἐμφαιῆ μιμήματα τη ἀφαιων ἐργαζόριθμοι.
Καὶ τ ἀφαιῆ εἰς τὰ ἐμφαιῆ κοσμοποίλω ἐγραζόριθμοι.
Καὶ τ ἀφαιῆ εἰς τὰ ἐμφαιῆ κοσμοποίλω ἐγραζόριθμοι.
Νοις πατρὸς ἐρροίζησε, νοήσας ἀκμαίδι βελῆ
Παμμόρφοις ἰδέας. πηγῆς δὶ ἐπὸ μιας ἐποτοίασαι
Εξέθορον. πατρόθεν ρῶ ἔμω βελή τε τέλος τε.
Δὶ ῶν σεωάτοῖε) ῷ πατρὶ, ἀκλίω κατ ἀκλίω
Ζωιω, ἀπὸ μερείωποτομ, νοερῷ πυρὶ μοιρηθεῖσαι,
Εἰς ἀκλας νοεραίς. κόσμος ρῶ αὐαίζ πολυμόρφο

Пಲ್ಪ್ರೌಗ-

Et intelligere, sempérque manere impigrà vertigine. Fonte & principii. vertere sempérque manere impigrà vertigine.

Sed nomen venerandum insomni vertigini Mundis indens, terribiles ob patris minas. Sub duabus mentibus vitigenius sons continetur ani-

Et facta, qui per se operans sabresecit mundum. Qui ex mente exiliit primus.

marum.

Indutus igne ignem, Vinculorum ut temperet
Fontanos crateras, sui ignis florem sustinens.
Mentalibus fulget sectionibus, amoréque implevit
omnia.

Infigurata figurans.
Examinibus similes feruntur, perrumpentes
Per mundi corpora.
Quæ mens dicit, intelligendo sanè dicit.
Potentia quidem cum illis, Mens vero ab illâ.

IYNGES, IDEÆ, PRINCIPIA.

Multæ quidem hæscandunt lucidos mundos. Insilientes, & in quibus summitates sunt tres. Subjectum ipsis est principale pratum. Principia, quæ patris opera intelligentes intelligibilia Sensibilibus operibus, & corporibus revelârunt. Transvectrices stantes dicere patri & materiæ. Et manisesta imitamina latentium operantes. Et latentia in manisestam Cosmopœiam inscribentes. Mens patris striduit, intelligens vigente consilio Omniformes Ideas. Fonte verò ab uno evolantes Exilierunt. A patre enim erat consilium & finis. Per quæ conjunguntur patri, per aliam atque aliam Vitam, à compartitis canalibus. Sed partitæ sunt, mentali igne dispositæ, In alias mentales: mundo namque rex multiformi Propoריפטש שאונו ויספפי דטותו בים אודוו, ש אל אססףטי

Ιχιος ἐπειρομθρος μορφης καθι α΄ κόσμος ἐφομθη.

Τομτοίαις ίδεαις περακτομούος, ῶν μια πηγή.

Εξ ης ροιζοιώται κοκιακτικού αι άλλαι,
Απλατοι, ρηγούμθραι κόσμου αθεί σώμασι.
Αὶ αθεί κόλποις σμεροβαλένς, σμιμέ αλλυδις άλλη.
Φορέον αι πραπούσαι αθεί δι άμφι άλλυδις άλλη.
Εννοιαι νοεραί πηγης πατεικής α΄ πο
Πολύ δραπούμθραι πυρός α΄ θες
Ακοιμήτου χρόν, ακμή Σρχερόν ίδεας
Γρώτη πατρός έβλυσι τῶς δι αὐτοθαλής πηγή.
Νονμθραι ἴύχες πατρόθεν νοέν οι αὐταί.
Βυλαῖς ἀφθογκτοισι κινόμθραι α΄ς νοῆσαι.

E K A T H, $\Sigma \Upsilon N O X E I Σ$, Tελεπέρχαι.

Εξ κίνε 3 πάντες επθρώσκουσι Αμείλικοί τε κερειωοί, ή τρητηροδόχοι κόλποι Παμφενέος άλχης πατρογούς Εκάτης. Kaj was (waad needs aidos, n i realayor Πνεύμα πολων, πυρίων έπέχεινα. Федирей สนี อาการที่ pou ยังเร ส่งอากาสร รี่ในงะท. Εγχερφίσας άλχης ίδιον κόψος όν στανοχεύση. Ω πῶς ἔχει κόσμος νοεροις ἀνοχῆας ἀναμπεῖς. Οπ έρχαπε, οπ εκδίπε в πυρός ζωηφόρου. Oπ & δ ζωορόνον πληροί & Εκάτης κόλπον. Kaj Enspir vois Euroxedow andle Chowego nupos Méza dewardios. AMa is peoused the Epper Civi To margos. Αφομοίοι 35 έσυνδης επείνος έπειγομος Tor rumor according of Giswau. Οί πελεπάρχαι σειιτείληπθαι ποις σειισχεύσι. Tois ว่า พบครร เซอสซี แอะครูเร สคุทร์ทิกชาง Απόμπα Είχαθε δουλεύοντα.

Ana

Proposuit mentalem typum incorruptibilem, non per mundum
Vestigium promovens formæ per quæ mundus apparuit.
Omnisariam ideis gratiosus, quarum unus sons.
Ex quo strident dispertitæ aliæ,
Immensæ, perrumpentes mundi circa corpora:
Quæ per sinus immensos, examinibus similes,
Feruntur conversæ: circúmque alibi alia.
Conceptiones mentales sonte à paterno
Multum decerpentes ignis storem
Insomnis temporis. Vigor principigeniæ ideæ
Prima. è patris missa est; cujus per se storens sons.
Intellectæ Iynges à patre intelligunt & ipsæ;
Consiliis inestabilibus moventur ut intelligant.

HE CATE, SYNOCHES, ET Teletarchæ.

Ex ipso enim omnes exilium Amilictique fulmines, & presterocapaces sinus Omnilucidæ vigoris patrogenii Hecates. Et Hypezocus ignis flos, & fortis Spiritus polorum, igneos trans. Custodire presteribus suis summirates dedit. Immiscens vigoris proprium robut in Synochis. Quo mundus habeat mentales sustentatores instexiles. Quia operatrix, quia largitrix est ignis vitiseri. Quia & vitigenium implet Hecettes sinum. Et influit Synochis vigorem vitidonum ignis Magni potentis. Sed & custodes operum sunt patris. Assimilat enim se ipsum; ille urgens Typum inducre idolorum. Teletarchæ comprehensi sunt cum Synochis. His verd ignis mentalis mentalibus preferibus Cez Sed

Αλλά καὶ υλαίοις ὅσα δουλεύει στωοχεύσι.
Εάπαμθου ποθύτευχον άλκιω φωτός κελάδοντος.
Αλκή πειγλίχω, νόον ψυχίω β΄ ὁπλίσοντα.
Γαιτοίαδος στώθημα βάλλειν φρενί.
Μησι δητφοιτάν έμπυείοις αποράδιω δχετοίς,
Αλλά ςιδαρηδόν.
Οί δ΄ πά άτομα, ὰ αἰοθητά δημιυργούσι,
Καὶ σωμαρειδή, Εκαπατεπαγμένα εἰς ὑλίω.

ΨΥΧΗ, ΦΥΣΙΣ.

Οπ ψυχή σούρ διωμει πατρός δου φαεινόν, Αθαίνατός τε μθρει, και ζωής δεασότις εξί. Και ίχει κόσμε πολλά πληρώματα κόλπων. Νού χδι μίμημα πέλει, Ε ή τεχθέν έχει τι σώματος.

Μιγιυμορίων δ΄ όχετο, πυρός ἀφλίτο έρχα τελόσα. Μεπά ή πατεικος Σέρνοιας ψυχή, έχω, ναίω Θερμή, ψυχωσα τὰ πάντα. κατέλετο γδ Νουν μι κὶ ψυχή, ψυχων δ΄ κὶ σώματι Βργώ. Ημέων έγκατέληκε πατήρ Ανδρών τε λεών τε. Αρδίω ἐμψυχούσα φάος, πυρ, αίλερα, κόσμους. Σιωυφίςαται γδ τὰ φυσικοί ἔρχα ιῷ νοερῷ Φέγει Το πατρός. Υυχή γδ ή κισμήσασα τ μέχαν Οὐρανον, ε κοσμούσα μιζ το πατρός. Κέροτα ή ὰρ λεας φύσις ἀπλετος ἡώρη). Αρχει δ΄ ἀμφὶ λεας φύσις ἀπλετος ἡώρη). Αρχει δ΄ αὐ φύσις ἀκαμάτη κόσμον τε ε έρχων Οὐρανος όφρα λεει δρόμον αίδιον κατασύρων. Καὶ ταχύς ἡέλιος το κίντρον ὅπως ἐθας ἔλθη. Μή φύσεως ἐμελείνες Εἰμβριρίον δνομα τῆςδε.

ΚοΣ ΜοΣ.

Ο παιητής ός κύτφρχων σεκθήναθο ή χύσμον. Καί τις πυρός όγχος έίω έτερος τα 5 παιτα

Autep-

Sed & quæcumque materialibus serviunt Synochis.
Induti armorum vigorem luminis resonantis.
Vigore Triglicho, mentem animámque armantem.
Pervarium Synthema jacere ratiocinio.
Neque super incedere empyreis sparsim canalibus,
Sed collectim.

Hi verò individua, & sensibilia efficiunt, Et corporiformia, & destinata in materiam.

ANIMA, NATURA.

Quoniam anima ignis potentià patris existens lucidus, Immortalisque manet, & vitæ domina est: Et tenet mundi multas plenitudines sinuum. Mentis enim imitamen est, partum verò habet quid corporis.

Mistis verò canalibus, ignis incorruptibilis opera essiciens. Post verò paternas conceptiones anima, ego, habito; Calida, animans omnia. reposuit enim Mentem sanè in anima, animam verò in corpore inerti. Nostri imposuit pater hominumque Deumque. Assaim animans lucem, ignem, æthera, mundos. Coëxistunt namque naturalia opera mentali splendori Patris. Anima enim est quæ ornavit magnum Cœlum, & quæ ornat simul cum patre. Cornua & ipsius sirmata sunt sursum. Humeros verò circa Deæ natura immensa attollitur. Imperat rursus natura infatigabilis mundisque operibus. Cœlum ut currat sursum æternum trahens; (que; Et celer sol circa centrum, ut assuetus veniat. Non naturæ inspicias satale nomen ejus.

MUNDUS.

Factor qui per se operans sabresacit mundum. Etenim quædam ignis moles erat altera: hæc omnia

Αυτεργών, ίνα σώμα & κοσμικόν εκθλυπευθή. Koopis iv Extrass, 24 per Quint) opposions. דאי פאשו אשר בא אנטפלי, אבן טלמיסי, און אור, Καὶ πουτοιζόφε αιβρης. T' differen, if ra ford occustivate re xbouse. Αγγίω κατ άγγίω ζωίω, Σπό μεριζομόμων όχετβ. A rwyer Sinxortos 'Out & next' didniepu 🕰 เล่ ซรี นย์งารุช จิ งุทีร. ๕ พยุ่นชางา แย่งงา สำมาง Duelozov, ένθα κάτεισι μέχρι ύλαίων όχετη. Ζωηφόρον πύρ. Κένηςω βπιασέρχων έαυτον Φωτος κελαίδοντος. Пमुख्न यंत्रका के में हममाहाक श्रीकृतक येंद्रहा. Κέντρον ἀφ' & πάσαι μεχρίς αλ τυχον ίσαι έασι. Σύμβολα β παπεικός νόος έσσειρε κτ' χόσμον. Μέσον औ πατέρων έκκις κέντουν Φορεί). אשל אל עולעוועם הילאפוי ל ל הצילוי וצאבו זו שלעמדים.

OTPANOS.

Eमी के दिल्पाका मकाने द्रम्हली क्रिक में कि

Τὸν δεσιδι κυρτω σήματι τως κλείσας.
Πῆξε ή πολων όμιλον ἀς ερων ἀπλαιών,
Ζώων ή πλαιωμβών ὑφές η κεν ετσιάδα,
Γίω δ' οι μέσω τιθείς, ὑδωρ δ' οι χαίας κόλποις,
Η έρα δ' αἰωθει τιδτων.
Πῆξε ή κὰ πολων όμιλον ἀς ερων ἀπλανών.
Μὰ τάσει ὁπιπόνω πονηρᾶ.
Πήξη ή πλανίω Οδκ εχούση Φέρε δ.
Επηξε ή κὰ πολων όμιλον ἀς ερων ἀπλανών.
Τὸ πόρ το Θς δ' το Θρ αἰαγκάσας.
Πήξη πλανίω Οδκ έχουση Φέρε δ.
Εξ ἀντοις το ες ποτεν, εβδομων ἡελίω,
Μεσεμβολήνας πόρ.
Τὸ ἀτακίσι ἀντίν διτάκισις αἰακρεμείσας ζώναςς.

TixTu

Per se efficiens, ut corpus mundanum..... Mundus ut manifestus, & non videatur membraneus. Totum mundum ex igne, & aquâ, & terrâ, Et omni-alente aëre. Ineffabilia, & fabilia synthemata mundi. Aliam per aliam vitam, à partitis canalibus. Desuper permeantis in oppositum Per centrum terræ. & quintum medium alium Igneum, ubi descendit usque ad materiales canales. Vitifer ignis. Centro incitans Seipsum lumine resonante. Fontanum alium. qui Empyreum mundum ducit. Centrum à quo omnes usquequo forte æquales fuerint. Symbola enim paterna mens seminavit per mundum. Medium inter patres singulæ centrum fertur. Mentis enim imitamen est, quod verò partum est ha-

C OE L U M.

bet quid corporis.

Septem enim in moles formavit Pater firmamenta mundorum: Cœlum rotundâ figurâ circumcludens. Fixitque multum cotum aftrorum inerrantium. Animaliumque errantium constituit septenarium. Terram in medio posuit, aquamque in terræ sinibus, Aêrémque supra hæc. Fixítque multum cœtum astrorum inerrantium, Tensione, non laboriosa mala. Sed fixione errorem non habente in mou. Fixitque multum cœtum astrorum inerrantium. Ignem ad ignem cogens. Fixione errorem non habente in motu. Sex eos constituit, septimum Solis, In medium jaciens ignem. Inordinationem corum bene-ordinatis suspendens zonis. **Parturit** Τίκθει γ ή γεδς η έλιον τε μέγου και λαμπραν σελίωνω.

Αίθηρ, ήλιε, πνεύμα σελίωνε, αέρος άγοι,
Ηλιακών τε κύκλων, η μοναίων κόμα χισμούν,
Κόλπων τε ήερίων.
Αίθηης μέλος, ήελίθ τε, η μίωνε όχετη, ή τε ήέρος.
Και πλατύς άηρ, μίωσιός τε δρόμος, Επόλος ήελίοιο.
Συλλέγει αυτό, λαμβαίνσα αίθητης μέλος,
Ηελίθ τε, σελίωνς τε, Ε όσα ήέρι στωέχονου.
Πόρ πυρός άξοχετευμα, η πυρός ταμίας.
Χαίζου γδι ές όξυ πεφυκότι φωτί βλέπονται,
Ενθα Κρόνος.
Ηέλιος παρεδρος πεσκοπέων πόλον άγνόν.
Αίλεριος τε δρόμος, η μίων αίπλετος όρμη,
Ηέριοί τε ροαί.

ΧΡΟΝΟΣ.

Θεον έγχοσμιον, αμώνιον, απέραντον. Νέον, η πρεσδύτω, Ελικοειδή. Και πηγαιον άλλον, δε τ έμπύριον κόσμον άγει.

ΨΥΧΗ, ΣΩΜΑ, ΑΝΘΡΩΠΟΣ.

Χρή σε ασεύδειν ασεός δ φαος & πατζός αυχας, Ενθεν ἐπέμφθη στι ψυχή, πολιω ἐωταμθή νδν. Ταθτα πατήρ ἀνόησε, Εροτός δ' οἱ ἐψίχωτο. Σύμβολα βὸ πατεικός νόος ἐασειρε ταϊς ψυχαζς. Ερωτι βαθεῖ ἀναπλήσας των ψυχμί. Κατέθεν βὸ νδν ἀν ψυχή, ἀν σώματι ὅ Υμέας ἐγκατέθηκε πατήρ ἀνδρῶν τε θεῶν τε. Ασωματα μθώ βει τὰ βεῖα πόψτα. Σώματα δ' ἀν αὐτοῖς ἡμβρ ἔνεκεν ἀνδέδε). Μὴ διωαμθώνς καταγεῖν ἀσωμάτος τὸ σωμάτων, Δια των σωματική, Εἰς ἐωὐ ἀνεκεντρίοθητε φύσιν.

Parturit enim Dea Solémque magnum, & splendidam

Lunam. Æther,Sol, spiritus Lunæ, aëris ductores, Solariúmque circulorum, & lunarium est repituum, Sinuúmque 'aêreorum.

Ætheris cantus, Solísque, & Lunæ canalium, & aëris. Et latus aër, lunarísque cursus, & polus Solis.

Colligit ipsum, accipiens ætheris harmoniam, Solísque, Lunæque, & quæcumque aëre continentur. Ignis ignis derivatio, & ignis penu.

Crines enim in acutum nato lumini conspiciuntur, Ubi Saturnus.

Sol assessor intuens polum purum.

Ætheriúsque cursus, & Lunz ingens impetus,

Aëriique fluxus.

Solémque magnum, & splendidam Lunam.

TEMPUS.

Deum mundanum, æternum, infinitum.
Juvenem, & senem....
Et fontanum aliud, quod empyreum mundum ducit.

ANIMA, CORPUS, HOMO.

Oportet te festinare ad lucem & patris lumina,
Unde missa est tibi anima, multam induta mentem.
Hæc pater mente concepit, mortalisque ei est animatus.
Symbola m paterna mens seminavit in animis.
Amore prosundo replens animam.
Reposuit enim mentem in anima, in corpore verò
Vos reposuit pater hominumque deûmque.
Incorporea quidem sunt divina omnia.
Corpora verò in ipsis vestrì causa sunt alligata.
Non potentes continere incorporeos corpora,
Ob corpoream, in quam concentrati estis, naturam.
D d Inque

Εν ή γεω κειν) πυροκς έλκκοαμ ακμαίκος.
Εκ πατρόθεν καπόντες, αφ' ωι ψυχή καπόντων
Εμπυείων δρέπε) καρπών, ψυχοτρόφον ανθος.
Διὸ κὰ νοήσασαμ τὰ ἐρχα τῶ πατρὸς
Μοίρης εμαρμίνης δ το ερὸν Φωγκοιν αναιδές.
Κάν γὸ τιωδε ψυχιω ἴδης Σποκαίας αφ',
Ακλ' ἀκλιω ἐκίνοι πατήρ, ἐναεἰθμιον εί).
Η μάλα δη κειναί γε μακκερτα) ἔξοχα πασέων
Ψυχάων, ποτί γαμαν ἀπ' ἐρανόθεν το ερχέον).
Κειναι ὁλιιαί τι, κὰ ὁ Φατα νείμαλα ἔχκοαμ.
Ο ωταμ ἀτὰ αἰγληενίος, ἀναξ, σέθεν, ἢ ἡ κὰ ἀνάγκης
Εκ Διὸς ἔξεγμονδο. μίτε κραθερῆς το ἀνάγκης
Η γείοθω ψυχῆς βάθος ἀμβροθον, ὁμμαλα δ' αἔβλω

Παίπα έκπιπασον δύω.

Μήτε καιτω νούσος είς το μελαναυγέα κόσμον. Ω βυθός αμέν άπιςος πα έςρωταί τε, καμ Αδης Αμφικιεφής, ριπόων, είδωλογαρής, ανόητος, Κρημιώδης, σκολιός, πωρόν βαίθος αμέν έλίωτων,

Αιεί νυμφωων άφανες δίμας, αρρόν, άπνωμον.

Καὶ ὁ μισοφανης κόσμος, ἐ τὰ σκολιὰ ῥεῖ βρα.
Τος ὧν πολλοὶ καὶασείρου).
Ζήτης ν ωβράβειςν.
Δίζεο σῦ ψυχης ὁχετον, ὅβεν, ἢ πίνι τάζει
Σώμαπ πιθούσας, ὁπὶ τάζιν ἀφ᾽ ἦς ἐρρονς.
Αῦβις ἀναςἡσός, ἱερῷ λόγῳ ἔρρον ἐνώσας.
Μήτε καίτω νούσός, κρημινός κτζ γης ἐποίκο),
Εωθαπόρα σύρων κτζ βαθμίδος. ἢν ὑπο
Δεινης αὐάγκης βρόνος εξί.
Μὴ σῦ αὐζονε τὰ Εἰμαρμθρίω.
Ψυχη ἡ μερόπων γεὸν ἀγζει πῶς Εἰς ἐαυτίμιο Οὐδὲν Ανητόν ἔχουσα, ὅλη βεόβεν μεμέβυςας

Αρμονίαν αυχεί β, ύφ' ή πέλε σώμα βρότειον.

Exletras mierror rom épper én' diorbins,

Parson

Inque deo jacent faces trahentes validas.

A patre descendentes, à quibus anima descendentibus

Empyreos carpit fructus, animam-alentem florem.

Ideoque mente concipientes opera patris

Parcæ fatalis alam fugiunt inverecundam.

Et si hanc animam videris redeuntem,

At aliam immittit pater, ut in numero fit

Certè valde illæ sunt beatissimæ supra omnes

Animas, ad terram à cœlo profusæ.

Illæque divites, & ineffabilia stamina habentes.

Quæcunque à lucente, ô rex, à te, vel ipso

Jove sunt progenitæ. Miti validà à necessitate

Ducatur animæ profunditas immortalis, oculósque af

Omnes sursum extende.

Nec deorsum pronus sis in nigricantem mundum.

Cui profunditas semper infida substrata est, & Ades

Circumquaq; caligans, squalidus, idolis gaudens, amens,

Præcipitosus, tortuosus, cæcum profundum semper involvens,

Semper desponsus obscuram faciem, inertem, spiritu-ca-

Et osor luminis mundus, & tortuosi fluxus

A quibus vulgus attrahitur.

Quære paradilum.

Quære tu animæ canalem, unde, aut quo ordine

Corpori inservieris, in ordinem à quo effluxisti

Rursus restituas, sacro sermoni operam uniens.

Neque deorsum sis pronus, præcipitium in terrâ subest,

Septemvios trahens per gradus: quo sub

Horribile necessitatis Thronus est.

Nè tu augeas fatum.

Anima hominú Deum coget quodammodo in seipsam:

Nihil mortale habens, tota à Deo est ebria facta:

Harmoniam resonat namque, sub qua est corpus mortale.

Extendens igneam mentem ad opus pietatis,

Dd 2

Et

Ρουσον και σωμα σαωσεις. Εςι & Είδωλφ μεείς Είς πόπον άμφιφαονπα. Γαντοβεν απλάς φ ψυχη πυρος ιωία τείνον. Η πυειθαλπής έννοια σεφτίτην έχει τάξιν. Τῷ πυεί χ βρητός έμπελάσας γέδρεν φάος έξει. Αί ποιναι μερόπων άγκθεραι. Kaj ra naxãs Unas Brashuara zensa, i tara. Ελπίς πεφέτω σε πυρίοχος άχελικο όλ χώρο. AM con Hodeye) xelves & Heneu marcines wis, Méxels di igélan Andres is prima rannon Minula correction material orce Incorres agreed. Tois of distantion paous is some projection rate of. Τοις ή τονωοντας έπς ενεκαρπισεν άλκης. Μη πρεδμα μολιώης, μήτε βαθιώης & Θπίπεδον. Mitte & & Unis exclasor upnjura naturalis. Min Zakns, iva min Kicolow Exn n. Βίη ότι σώμα λιπόντων ψυχαί καθαρώπα). Yuzas Karapes didavooi, Wholi Cia. Λαίησ' Ου λαρόσιν Εκάτης δρετής πέλε πυχή, Erdor an ministra, & mapteror & racoision. Ω γλμηροτάτης φύσεως, αίθεσπε, πέχνασμα. Μη τα πελώρια μέτρα χαίης του σίω φρένα βάλλ8, Ού οδ άληθείης φυτον όλ 2001ί. Μήτε μέτζει μέτζα πελίν καπόνας σεωα βροίσας. Αιδίφ βυλή Φέρε], υχ ένεκα σοΐο. Μίωαγον ρί δρόμημα, η άπεριον το εσπορθυμα Micins poi Cov Edoor. del refere Epyce and yens Απειον σε πορθυμα, σέθεν χαι εν κάκ έλοχού θη. Airelos opvirav Japoos mares & not annons. Οὐ θυσιών σολάγχεων τ' όπομομ. πάδ' άθύρμα πάντα, Eumoeixas and the shelyham. Oedys ou radra Méricay diorbins isogr a Salstron dioizen. Ενθ' Ερετή, σοφία τε, η δυρμία σεμάρου). Don 3 as felon simpes stones olimoson.

Αυτους ή γουν καιτώρικο ές τέκρα μέχρις.

AAIMO-

Et flu xile corpus servabis. Est & idolo portio in loco circumlucente, Undique infictà animà ignis habenas tende. Igne calens cogitatio primissimum habet ordinem? Igni namq, mortalis propinquans à Deo lumen habebit. Immoranti enim mortali præstò Dii aderunt. Pœnæ hominum funt angores. Et malæ materiæ germina utilia sunt, & bona. Spes nutriat te ignea Angelicâ in regione. Sed non recipit illius velle Paterna mens, Donec non exeat ex oblivione, & verbum loquatur Memoriam indens Paterni Synthematis puri. His quidem discibile lucis dedit notitiam suscipere: Hos verò & somnolentos sui fructum dedit roboris. Nè spiritum macules, neque profundum sac superficiem? Neque materia quisquilias præcipitio relinquas. Nè educas, nè exiens habeat quidpiam. Vi corpus relinquentium animæ sunt purissimæ. Animæ expulsores, respiratores & faciles solutu sunt. Sinistris in lumbis Hecates virtutis est fons, Intùs tota manens, virgineum non abjiciens. O audacissimæ naturæ, homo, artificium! Neque ingentes mensuras terræ in tuam mentem pone, Non enim veritatis planta est in terrâ. Neque in mensuris mensuras Solis regulas congregans, Æterno consilio sertur, non gratia tui. Lunarem quidem cursum, & astreum progressium Lunæstrepitum dimitte. semper currit operà necessitatis Astreus progressus, tui gratia non est partus. Æthereus avium pes latus nunquam verus est. Non sacrificia visceráque cupio: hæc sunt omnia ludi, Mercatoriæ deceptionis firmamenta; fuge tu hæc Si vis pietatis sacrum paradisum aperire. Ubi virtus, sapientiáque, & bona lex congregantur. Tuum enim vas bestiæ terræ habitabunt. Ipsas autem terra sepeliit ad filios usque. D d 3 DÆMO-

$\Delta AIMONE \Sigma$, TEAETAL

Η φυσις πείθει εί) τους δαίμενας αίγιους. Καὶ τὰ κακῆς ύλης βλαςημαία χρηςὰ, κὰ ἐοθλα. Αλλα ταῦτα ἐν ἀβάτοις σηκοῖς δζανοίας αἰελίτω. Πῦρ ἴκελον σκυρτηδὸν ἐπ' ἡέρος οἶδ μα πταίνων,

Η & πυρ απυπωπον, όλεν φωνίω πουθένες, :
Η φως πλόσιον αμφιγλίω, ροιζαίον, έλιχθέν.
Αλλα και ίπωσυ ίδειν φωπος πλέον αξραπλοντα,
Η & παίδα περίς νώποις έποχημίνον ίπωσυ,
Εμπυρον, η χευσώ πεπυκασμένον, η παλίγυμνον,
Η & ποξούοντα, κι έςωπα όπι νώποις.
Γολλακις τω λέξης μοι, α θρήσης ποθύτα λέοντα,
Ούτε γδ δραίνιος κυρτός πότε φαίμεθαι όγκος.
Απέρες διλαμωνσι, δι μιώης φως κεκαλυωθαί,
Χλών διχ έξηκε, βλέπται τε ποθύτα κεραυνοίς.
Μη φύσεως καλέσης αυτόπρον άγαλμα,
Ού γδ χεη κείνες σε βλέπον σείν σώμα τελέδοή.

Οτε τας ψυχάς θέλροντες αὐ την τελετην ἀπάγεση.
Επ δ'αρα πόλπων χαίης θεφσηνου εδονιοι κυίνες,
Οὐ ποι ἀληθές σωμα βερτω αὐδελ δηκιμυτές.
Ενέρχη σελ τ Επατικόν τερφαλον.
Ονόματα βαρβαεα μηποι ἀλλαίξης,
Εἰσι βὸ δνόματα πθρ έκαιτοις θεόσδοτα
Διώαμαν ἐν τελείδης ἀρρητον ἔχοντα.
Ηνίπα βλέψης μορφής ἀτερ δίτερον πῦρ,
Λαμποριώνον σκυρτηδών όλου χτ βένθεα κόσμε,
Κλώθι πυρός Φωνίω.

THE

DÆMONES, SACRIFICIA.

Natura suadet esse dæmonas puros.

Et mala materiæ germina, utilia, & bona.

Sed hæc in abditis septis mentis evolvo.

Ignis simulacrum saltatim in aere in tumorem extendens,

Vel etiam ignem infiguratum, unde vocem currentem, Vel lumen abundans radians, streperum, convolutum: Sed & equum videre, luce magis sulgurantem, Vel etiam puerum suis humeris inequitantem equo, Ignitum, vel auro distinctum, vel spoliatum, Vel etiam sagittantem, & stantem super humeris. Multoties si dixeris mihi, cernes omnia leonem, Neque enim cœlestis curvitas tunc apparet moles. Astra non lucent, Lunz lux opertum est, Terra non stat, cernuntur verò cuncta sulminibus. Neque naturz voces per se visile simulacrum, Non enim oportet illos te spectare antequam corpus sacris purgetur.

Quando animas mulcentes semper à sacris abducunt. Ergo ex sinibus terræ exiliunt terrestres canes, Nunquam verum corpus mortali homini monstrantes. Operare circa Hecaticum turbinem.

Nomina barbara nunquam mutaveris, Sunt enim nomina apud singulos à Deo data Potentiam in sacris inessablem habentia.

Quando videris formâ sine sacrum ignem, Collucentem saltatim totius per profundum mundi, Audi ignis vocem.

THE

THE ORACLES OF

ZOROASTER:

Collected by

Franciscus Patricius.

MONAD. DUAD. TRIAD.

THere the Paternal Monad is. The Monad is enlarged, which generates two. For the Duad sits by him, and glitters with Intellectual Sections. And to govern all Things, and to Order every thing not Ordered. For in the whole world shineth the Triad, over which the Monad Rules. This Order is the beginning of all Section. For the Mind of the Father Said, that All things be cut into three, whose will assented, and then All things were divided. For the Mind of the Eternal Father said into three, Governing all things by Mind. And there appeared in it [the Triad] Virtue and Wisdome, And Multiscient Verity. This way floweth the shape of the Triad, being pra-existent. Not the first [Essence] but where they are measured. For thou must conceive that all things serve these three Principles. The first Course is sacred, but in the middle, Another the third, aerial; which cherisbeth the Earth in sire. And fountain of fountains, and of all fountains. The Matrix containing all things. Thence abundantly springs forth the Generation of multivarious Mat-Thence extracted a prester the flower of glowing sire, Flashing into the Cavities of the Worlds: for all thing From thence Begin to extend downwards their admirable Beams.

FATHER. MIND.

He Father hath snatched away himself: neither Hath he shut up his own fire in his Intellectual Power. For the Father perfected All things, and deliver'd them over to the second Mind, Which the whole Race of Mencalls the First. Light begotten of the Father; for he alone

Having

Having cropt the flower of the Mind from the Fathers Vigour. For the paternal self-begotten Mind understanding [his] work, Sowed in all, the fiery Bond of Love,

That all things might continue loving for ever.

Neither those things which are intellectually context in the light of the Father in All things.

That being the Elements of the world they might persist in Love.

For it is the Bound of the paternal Depth, and the Fountain of the In-

Neither went he forth, but abided in the paternal Depth,

And in the Adytum according to Divinely-nourished silence.

For the fire once above, shutteth not his Power

Into Matter by Actions, but by the Mind.

For the paternal Mind bath fowed Symbols through the World Which understandeth intelligibles, and beautifiesh inestables.

Wholly Division and Indivisible.

By Mind be contains the Intelligibles, but introduceth Senfe into the Worlds.

By Mind he contains the Intelligibles, but introduceth Soul into the worlds.

MIND. IN TELLIGIBLES. INTELLECTUALS.

A Nd of the one Mind, the Intelligible [Mind]

For the Mind is not without the Intelligible; it excifts not without

it.

These are Intellectuals, and Intelligibles, which being understood, under-

For the Intelligible is the Aliment of the Intelligent,

Learn the Intelligible, fince it exifts begond the Mind. And of the Mind which moves the Empgreed Heaven.

For the Framer of the fiery World is the Mind.

Tou who know certainly the supermundane paternal Depth.

The Intelligible is predominant over all Section.

There is something Intelligible, which it behowses thee to understand with the flower of the Mind.

For if thou enclinest thy Mind, thou Balt understand this also ;

Tet understanding something [of it] then shall not understand this whole ly; for it is a Power

Of Circumlucid Strength, glittering with Intellectuall Sections. [Raies.]

But it behaves not to confider this Intelligible with Vehemence of Intel-

But with the ample flame of the ample Mind, which measureth all things

Except this intelligible: but it behooves to understand this.

For

For if thou enclinest thy Mind, thou shalt understand this also, Not fixedly, but having a pure turning Eye [thou must] Extend the empty Mind of thy Soul towards the Intelligible, That thou mayst learn the Intelligible, for it exists beyond the Mind. But every Mind understands this God; for the Mind is not Without the Intelligible, neither is the Intelligible without the Mind. To the Intellectual Presters of the Intellectual fire, all things By yielding are subservient to the perswasive Counsel of the Father. And to understand, and alwayes to remain in a restlesse whirling Fountains and Principles; to turn and alwayes to remain in a reflesse Whirling. But infinuating into worlds the Venerable Name in a sleeplesse whirling, By reason of the terrible menace of the Father. Under two Minds the Life-generating fountain of Souls is contained; And the Maker, who felf-operating framed the World. who sprung first out of the Mind. Cloathing fire with fire, binding them together to mingle The fountainous Craters preserves the flower of his own fire. He glittereth with Intellectual Sections, and filled all things with Love, Like swarms they are carried, being broken, About the Bodies of the World. That things unfalnioned may be fashioned, What the Mind speaks, it speaks by understanding.

IYNGES. IDÆA'S. PRINCIPLES.

Power is with them, Mind is from Her.

Hefe being many ascendinto the lucid worlds. Springing into them, and in which there are three Tops. Beneath them lies the chief of Immaterialls, Principles which have understood the intelligible works of the Father. Disclosed them in sensible works as in Bodies; Being (as it were) the Ferry-men betwixt the Father and Matter. And producing manifest Images of unmanifest things, And inscribing unmanifest things in the manifest frame of the world. The Mind of the Father made a jarring Noise, understanding by Vigorous Counsel, Omniform Idea's; and flying out of one fountain They sprung forth; for from the Father was the Counsel and End, By which they are connected to the Father, by alternate Life from several Vehicles. But they were divided, being by intellectual fire distributed Into other Intellectuals: for the King did fet before the multiform World An Intellectual incorruptible Pattern; this Print through the world he promoting, of whose form According to which the world appeared Beautified with all kind of Idea's; of which there is one fount ain, Out

Out of which come rushing forth others undistributed,

Being broken about the Bodies of the world, which through the wast

Recosses,

Like swarms are carried round about every Way.

Intellectual Notions from the paternal fountain cropping the flower of fire.

In the Point of sleeplesse time, of this primigenious Idea.

The first self-budding fountain of the Father budded.

Intelligent Jynges do (themselves) also understand from the father:

By unspeakable Councels being moved so as to understand.

HECATE. SYNOCHES. TELETARCHS.

Or out of Himspring all. Implacable Thunders, and the Prester-receiving cavities Of the Intirely-lucid strength of Father-begotten Hecate. And He who beguirds (viz.) the flower of fire, and the strong Spirit of the Poles fiery above. He gave to his Presters that they should guard the Tops. Mingling the power of his own strength in the Synoches, Oh how the world hath Intellectual guides inflexible! Because she is the Operatrix, because she is the Dispensatrix of Lifegiving fire. Because also it fills the Life producing bosome of Hecate. And infills in the Synoches the enliving strength Of potent fire. But they are Gardians of the Works of the Father. For he difguises himself, possessing To be cloathed with the Print of the Images. The Teletarchs are comprehended with the Synoches. To these Intellectual Presters of Intellectual sire, All things are subservient. But as many as serve the Material Synoches Having put on the compleatly-armed Vigour of resounding Light. With triple strength fortifying the Soul and the Mind. To put into the Mind the Symbol of Variety. And not to walk dispersedly on the Empyreal Channels 3 But Stiffely These frame indivisibles, and sensibles, And Corporiformes, and things destin'd to matter.

SOUL. NATURE.

Por the Soule being a bright fire, by the power of the Father
Remaines Immortall, and is Mistris of Life;
And possesses the many Completions of the Cavities of the World:
For it is in Imitation of the Mind; but that which is born hath something of the Body.

Ee 2

The

The Channels being intermed, she performs the works of incorruptible Fire

Next the paternal Conceptions I (the Soul) dwell;

Warm, heating, all things; for he did put

The Mind in the Soul, the Soul in the dull Body.

Of us the Father of Gods and Men imposed,

Abundantly animating Light, Fire, Ather, Worlds.

For natural works co-exist with the Intellectual Light of the Father, for the Soul which adorn'd the great

Heaven, and adorning with the Father.

But her Horns are fixed above,

But about the shoulders of the Goddesse; immense Nature is exalted.

Again indefatigable Nature commands the Worlds and Works.

That Heaven drawing an Eternal Course may run.

And the swift Sun might come about the Center as be useth.

Look not into the fatal Name of this Nature.

THE WORLD.

He Maker who Operating by himself framed the World. And there was another Bulk of fire. By it felf operating all things that the Body of the World might be perfested That the World might be manifest, and not feem Membranous. The whole World of Fire, and Water, and Earth, And all-nourishing Ether I he unexpressible and expressible Watch-words of the World. One Life by another from the distributed Channels. Passing from above to the opposite Part, Through the Center of the Earth; and another fifth Middle: Fiery Channel, where it descends to the material Channels. Life-bringing fire. Stirring himself up with the goad of resounding Light. Another fountainent, which quides the Empyreal World. The Center from which all (Lines) which may forver are equal. For the paternal Mind sowed Symbols through the Frorld. For the Center of every one it carried between the Fathers. For it is in Imitation of the Mind, but that which is born hath fames thing of the Body.

HEAVEN.

Placing Earth in the middle, and the Water in the middle of the Earth,

The Circumforibing Heaven in a round figure.

He fixed a great Company of inerratick Stars.

And he confituted a Septembery of erratick Animals.

Placing Earth in the middle, and the Water in the middle of the Earth,

The

The Air above these. He fixed a great Company of inerratick Stars, To be carried not by laborious and troublefome Tenfion, But by a settlement which hath not Error. He fixed a great Company of inerratick Stars, Forcing fire to fire. To be carried by a Settlement which hath not Error. He constituted them fix 3 casting into the midd'st, The fire of the Sun. Suspending their Disorder in well-ordered Lones. For the Goddesse brings forth the great Sun, and the bright Moon. O Sther, Son, Spirit, Guides of the Moon and of the Air; And of the folar Circles, and of the Monethly clashings, And of the Aerial Recelles. The Melody of the Ether, and of the Passages of the Sun, and Moon, and of the Air And the wide Air, and the Lunar Course, and the Pole of the Sun. Collecting it, and receiving the Melody of the Ether, And of the Sun, and of the Moon, and of all that are contained in the Air, Fire, the Derivation of fire, and the Dispenser of fire; His Hair pointed is seen by his native Light; Hence comes Saturn. The Sun Assessor beholding the pure Pole; And the Etherial Course, and the wast Motion of the Moon And the Aerial fluxions. And the great Sun, and the bright Moon.

TIME.

The Mundane God, Aternal, Infinite:

Toung, and Old, of a Spiral form.

And another fount amous, who guides the Empyreal Heaven.

SOUL. BODY. MAN.

IT behooves thee to hasten to the light, and to the beams of the Father;

From whence was sent to Thee a Soul sloathed with much Mind.

These things the Father conceived, and so the mortal was animated.

For the paternal mind sowed Symbols in souls;

Replenishing the Soul with prosound Love.

For the Father of Gods and Men placed the Mind in the Soul;

And in the Body he established Tou.

For all Divine things are Incorporeal.

But bodies are bound in them for your sakes.

Incorporeals not being able to contain the bodies.

Bŋ

By reason of the Corporeal Nature in which you are concentrated. And they are in God, attracting strong flames. Descending from the Father, from which descending, the Soul Crops of Empyreal fruits the soul-nourisbing flower. And therefore conceiving the Words of the Father They avoid the audacious wing of fatal Destiny; And though you see this Soul manumitted. Tet the Father sends another to make up the Number. Certainly, these are superlatively blessed above all -Souls; they are fent forth from Heaven to Earth, And those rich Souls which have unexpressible fates; As many of them (O King) as proceed from shining Thee, or from love Himself, under the strong power of (his) thread. Let the Immortal Depth of thy Soul be predominant; but all thy eyes Extend upward. Stoop not down to the dark World, Beneath which continually lies a faithlesse Depth, and Hades Dark all over, squallid, delighting in Images, unintelligible, Pracipition, Craggy, a Depth; alwayes Rolling, Alwayes espousing an Opacous idle breathlesse Body. And the Light-hating World, and the winding currents, By which many things are swallowed up. Seek Paradise; Seek thou the way of the Soul, whence or by what Order Having served the Body, to the same place from which thou didst flow. Thou mayst rife up again, joyning Adion to sacred speech, Stoop not down, for a precipice lies below on the Earth; Drawing through the Ladder which hath seven steps, beneath which Is the Throne of Necessity, Enlarge not thou thy Destiny... The foul of Men will in a manner clasp God to ber felf; Having nothing mortal, she is wholly inebriated from God: For she boasts Harmony, in which the mortal Body exists. If thou extend the fiery Mind To the work of piety, thou shalt preserve the fluxible body. There is a room for the Image also in the Circumlucid place. Every way to the unfashioned Soul stretch the rains of sire. The fire-glowing Cogitation buth the first rank. For the Mortal approaching to the fire, Shall have Light from God. For to the flow Mortal the Gods, are swift. The Furies are stranglers of Men. The bourgeons, even of ill matter, are profitable and good. Let hope nourish thee in the fiery Angelical Region. But the paternal Mind accepts not berwill, Untill she go out of Oblivion, and pronounce a Word, Inserting the remembrance of the pure paternal Symbol.

To these he gave the docible Character of Life to be comprehended.

Those that were asseep he made fruitful by his own strength.

Desile not the Spirit, nor deepen a Superscies.

Leave not the Drosse of matter on a Pracipice.

Bring her not forth, lest going forth she have something.

The souls of those who quit the Body violently, are most pure.

The unguirders of the Soul, which give her breathing, are easie to be loosed.

In the side of sinister Hecase, there is a fountain of Virtue;

In the side of sinister Hecate, there is a fountain of Virtue; which remains entire within, not omitting her Virginity.

O Man the machine of boldest Nature!

Subject not to thy Mind the vast measures of the Earth;

For the plant of Truth is not upon Earth.

Nor measure the Measures of the Sun gathering together Canons;

He is moved by the Eternal Will of the Father, not for thy sace.

Let alone the swift course of the Moon; she runs ever by the impulse of Necessity.

The Progression of the Stars was not brought forth for thy sake. The atherial wide flight of Birds we not veracious. And the Dissections of Entrails and Victims, all these are toyes, The supports of gainfull cheats; fly thou these, If thou intend to open the sacred Paradise of Piety where Virtue, wisdome, and Equity are assembled. For thy Vessel the Beasts of the Earth shall inhabit. These the Earth bewails, even to their Children.

DÆMONS. RITES.

Ature persuades that there are pure Damons;
The bourgeons, even of ill matter, are profitable and good.
But these things I revolve in the recluse Temples of my mind,
Extending the like sire sparklingly into the spacious Air
Or sire unsigured, a voice is uing forth.
Or sire abundant, whizzing and winding about the Earth,
But also to see a Horse more glittering than Light
Or a Boy on [thy] shoulders riding on a Horse,
Fiery or adorned with Gold, or devested,
Or shooting and standing on [thy] shoulders,
If thou speak often to me, thou shalt see absolutely that which is spoken:

For then neither appears the Coelestial concave Bulk,
Nor do the Stars shine; the Light of the Moon is cover'd,
The Earth stands not still, but all things appear Thunder.
Invoke not the seif-conspicuous Image of Nature;
For thou must not behold these before thy Body be initiated.
When soothing souls they alwayes seduce them from these Mysteries.
Certainly out of the cavities of the Earth spring Terrestrial Dogs,

which

Which show no true signe to mortal Man.

Labour about the Hecatick Strophalus

Never change barbarous Names;

For there are Names in every Nation given from God,

Which have an unspeakable power in Rites.

When thou sees a facred sire without form,

Shining stashingly through the Depths of the world,

Hear the voice of Fire.

Pletho

PLETHO

eng it provided it it desire **Hirs** are

EXPOSITION

Of the more obscure passages in these Oracles.

Seek thouthe way of the Soul, whente or by what

Having served the body, to the same order from which thou didst flow.

Thou mayst rise up againe; joyning action to sacred speech.

He Magi that are followers of Zoreafter, as also many others, hold that the Human Soul is immortal; and descended from above to serve the mortal Body, that is, to operate therein for a certain time; and to Animate, and Adorn it to her power; and then returns to the place from which the came. And whereas there are many Mansions there for the Soul, one wholly-bright, another wholly-dark; others betwixt both, partly-bright, partly-dark: The Soul, being descended from that which is wholly-bright, into the Body, if the perform her Office well, runs back into the fame place; but if not well, the retires into worfe Mansions, according to the things which she hath done in Life. The Oracle therefore sayeth, Seek thou the Souls path, or the way by which the Soul flowed into thee; or by what course (viz of Life) having performed thy charge roward the Body, thou mayst Mount up to the same place from which thou didst flow down, viz. the same Track of the Soul, joyning action to facred speech. By facred speech, he understands that which concerns Divine Worthip; by action, Divine Rites. The Oracle therefore fayeth, that to this Exaltation of the Soul, both speech concerning Divine Worship (Prayers,) and Religious Rires (Sacrifices) and requilite.

F f

Stoop

Stood not down, for a pracipite lies below on the

Drawing through the Ladder which hath seven Steps; beneath which

Inthe Ibrone of Necessay.

the Calls the Descention into wikkednesse, and misery Precipical, the Terrestrial and Mortal Body, the Earth: for by the Earth he understands mortal Nature; as by the sirectroquently the Divine; by the place with seven Wayes, he means Fate dependant on the Planets, beneath which there is seated a cortain dire and unalterable Necessity: The Oracle therefore adviseth, that thou stoop not down towards the mortal Body, which being Subject only to the Easter, which proceeds from the Planets, may be reckon'd amongst those things which are at our Arbitrement: for thou will be unhappy if thou stoop down wholly to the Body, and unfortunate and continually failing of thy Desires, in regard of the Necessay which is annex'd to the Body.

For thy Vessel the Beasts of the Earth shall inhabit]

The Vessel of thy Soul, that is this mortal Body, shall be inhabited by Worms and other, vile Creatures.

Enlarge not I bou thy Destiny.]

Endeavour nor to encrease thy Fate, or to do more then is given thee in charge, for thou wilt not be able.

For nothing proceeds from the paternal principality im-

For from the paternal Power, which is, that of the supream God, nothing proceederh imperfect, so as thou thy self mightest compleat it; for all things proceeding from thence are perfect; as appears, in that they tend to the perfection of the Universe.

But the Paternal Mind accepts not her will, Untill she go out of Oblivion, and pronounce a Word, Inserting the remembrance of the pure paternal Symbol.]

The Paternal Mind, (viz. the Second God and ready Maker of the Soul) admits not her Will or Defire untill she come out of the

the Oblivion, which the contracted by Connexion with the Body; and untill the speak a certain Word, or conceive in her thoughts a certain Speech, calling to remembrance the paternal Divine Symbol or Watch-word, this is the pursuit of the good which the Soul calling to remembrance, hereby becomes most acceptable to Her Maker.

It behooves thee to hasten to the Light, and to the beams of the Father:

of the Futher:
From whence there was sent to thee a Soul endued with much mind.]

The Light and splendour of the Father is that Mankon of the Soul which is circumlucid, from whence the Soul array d with much of mind was sent hither, wherefore We must halten to return to the same Light.

These the Earth bewails, even to their Children.],

Those who hasten not to the Light, from which their Soul was sent to them, the Earth or mortal Nature bewails, for that they being sent hither to Adorn her, not only not adorn her, but also blemish themselves by Living wickedly; moreover the Wickednesse of the Parents is transmitted to the Children, corrupted by them through ill Education.

The unguirders of the Soul, which give her breathing, are easie to be loosed.]

The Reasons which expell the Soul from Wickednesse, and give her breathing, are calle to be untied; and the Oblivion which keeps them in, is easily put off.

In the side of the sinister bed there is a fountain of Vir-

Which remains entire within; not emitting her Virginity]

In the left side of thy Bed, there is the Power or Fountain of Virtue, residing wholly within, and never casting off her Virginity, or Nature void of Passion: for there is alwayes in us the power of Virtue without passion which cannot be put off; although her Energy or Activity may be interrupted: he saith the power of Virtue is placed on the left side, because her Activity is seated on the F f 2 right,

right by the Bed is meant the feat of the Soul, subject to her several

The soul of Man will, in a manner, clasp God to ber self.

Having nothing mortal, she is wholly imbriated from

For she boasts Harmony, in which the morral Body con-

The human Soul will in a manner class Good, and joyn him strictly to her self, (who is her continual Defence) by resembling him as much as the can possibly; having nothing mortal within her, she is wholly drench'd in Divinity, or replenished with Divine goods, for though she is fetter'd to this mortal Body, yet she glories in the Harmony or Union in which the mortal Body exists; that is, she is not ashamed of it, but thinks well of her self for it; as being a Cause, and affording to the Universe, that, As Mortals are united with immortals in Man, So the Universe is adorned with one Harmony.

Because the Soul being a bright fire by the power of the Father;

Remains immortal, and is Mistresse of Life,

And possession many Completions of the cavities of the

World. 1

The second God, who first before all other things proceeded from the Father and supream God, these Otacles call all along, The power of the Father, and his intellectual Power, and the paternal Mind. He sayeth therefore, that the Soul procreated by this power of the Father, is a bright sire, that is, a Divine and Intellectual Essence, and persistent immortal through the Divinity of its Essence, and is Mistresse of Life, viz. of her self, possessing Life which cannot be taken away from her; for, how can we be said to be Masters of such things, as may be taken from us, seeing the use of them is only allowed us? but of those things which cannot be taken from us, We are absolute Masters: The soul according to her own Eternity, possessing the many Rooms in the Receptacles of the world, or divers places in the World, which according as the harh led her Life past is allotted to every One.

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i det ton :

The circumlucid Mansion of the Soul.

his Defile notabe Spirit nor deapen a Superficies.]

The Followers of Pythageras and Plato conceive the Soul to bela Substance not wholly separate from all Body, nor wholly inseparate; ibur painly feparate, parely infeparates feparable perputally. [but sever industriang actually. For they afters three kinds of Forms - One wholly separate from matter, the Supercelestial Intelligences and ther wholly inteparable from matter; having a Substance not subfistent by it self but dependant on matter; together with which Marter, which is formime diffolved by reason of its nature subject to Mutation, this kind of Soul is diffolved allo and perisheth; this kind they hold to be wholly irrational. Betwixt these they place a middle kind, the rational Soul, differing from the Supercelestial Intelligences, for that it alwayes co-exists which Marrers and from the irrational kind, for that it is not dependent on marter; but, on the contrary matnew it is dependant on it, and it hath a proper substance potentially sublistence in fells it is also indivisible, as well as the supercelestial Intelligences, and performing some works in some manner allyed to theirs, being it felf also busied in the knowledge and contemplation of beings even unto the Supreme God, and for this reason is incorruptible. This kind of Soul is alwayes co-existent with an Ætherial Body as it's Vehiculum, which the by continual approximation maketh also immortal: neither is this her Vehiculum inanimate in it selfe, but is it self animated with the other spacies of the Soul the irrational, (which the Wile call the Image of the rational Soul) adopted with Fantalie and Sense which deeth and hears it self whole through whole, and is furnished with all the Senles and with all the rest of the irrational faculties of the Soul. Thus by the brincipal faculty of this Body, Phantalie, the rational Soul, is continually joyned to fuch a Body and by fuch a Body former the humane Soul is joyned with a Mortal Body by a certain affinity of Manue. the whole being infolded in the whole enlivening Spirit of the Embryon. This Vehiculum it felfe being of the nature of a Spirit, The Darbons Souls differ not much from the humane; onely chey are more noble and use more noble Vehicles: Moreover, they cannot be mingled with corruptible Nature: Likewise the Souls of the Starres are much better than the Damons, and use better Vehicules; are Bodies splendid by reason of the greatnesse of the operative saculty: These Dodrines concerning the Soul the Magi, followers of Zoroaftres, seem to have used long before. Defile nor this kind of Spirit of the Soul, fayeth the Oracle, nor deepen it being a fuperficies; He calls it Superficies, not as if it had not a triple Dimension

for it is a Body; but to signific its extraordinary rarity: nor make it become grosse by accession of more matter to its Bulk. for this Spirit of the Soul becomes grosse, if it declines too much towards the mortal Body.

There is a room for the Image also in the circumlucid

He calls the Image of the Soul that part which being it self voyd of Irrational, is joyned to the rational part, and depends upon the Vehicle thereof: now he saith that this kind of Image bath a part in the sircumlucid Region, for the Soul never layeth down the Vehicle adherent to her?

Ledve not the drosse of matter on a Precipice.]

He calls the mortal Body the Drolle of matter, and exhorteth that We neglect it not being ill affected, but take care of it whilst it is in this life, to preserve it in Health as much as possible, and that it may be pure, and in all things else correspond with the Soul.

Carry not forth, lest going forth fbe have something.]

Garry not forth, meaning the Soul, out of the mortal Body lest by going forth thou incurre fome danger, implying as much as to carry her forth beyond the lawes of Nature.

If thou extend the fiery mind to the work of Piety, then shalt preserve the fluxible Body]

Extending up thy divine Mind to the Exercise of Piety or to religious Rites, and thou shalt preserve the mortal Body more sound by performing these Rites.

... Certainly out of the cavities of the Earth spring terrestrial Dogs;

Which show no true signe to mortal Man.]

Sometimes to many initiated Persons there appear, whilst they are sacrificing, some Apparitions in the shape of Doggs, and several other figures. Now the Oracle saith, that these is us of the Receptacles of the Earth, that is, out of the terrestial and mortal Body, and the

the irrational Passions planted in it which are not yet sufficiently adorned with Reason, these are Apparitions of the passions of the Soul, in performing divine Rites, meet appearances having no substance, and therefore not signifying any thing true.

Nature perswadeth that Damons are pure;

The bourgeons even of ill matter, are profitable and,
good.

Nature or natural Reason persuadeth that Demons are Sacred, and that all things proceeding from God who is in himself good are beneficial; and the very bloomings of Mistinger, on the sound dependant upon Matter are such: also he calls Matter ill, not as to it's substance, for how can the substance be bad the bloomings whereof are beneficial and good? but for that it is ranked last among the substances and is the least participant of good, which sittlenesse of good is here expects by the Word ill: now the Oracle meanes that if the bloomings of ill matter viz. of the last of substances are good, much more are the Dæmons such, who are in an excellent Rank as partakeing of tational Nature and being not mixed with mortal Nature.

The furies are Stranglers of Men.]

The furies or the Vindictive Dæmons clasp Men close, or restrain and drive them from Vice and excite them to Vertue.

Let the immortal depth of the Soul be prædominant; but all thy Eyes

Extend quite upward]

Let the divine depth of the Soul governe; and lift thou all the Eyes or all the knowing faculties upward.

O Man, the machine of boldest Nature]

He calls Man the Muchine of boldest Nature; because he attempts great things.

If thou speak often to me, thou shalt see absolutely that which is spoken;

For there neither appears the calestial concave bulk;

Nor

Nor do the Stars shine t the light of the Moon is co-

The Earth stands not still, but all things appear Thun-der.]

The Oracle speakes as from God to an initiated Person, if thou often speak to me of call me, thou shall see that which thou speakest, viz. Me whom thou callest every where: for then thou shall perceive nothing but Thunder all about fire gliding up and down all over the World.

: Call not on the felf-conspicuous image of Nature.]

Seek not to behold the self-seeing Image of Nature, viz. of the Nature of God, which is not visible to our Eyes: but those things which appear to initiated Persons, as Thunder, Lightning, and all else whatsoever, are only Symbols or Signes, not the Nature of God.

Every way to the unfashioned Soul stretch out the reins of fire.]

Draw unto thy selfe every way the reines of fire which appear to thee when thou are facrificing with a fincere Soul; viz. a fimple and not of various habits.

When then feeft a facred fire, without form, Shining flashingly through the depths of the World.] Hear the voice of Fire.]

when then beholdest the divine fire voyd of figure brightly gliding up and down the world and graciously smiling, listen to this Voice as bringing a most perfect Prascence.

The Paternal mind bath implanted Symbols in Souls.]

The Paternal Minds viz. the fedulous Maker of the Substance of the Soul, hath ingrafted Symbols or the Images of Intelligibles in Souls, by which every Soul possession her self the reasons of beings.

Learn

Learn the Intelligible, for as much as it exists beyond thy Mind.]

Learn the Intelligible, because it exists beyond thy Mind, viz. actually; for, though the Images of intellectual things are planted in thee by the Maker of All, yet they are but potentially in thy Soul; but it behooves thee to have actually the knowledge of the Intelligible.

There is a certain Intelligible which it behooves thee to comprehend with the flower of thy Mind.]

The Supream God, who is perfectly One, is not conceived after the same manner as other things, but by the flower of the Mind, that is, the Supream and singular Part of our understanding.

For the Father perfected all things and delivered them over to the Second Mind, which the Nations of Men call the First.

The Father perfected All, things, viz. the Intelligible Spaces, (for they are ablolute and perfect) and delivered them over to the found God next him to rule and guide them: whence if any thing be brought forth by this God, and formed after the likeness of Him, and the other intelligible Substance, tripnoceeds from the Supream Father; This other God Men esteem the Fifth what is they who think him the Maker of the VVorld, to whom there is none Superiour.

Intelligent Jynges do themselves also understand from the Father; which the residual of the property of

By unspeakable counsels being madeed so as to underfrand.

He calls Ijnges the Intellectual Species which are conceived by the Father; they themselves also being conceptive, and exciting conceptions or Notions, by unspeakable or unutterable Counsells: by Motion here is understood Intellection not transition, but simply the habitude to Notions so as unspeakable Counsels is as much as unablated, it for speaking consists in Motion: the meaning is this, that these Species are immoveable and have a habitude to Notions not transiently as the Soul.

Ob bow the Worldhath intellectual Guides inflexible?]

The most excellent of the Intelligible Species, and of those which are brought down by the Immortals in this Heaven, he calls the Intellectual Guides of the World; the Coryphæus of whom he conceives to beg God, which is the second from the Father. The Oracle laying that the world hath inflexible Guides, meanes that it is incorruptible.

The Father hath snatched away himself; Meither hatt be four up his own fire in his Intellectual power.]

The Father hath-made himself exempt from all others, not including himself neither in his own Intelletivall Power; not in the few cond God who is next him is or limiting his own Fire his own Divinity; for it is absolutely ungenerate, and it self existing by it self; lochar his Divinity is exempt from all others neither is it communicable to any other, although it be loved of all: That he communicates not himself, is not out of envy, but only by reason of the inpossibility of the thing.

The Father infuseth not sear but perswasion.]

The Father makes no impression of fear, but infuseth persuasion. or love; for He being extreamly good, is not the cause of ill to any, for as to be dreadful; but is the cause of all good to all; whence he is loved of all.

Theje Gracles of Zoroafter many Eminene Persons Dave confirmed by following the like opinions; i will well -rebus of the of as of milly the Pythagorous in had fon the and Platonists. frand.

his calls for the real of all Species which are remeited by the Tuling's his classifican air feing in spice, as a exclusconclusions or is a one, by $e^{-\rho}$ which are addressable a sufficiency for the following transferior, the final following transferior, the final paper is sa Nordon Care de atable Confeli is a muinas unaulia) id decieng code of a Morion to measing in this that the Societare has reveable and have a Labitude to Notions ncerentionely a classoul. D 🔾

PSELLUS

The staint safes

His

EXPOSITION

of the Oracles. -

There is a room for the Image also in the Circumlucid place.]

Mages, εδωλα, with the Philosophers, are those things which are connatural to things more Excellent then themselves, and are worse then they; as the Mind is connatural to God, and the rational Soul to the Mind, and Nature to the rational Soul, and the Body to Nature, and Matter to the Body: The Image of God is the Mind; of the Mind, the rational Soul; of the rational Soul, the Irrational; of the Irrational, Nature; of Nature, the Body; of the Body, Matter. Here the Chaldaick Oracle calleth the irrational Soul the Image of the rational, for it is connatural to it in Man, and yet worse then it. It sayeth, moreover, that there is a part alligned to the Image in the circumlucid Region, that is to fay, the irrational Soul, which is the Image of the rational Soul, being purified by Vertues in this Life, after the Dissolution of the human Life, ascends to the place above the Moon, and receives its Lot in the Circumlucid place, that is, which shineth on every side, and is splendid throughout; for the Place beneath the Moon is circumnebulous, that is, dark on every fide: but the Lunary, partly Lucid, and partly Dark, that is, one half bright, the other half dark; but the place above the Moon is circumlucid or bright throughout. Now the Oracle faith, that the circumlucid Place, is not delign'd only for the rational Soul, but for its Image also, or the irrational Soul is destin'd to the circumlucid place, when as it cometh out of the Body bright and pure, for the Grzcian Doctrine afferting the irrational Soul to be immortal, also exalts it up to the Elements under the Moon: but the Chaldaick Oracle, it being pure and unanimous with the rational Soul, seats it in this circumlucid Region above the Moon. These are the Doctrines of the Chaldeans.

Leave

Leave not the Dregs of matter on a precipice.]

By the Dregs of Matter, the Oracle understands the Body of Man confifting of the four Elements, it speaks to the Disciple by way of Instruction and Exhortation, thus, Not only raise up thy Soul to God, and procure that it may rife above the Confusion of Life; but, it it be possible, leave not the Body wherewith thou art cloathed, (and which is areas of Matter, that is, a thing neglected and rejected, the sport of Matter) in the inferiour World: for this Place, the Oracle calls a Pracipice. Our Soul being darted down hither from Heaven, as from a sublime place. It exhortesh therefore, that we refine the Body (which he understands by the Dregs of Matter) by Divine fire, or that, being stripped, we raise it up to the Æther; or that we be Exalted by God to a place Inimaterial and Incorporeal, or Corporeal but Ætherial or Cælestial, which Elias the Thubite attained; and, before him, Enoch, being Translated from this Life into a more Divine Condition, not kaving the dregs of Matter, or their Body, in a precipice; the Precipice is, as we faid, the Terreilrial Region.

Bring not forth, lest going forth she have some-

This Oracle is recited by Plasimu in his Book of the Eduction of the irrational Soul; it is an Excellent and Transcendent Excortation: It adviseth, that a Man busie not himself about the guing forth of the Soul, nor take care how it shall go out of the Body; but remit the Businesse of its dissolution to the Course of Nature; for, Anxiety and Solicitude about the Solution of the Body, and the Eduction of the Soul out of it, draws away the Soul from better Cognations, and buffeth it in such cares that the Soul cannot be perfectly purifyed; for if Death come upon us at such time as we are buffed about this Diffolution, the Soul goeth forth not quite free, but retaining something of a passionate Life. Passion the Chaldran defines. A Mans follicitous thinking of Death 3 for we ought not to think of any thing, but of the more Excellent Illuminations; neither concerning these ought we to be sollicitous, but resigning our selves to the Angelical and Diviner powers, which raise us up, and hunting up all the Organs of Sense in the Body and in the Soul also without Distractive cares and follicitudes, We must tollow God, who calls us.

Some interpret this Oracle more famply; Bring it not out left it go forth, having something: that is, Anticipate not thy natural Death, although thou be wholly given up to Philosophy; for as yet thou hast not a complear Expiation; So that if the Soul passe

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out

our of the Body by that way of Educting, it will go forth retaining something of mortal Life: for if we Men are in the Body, as in a Prison, (as Plate saith,) certainly no Man can kill himself, but must expect till God shall send a Necessity.

Subject not to thy Mind the wast measures of the Earth:

For the plant of Truth is not upon the Earth.

Nor measure the measures of the Sun, gathering together Canons:

He is moved by the Eternal will of the Father, not for thy sake.

Let alone the swift course of the Moon: she runs ever

by the impulse of Necessity.

The progression of the Stars was not brought forth for thy sake.

The atherial broad-footed Flight of Birds is not were-

cious:

And the Dissections of Entrails and Victims, all these are toyes,

The supports of gainful Cheats. Fly thou those,
If thou intend to open the sacred Paradise of piety,
Where Virtue, Wisdome, and Equity are assembled.

The Chaldean withdraws the Disciple from all Gracian Wisdome, and teacheth him to adhere only to God, Subject not (faith he) to thy Mind the vast Measures of the Earth; for the plant of Truth is not upon Earth; that is, Enquire not follicitously the vast measures of the Earth, as Geographers use to do, measuring the Earth; for the feed of Truth is not in the Earth. Nor measure the Measures of the San, gathering together Canons; He is moved by the eternal will of the Father, not for thy sake, That is, Bulie not thy self about the Motion and Doctrine of the Stars, for they move not for thy sake, but are perpetually moved according to the Will of God; Let alone the swift course of the Moon, she runs ever by the impulse of Necessity, That is, enquire not anxiously the rolling motion of the Moon, for the runs not for thy sake, but is impelled by a greater Necessity. The Progression of the Stars was not brought forth for thy sake; that is, the Leaders of the fixed Stars and the Planers received not their Essence for thy sake. The etherial broad-footed flight of Birds is not vergeious; that is, the Art concerning Birds flying in the Air, called Augury, observing their Flight, Notes, and Peatching, is not true;

By, broad-feet, he means the walking or pace of the Foot, in respect of the Extention of the Toes in the skin. And the Diffections of Entrails and Victims, all these are toyes: that is, the Art of Sacrificing. which enquireth after future Events, as well by Victims, as by inspection into the Entrails of sacrificed Beasts, are meerly toyes. i be supports of gainfull cheats: fly thou those, that is, fraudulent Acquilitions of gain. If thou intend to open the facred Paradife of Piety, where Virtue, wisdome, and Equity are assembled. Thou (saith he) who art under my Discipline, enquire not curiously after these things, if thou would'st that the facred Paradile of piety be open to thee. The facred Paradile of piety, according to the (haldeans, is not that which the Book of Moses describes, but the Meadow of sublimest Contemplations, in which there are several Trees of Virtues; and the Wood, (or Trunk) of Knowledge, of Good and Evil, that is, Dijudicative prudence which distinguisheth Good from Evil; likewise the Tree of Life, that is, the Plant of Divine Illumination, which bringeth forth to the Soul, the Fruit of a more holy and better Life; In this Paradile, therefore, grow Vertue, Wifdome, and Æquity; Vertue is one in General, but hath many Species; Wildome comprehendeth within it felf all the Vertues, which the Divine Mind pronounceth, as only unspeakable.

Seek thou the way of the Soul, whence or by what Or-

Having served the Body, to the same order from which thou didst flow,

Thou mayst rise up again: joyning Action to sacred speech.]

That is, feek the Origine of the Soul, from whence it was produced and served the Body, and how Men cherishing and raising it up by the Exercise of Divine Rites, may reduce it to the place whence it came. Uniting Assion to facred Reason, is to be understood thus. Sacred Reason (or Discourse) in us is the Intellectual Life, or rather the supreme faculty of the Soul, which the Oracle essewhere styles the slower of the Mind; but this sacred Reason cannot by its own guidance aspire to the more sublime Institution, and to the comprehension of Divinity; the work of Piety leads it by the hand to God, by assistance of Illuminations from thence: but the Chaldean, by the Telestick Science, perfects (or initiates) the Soul by the power of Materials here on Earth. To this sacred Reason, saith he, when thou hast united Action, that is, joyn'd the Work of Initiation to the sacred Reason, or better faculty of the Soul.

Our Theologist Gregory raiseth the Soul to the more Divine things by reason and Contemplation: by Reason which is in us the

best and most intellectual faculty; by Contemplation, which is an illumination comming from above; But Plato affirms, that we may comprehend the ungenerate Effence by reason and Intellect. But the Chaldean saith, that there is no other Means for us to arrive at God, but by strengthing the Vehiculum of the Soul by material Rices; for it supposeth that the Soul is purifyed by Stones and Herbs and Charmes and is rendred expedit for Assent.

Stoop not down; for a precipice lies below on the Earth.

Drawing through the Ladder which hath seaven steps, beneath which

Is the throne of Necessity:]

The Oracle adviseth the Soul which is next to God, that she adhere onely to him with her whole mind, and bend not downwards; for there is a great Precipice betwixt God and the Earth which draweth Souls down the Ladder which hath seven Steps; The Ladder of seven steps; If therefore the Soul decline, she is carried to the Earth through the seven Orbs; but that passage through the seven Circles leads her as by so many steps to the. Throne of Necessley, whither when the Soulandwith, she is necessitated to suffer the terrestial World.

Never change harbarous names.]

That is, There are certain Names amongst all Nations delivered to them by God, which have an unspeakable Power in Divine Ritest change not these into the Greek Dialect; as Seraphim and Cherubin, and Mithael and Gabriel: These in the Hebrew Dialect have an unspeakable, Essicacy in divine Rites; but changed into Greek Names, are in essential.

The world bath intellectual guides inflexible,]

The Chaldans affert Powers in the World, and call them (Cosmogogi) guides of the world, for that they guide the World by provident Motions: These Powers the Oracles call 2000,0005, Sustainers, as sustaining the whole World, Humoveable implies their sewled Powers, Instentive, their Gaurdianship; these Powers they deligate only by the Cause and Immobility of the Worlds: These are also other Powers (amiliate) implacable as being firm and not to be converted towards these inserious things, and cause that Souls be never allured with Affections.

Labour

Labour about the Hecatine Strophalus.]

The Hecatine Strophalus is a golden Ball, in the midst whereof is a Saphire, they sold about it a leather Thong: it is beset all over with Characters: thus whipping it about, they made their Invocations: these they use to call Jynges, whether it be round or Triangular or any other Figure; and whilst they are doing thus they make insignificant or brutish Cries, and lash the Air with their whips. The Oracle adviseth to the performance of these Rites or such a Motion of the Strophalus, as having an expressible Power. It is called Hecatine, as being dedicated to Hecate: Hecate is a Goddesse amongst the Chaldeant, having at her right side the Fountain of Vertues.

If thou speak often to me, thou shalt see absolutely that which is spoken.

For then neither appears the Coelestial concave bulk, Nor do the Stars (bine; the light of the Moon is covered.

The Earth stands not still, but all things appear Thun-

The Lion is one of the twelf Signes of the Zodiack, and is called the House of the Sun, whose Fountain or the cause of his Lion-formed Constellation the Chaldrans calls hebriago: now He saith, That amidst the Sacted Rites thou call this Fountain by its Name, thou shalt see nothing else in Heaven but the apparition of a Lion, neither will the Concave Bulk, or the Circumserence of Heaven, appear to thee, neither shall the Stars shine, even the Moon herself shall be covered, and all things shall be shaken; but this Lion having Fountain takes not away the Essence of those, but their own prædominating Existence hides their view.

Every way to the unfashioned Soul, extend the reins of

The Oracle calls the Soul & Amorov, that is, without form and figure, or most simple, and most pure. Rains of fire of such a Soul are the expeditious activity of the Theurgick life, which raiseth up the fiery Mind to the Divine Light: therefore by stretching the rains of fire to the inform Soul, he means, endeavour that all the faculties

faculties consisting both in the Intellect, Cogitation, & Opinion, may receive Divine illuminations sutable to themselves. This is the meaning of stretch the rains of sire; but Nature useth to sail, and busic it self in the second or worse life.

Oh Man, the Machine of boldest nature.

Man is called a Machine as being framed by God with unspeakable Art: the Oracle likewise calleth him audacious Nature, as being busied about excellent things, sometimes measuring the Course of the Starrs, sometimes enquiring into the Orders of the supernatural Powers; contemplating also the things which are far above the Celestial Orb, and extending to discourse something of God. For these endeavours of the Mind in Disquisition proceed from an audacious Nature: he calls it boldness, not by Way of Reproach, but to express the forwardness of Nature.

In the side of the simister Hecate is a fountain of much Vertue; which remains intire within, not emitting her Virginity.]

The Chaldeans esteem Hecate a Goddess, seated in the middle rank, and possessing as it were the Center of all the Powers; in her right parts they place the Fountain of Souls, in her left, the Fountain of goods or of Vertues; and they say, that the Fountain of Souls is prompt to Propagations, but the Fountain of Vertues continues within the Bounds of it's own Essence, and is as a Virgin uncorrupted: this Settledness and Immobility it receives from the power of the Amilian, the Implacables, is girt with a Virgin-Zone.

When thou seeft a sacred fire without form
Shining flashingly through the depths of the whole
World

Hear the voice of fire.]

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The Oracle speaks of a Divine Light, seen by many Men, and adviseth, That if any one see such a Light in some figure and form, he apply not his Mind to it, nor esteem the Voice proceeding from thence to be true; but if he see this without any figure or form he shall not be deceived: and whatsoever Question he shall propose, the Answer will be most true, he calls this iniegov Sacrosand, for that it is seen with a beauty by Sacred Persons, and glides up and down pleasantly and graciously through the Depths of the World, H h

Imughe not the self-conspicuous Image of Nature.]

'Aurolia, Self-inspection, is, when the initiated person (or he who performs Divine Rices) seeth the Divine Lights: but if he who orders the Rites seeth an Apparition, this in respect of the initiated person is intersection. The Image which is evocated at Sacred Rites, must be intelligible and wholly separate from bodies: but the form or Image of Nature is not every way intelligible: for Nature is for the most part an Administrative faculty. Call not, saith he, in the Rites the self-conspicuous Image of Nature; for it will bring thee nothing along with it but onely a crowd of the four Natural Elements.

Nature persuades that Damons are pure.

The bourgeons even of ill matter are profitable and good.

A supply state to the contribution

Not that Nature her self perswades this, but that being called before her presence there floweth in a great Company of Damons, and many Damonious forms of several shapes appear raised up out of all the Elements, compounded and shaped from all the parts of the Lunar Course, and many times appearing pleasant & gracious they make shew of an apparition of some good to the initiated person.

The Soul of Man will in a manner clasp God to bee

Having nothing mortal, she is wholly inchriated from

Eer she boasts harmony, in which the mortal body exists.]

He saith that the Soul forceth, for that is the meaning of dyxer, the divine fire into herself through immortality and purity, for then the is in olly inchriated, that is, she is replenished with the more excellent Life and Illumination, and exists as it were out of herself: then the Oracle saith to her boust of Harmony; that is, Glory in the obscure and intelligible Harmony by which thou are tied together in Arithmetical and Musical Proportions: for under this intelligible Harmony even the mortal and compounded Body is composed, having it's compositions derived from thence.

Let the immortal depth of the Soul be predominant, but all thy Eyes

Extend upward.

The depth of the Soul is her threefold powers; the intellectual? the intelligent, the opiniative. Her Eyes are the threefold cognol-citive operations of thele; for the Eye is the symbol of Knowledg as Life is of Appetite. Open therefore, faith he, the immortal Depth of the Soul, and extend thy cognoscitive Powers upwards, and even thy own felf (to use our own Expicition) transfer to the Lord.

It birth there no vere for or men' i want

Defile not the Spirit, nor deep not a Superficies

The Chaldeans cloath the Soul with two Garments: one they call Spiritual, woven for it by the sensible World; the other Lucisform, tenuious and intangible, which is here termed Superficies: Defile not, saith he, the spiritual Garment of thy Soul with impurity; neither cause it's Superficies to grow deep by certain material Additions: but preserve both in their own Natures, one pure, the other undipt.

Seek Paradife.]

The Chaldaick Paradife is the whole Chorus of Divine powers about the Father, and the fiery Beauties of the creative fountains: The opening thereof by piety is the Participation of the Goods: The flaming Sword is the implacable power which withstands those that approach it unworthily; to such persons it is shur, for they are not capable of it's felicity. To the Pious it is open: to this place tend all the Theurgick Vertues.

This Vessel the Beasts of the Earth shall inhabit.]

The Vessel is the compounded mixture of the Soul, the Beasts of the Earth are the Dæmons which rove about the Earth; our life therefore being ful of passions shall be inhabited by such Beasts; for such kinds are essentiated in passions, and have a material Seavand Order. Wherefore such as are addicted to passions are glued to them by assimulation, for they attract what is like them, having a motive-faculty from the passions.

If then extend the fiery mind to the work of Piety,

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Thou shalt preserve the fluxible Body.]

That is, If thou extend thy illuminated Mind upwards, and the Work of fire to the Works of Piety, (the Works of Piety, with the Chaldeans, are the Methods of rites), thou shalt not only render the Soul unyanquishable by Passions, but shalt also preserve thy Eody the more healthfull; for this Ordinarily is the effect of Divine illuminations, viz. to consume the matter of the Body, and to et ablish health, that it be not seized either by passion or distascs.

Certainly, out of the cavities of the Earth spring terre-

Which show no true signe to mortal Man,]

The specch is of material Damons: These he calls Dogs, for that they are Executioners of souls; Terrestrial, for that they fall from Heaven, and are rolled about the Earth. These, saith he being removed far from the Beatitude of Divine Life, and destitute of Intellectual Contemplation, cannot præsignisse Futures; whence all that they say or show is salse, and not solid: for they know Beings morphismes, by their Out-sides; but, that which knoweth sigures incust, particularly, useth Notions indivisible and not sigured.

For the Father perfected all things, and delivered them over to the second

Mind; which all Nations of men call the first.]

The first Father of the Triad, having made the Universal Frame, deliver dit over to the Mind; which Mind the whole Race of Mankind (being Ignorant of the Paternal Excellency) call the prst God: but our Doctrine holds the contrary, viz. that the first Mind, the Son of the Great Father, made and perfected every Creature; for the Father, in the Book of Moses, declareth to the Son the Idza of the Production of Creatures, but the Son himself is the Maker of the Work.

The furies are Stranglers of Men.]

(avayor) ayyelos) The reductive Angels reduce Souls to them, drawing them from general things; but the Furies (words) being the Tormentors of the Natures which are dispersed, and envious of human Souls, entangle them in material Passions; and as it were strangle them; and not only Torture such as are full of passions, but even those that are converted towards the immaterial Essence,

for these also coming into matter and into generation, stand in need of such purification: for we see many Persons, even of those who live holdy and purely, fall into unexpected Miseries.

The Paternal mind bath implanted Symbols in Souls.]

As the Molaick Book saith, that Man was formed after the Image of God; so the Chaldran saith, that the Maker and Father of the World sowed Symbols of his Essence in the Souls thereof. For other of the paternal Seed, not only Souls, but all superiour Orders sprung. But in Incorporeal substances, there is one kind of signs, viz. Incorporeal, and Individual; In the World, there are other signs and Symbols, the unspeakable properties of God, which are far more Excellent then the Vertues themselves.

The Souls of those who quit the Body wiclently are most

Whosoever shall take this saying rightly, will find that it conducted tradicts not our Doctrine; for the Crowned Marryrs who in time of persecution leave their Bodies by a violent End, purifie and persect their Souls: but this is not that which the Chaldean means. He prasset all violent Death, because the Soul, which seaveth the Body with trouble, abhorrs this Life, and hateth conversation with the Body, and, rejoycing, slyeth up to the things above: but those Souls which for sake this Life; their Bodies being naturally dissolved by sicknesse, do regret it's propension and inclination to the Body.

Because the Soul being a bright fire by the power of the

Remains immortal, and is Mistresse of Lise,

And possesseth many Completions of the cavities of the

World:

The Soul being an immaterial and incorporeal fire, exempt from all compounds, and from the material Body, is immortal: for nothing material or dark is commixed with her, neither is the compounded, so as that she may be resolved into those things of which she consists; but she is the Mistresse of Life, enlightning the Dead with Life, she hath the Complements of many Recesses, that is, susceptive of the Government of Matter, for she is enabled according to her different Vertues to dwell in different Zones of the World.

The Father infuseth not fear, but instead of persons fion]

That is, the Divine Nature is not stern and full of indignation, but suggest and calm; whence it doth not cause fear in the Natures subjected to it, but arracts all things by persuasion and graciousnesse; for it it were sormidable and minacious, every Order of Beings would have been dissolved; None of them being able to endure his Power. And this Doctrine, is in part esteemed true amongst us; for God is a Light, and a fire consuming the VVicked: The Menaces and affrightings of God are the Intermission of the Diving Goodnesse towards us, by reason of our ill management of our Assairs.

The Father hath snatched away himself:
Neither hath he shut up his own fire in his Intellectual

The meaning of which Oracle, is this, The God of all things, who is also termed Father, hath made himself incomprehensible, not only to the first and second Natures, and to our Souls, but evento his own Power; for the Father, saith he, hath snatch'd himself away from every Nature: But this Doctrine is not Orthodox; for with us the Father is known in the Son, as the Son in the Father, and the Son is the Definition of the Father, and the Divine supernatural World.

For the Intelligible is fomething, which it behaves thee to comprehend with the flower of the Mind.]

The Soul hath a power correspondent to every thing that is conceivable by the Mind; As to sensibles, Sense; to cogitables, Cogitation; to intelligibles, Mind. Now the Chaldean saith, that, although God is an Intelligible, yet he is not Comprehensible by the Mind, but only by the flower of the Mind. The slower of the Mind is the (wax) singular power of the Soul; Since, therefore, God is properly One, endeavour not to comprehend him by the Mind, but by the singular power: for that which is first One, can only be apprehended by that which is one in us, and not either by cogitation or Mind.

The

The unguirders of the Soul which give her breathing are easie to be loosed.]

Left any One should say, I would free my Soul from my Body, but I cannot; the Oracle tells us, that the powers, which thrust the Soul out of the natural Body, and give her breathing, as it were, from the toyle and trouble of the Body, are easily loosed; that is, these faculties are free, and not restrained by any Nature, and able to set the Body at Liberty, generously from corporeal Bonds.

It bebooves thee to hasten to the Light, and to the beams of the Father,

From whence was sent to thee a Soul cleathed with much Mind.]

Seeing that the Soul hath not it's Being from Seed, neither confifts of corporeal mixtures, but had its Effence from Godabove; therefore the ought to turn towards Him, and to make her return to the Divine Lizh: for the came down eleathed with much Mind; that is, the was furnished by the Maker and Father with many Remembrances of the Divine fayings, when the came hither, whence the should endeavour to return by the same Remembrances.

All things are produced out of one Fire.]

This is a true Doctrine, conformable to our Religion; for all Beings, as well intelligible, as sensible, received their Essence from God above, and are converted to God alone; those which have being only, Essentially; those which have being and Life; Essentially and Vitally; those which have being and Life and Mind, Essentially and Vitally and Intellectually. From One therefore all things came, and to One is their return: This Oracle is not to be condemned, but is full of our Doctrine.

What the Mind Speaks, it speaks by Intellection.];

When (faith he) thou shalt hear an articulate Voice, Thundering from above out of Heaven, think not that the Angel or God who lends forth that Voice, did articulate it after our manner enunciatively; but that He, according to his own Nature, conceived it only inarticulately! but thou, according to thy own Impotence, hearest the Novon syllabically and enunciatively. For as God heareth

our Voice not vocally, so Man receiveth the Notions of G cally, every one according to the operation of his Nature.

These the Earth bewails even to their Children.]

It is meant of Atheists, that God extends his Vengeance even to their Posterity: for the Oracle, to express the torments which they shall receive under the Earth, saith, It howles beneath for them: that is, the Place under the Earth bellows to them, and roareth like a Lion. Whence Proclus also saith, The Composition of Souls that are of Affinity with one another, is of like Nature, and those which are not yet loosed from the Bands of Nature, are entangled and detained by like passions. These therefore must fulfil all punishments, and since by natural Assinity they are insected with Pollutions, must again be cleansed from them.

Enlarge not thy Destiny.]

The wiscit of the Greeks call Nature or rather the Completion of the Illuminations which the Nature of Beings receiveth (Equagation) Fate. Providence is an Immediate Beneficence from God. But Fate is that which governs all our Affairs, by the concatenation of Beings. We are subjects to Providence, when we act Intellectually; to Fate, when corporeally. Encrease not therefore, saith he, thy Fate, nor endeavour to surmount it, but commit thy self wholly to the Government of God.

For nothing proceeds from the paternal principality imperfect.]

The Father (saith he) produceth all things perfect and self-sufficient according to their Order, but the Imbecillity and Remission of the things produced sometimes causeth a Desect and Impersection, but the Father calleth back again that Desect to Perfection; and converts it to it Self-sufficience. Like this, is that which fames the Brother of our Lord pronounceth in the beginning of his Epistle, Every perfect guist cometh down from above from the Father of Lights. For nothing proceeds Impersect from the Persect, and especially when we chance to be ready to receive that which is primarily distilled from him.

But the Paternal Mind accepts her not untill she come forth.

The Paternal Mind doth not admit the Impulsions of the desires

of the Soul, before she hath excluded the forgetfulness of the riches which she received from the most bountiful Father, and called back to her Memory the sacred Watch-words which she received from him, and pronounce the good speech imprinting in her remembrance the Symbols of the Father who begot her. For the Soul consists of sacred Words and divine Symbols, of which those proceed from the sacred Species, these from the divine Monads; and We are (hors) Images of the facred Essences, but (analyzama) Statues of the unknown Symbols. Moreover we must know that every Soul differs from another Soul specifically, and that there are as several species of Souls as there are Souls.

When thou seest the terrestrial Dæmon approach, sacrifice the stone Mnizuris, using invocation.]

The Dæmons that are near the Earth are by nature lying, as being farre off from the Divine knowledge, and filled with dark matter. Now if you would have any true discourse from these, prepare an Altar, and facrifice the stone Mnisuris: this stone hath the power of evocating the other greater Dæmon, who, invisibly approaching to the material Dæmon, will pronounce the true solution of demands, which he transmits to the demandant. The Oracle joyneth the evocative Name with the sacrificing of the stone. The Chaldæan afferts some Dæmons good, others ill; but our Religion defines them to be all ill, as having by a premeditated desection exchanged good for ill.

Learn the Intelligible, for a smuch as it exists beyond the Mind.]

For though all things are comprehended by the Mind, yet God the first intelligible exists without or beyond the Mind. This without you must not understand distantially, nor according to intellectual alterity, but according to the intelligible Excess alone, and the propriety of the existence, it being without or beyond all Mind, whereby the superessential is manisested. For the first intelligible Mind is Essence, beyond which is the self-intelligible. Besides these is God, who is beyond the intelligible, and self-intelligible: for We affert the Divinity to be neither intelligible nor self-intelligible, it being more excellent then all Speech and Notion, so as that it is wholly unintelligible, and unexpressible, and more to be honoured by Silence, then reverenced by wonderful Expressions. For it is more sublime then to be reverenced, spoken, and conceived.

Intelligent lynges doe themselves also understand from the Father,

By unspeakable Counsels being moved so as to understand.]

Ignges are certain (Vertues or) Powers, next the paternal Depth, confisting of three Triads. These understand according to the paternal Mind, which containeth their Cause solely in himself. Now the Counsels of the Father, in regard of their intelligible sublimity, are not vocal; but the intellectual Marks of abstract things, though understood by secondaries; (or inseriours) are understood as without speaking, and as it were abstracted from intelligible Prolations. For as the conceptions of Souls, they understand intellectual orders, yet understand them as immutable: So the Acts of the Intellectuals understanding the intellectual signs, understand them as not a vocal subsisting in unknown Existences.

CONJE-

CONJECTURES upon the Greek Text of the Oracles.

7 HO it was that rendred these Oracles in Greek V is (as we said) uncertain; much more certain is it that they were all composed in Hexameter verse: though they are sometimes cited indistinctly and abruptly by Patricius, seeming wholly irreconcileable with poetick numbers; yet that the greater part of them are Hexameters, none can deny; and whosoever shall look more cautiously upon the rest, will find prints enough by which they may be traced and demonstrated to have been of the same kind, though confounded in the manner of citations, sometimes by the Authors out of which Patricius took them, sometimes by Patricius himself, who was farre more diligent to collect and digest, then curious to distinguish them, or to regard their numbers: which defect we shall endeavour, in some measure, to supply. Theory I had

MONAS, $\Delta \Upsilon A \Sigma$, KAI TPIA Σ .

One material movas 651.]

The latter part of the Hexameter, — on's maneum puras is. as is that also which immediately follows,

-Towan [651] poras, no o Aura.

and the next,

— Δυας [ઝેં] જીએ મ્બ્રેડિક મન્ને માત્રવા. That which follows is cited again by it self afterward.

Kaj Tußepvar]

This seems to be a loose citation of two several Hemistichs, with reference to the phrase (infinitively) not to the verse.

אף או שמסחה דעורסושה א ל א דמצוה]

Read,

Read, perhaps,

Αρχή τοι πάσης & τμήσιος, ηδε 3 τάξις.

רט ל אי אפור מערדיו לנים, אל אולה משלעית בדביד נוחדם]

The verse requires -- narr' entrum.

Eis resa of Gins vois mareds

Before,

Eis reia की एड टरेंगर सकत्रिंड.

Kay expainable on early & 7' aperty]

Perhaps [294]

---- Painoas de auri

Η τ' άρετή σοφία τε, Ε ή πολύφρων άπέχεια. Ιερός εροφτικ δρόμος, ου εξ' άρος μέσφ]

Read Méarg.

Perhaps,

Kai myn myss, unique out ysen ra naime the rest being a gloss.

Ergar apsteu]

It should be Ent apple.

Eiser ove suchos aprish a muspa nues aisos]
Proclus reads a muspo in Theolog.

TATHP KAI NOΥΣ.

E क्यार के सकता में मिनस्वत्य, अंते दे हों]

Pletho reads,

Ο છે જે દેન કેમ કે હા કા માર્થ માર્થ માર્થ છે. Γαίτα & દિવસ માર્થ માર્

Pletho,

Παίτα 3δ εξετέλεωτ πατήρ, η να παρέδωπε

Δουτέρω, δυ σεώτου κληίζεπαι (perhaps κληίζεπο) τολο γρίος Ανόδρων.

Poru 28 poros]

Distinguish,

___πολύ γδ μόνος εκ παπρός άλχης Δρεψάμθρος νάν αίγος.

Paoi.

The Chaldaick Oracles.

Πασι ciéaσειρε] ciéaσειρεν and afterwards, éaσειρεν χ

Μήτε πασι τα πατζός νοεροίς ύφασμορία φέχει]

Perhaps,

Μήδια πασι πατρος, &cc.

בצבו זבל ויסבו שמדפואטי ויסעם בית אולסיומן]

Perhaps, __exel & rouse manques rouse.

Ενδιδόναι πασαισιν (ομού) πυρούς το & Σοραίς.

Où 25 Els UNIW, molp éntreva & com

Distinguish,

____ & 28 es walu

Πδρ έπέχεινα δ σε στον έίω διώ αμιν κατακλά ει

Eppois, dina vóa___

No w nate zei]

Distinguish,

..... १६ मा १०१ मा १०१ मा १०१ मा

Aidnow of Endye xhopens____

NOYS, NOHTA, KAI NOEPA.

Où 38 sille robs 851 ronts & zweis wardpyei] a house

Afterwards cited thus,

Oi 78 aibt vies दिने रामगढ़, स्में हैं प्राथमां 🗇

Οὐ νό χωείς જ αρχει.

Marifare & rongor]

Afterwards,

Opea Mailys & ronton____

Distinguish,

--- หมั ชุลิ หรืร ่อราง อ หย่อนอบ

Texitus muels-

Est yap to worth] Est.

H & ÉTEYXXITY; és el vace

Read and distinguish,

H 🕉 ล้าราหาไทร ออง เอเน้า หล่นย์เจ เอล็อกุ

Ωs n waln, i xeino vonotis· έsi y alxas

Ii 2

Augu-

The Chaldaick Oracles.

Αμφιφαθε διμαμις νοξεαίς τρά ωθεσα τομαίσι.
Οὐ δη χεη σφοσβότητι νοξιν δ νοητον εκείνο,
Αλλα νόν τομασο τομαή φλοχί, πολύτα μετενση
Πλω δ νοητον εκείνο χεω δη τθτο νοήσαι.
Η χρ έπεγκλίνης σον νουώ, κακείνο νοήσεις
Οὐκ ἀτενως, ἐκλ ἀχνον ὁπίτροφον όμμα, φέροντα
Της ψυχης τοναι κενεον νόον εἰς δ νοητόν.
Οφρα μαθης δ νοηδι, έπεὶ νόν έξω τω άρχει.

And presently after,

--- 8 35 avel róos 651 vonτ8, ray & vinτον
Οὐν8 χωείς τω αρχει---

ΙΥΝΓΕΣ, ΙΔΕΑΙ, ΑΡΧΑΙ.

Mossay [2]

Distinguish,

—πολλαὶ αίδε ἐπεμβαίνεσι Φαεινοῖς Κόσμωις, Ελθώσκεσα, Ελ αίς ακεύτητες ἐασι Τρῶς.

Nous margos eppoi(nos]

cited elswhere by Patricius clearly, without [Δι' δι σιωαίσε δι παπελ, άλλω κατ' άλλω Ζωίω, ἀπο μιξιζομοίων
οχετή which belong to some other place.
Εξ της ροιζοιώτας]

Distinguish,

—μεμιερισμθία άλλαι,
Ρηγούμθμαι κόσμου σει σώμασι. αι σει κόλπες
Σμερδαλέες, σμίω εστι έσικιζαι, Φορέου).
Γολύ δραθόμθμαι πυσός άνθος]

Distinguish,

Δεστθόμθμαι πυεδς άνθες άκοιμήτε χεόνε. άκμή Αρχερόνε ίδεας ωξώτη παηρός εδλυσε τάς ή Αυτούαλης πηγή.

EKATH,

ΕΚΑΤΗ, ΣΥΝΟΧΕΙΣ, ΤΕΛΕΤΑΡΧΑΙ.

Et dire po mairas in Degonson]

Diffinguish, __ αμαλικωί τε κερμωνοί,
Καὶ ωρητηροδόχοι κόλπαι παμφελέος αλκής
Παπρογυδε Εκκτης & πόλων, πυρίων ἐπέκεινα.

Οπ καὶ δ' ζωορόνον]

Distinguish,

Της Εκάτης κόλπον. Ε επιβρεί τοις Σιωοχεύσιν Αλκίω ζείδωρον πυρός μέχα διωαμθρόλο.

Axxà & qeoueoì]

Distinguish,

Εργων Είσι πατζός. αφομωιοί 3 έσωτον,

Keivos émenyeluhos.

Γαντοίαδος σειύθημα βάλλει»]

Distinguish,

Γαντοία δος σεωθημα βαλείν Φρενί, μης δπιφοιτάν. Εμπυρίοις αποράδω οχετοίς, άλλα ειβαρηδόν.

YTXH, OTZIZ.

[ייצוי ווס

Pletho, Of.

Mera 3 na reina's Agroias]

Distinguish,

_μτ' δη πατεικάς Σφυνοίας, Υυχή, έγω, ναίω, θερμοψυχέσα τα πάντα. Μη φύσεως έμβλέψεις]

Proclus in Theolog.

Min Quon Euché Ins, Cipipadion grope misse.

What follows under the title of OTPANOS is very confused, the same Fragments being often repeated.

Y T X H,

ΨΥΧΗ, ΣΩΜΑ, ΑΝΘΡΩΠΟΣ.

Most of these are perfect, being put forth by Pletho and Psellus.

Δίζεο στ ψυχῆς οχετον, όθεν, η τίνι τάξει Σώματι Απτεύσας (so Pletho) όπι τάξιν ἀΦ' ης έρβυης (read έρβ ίωθης)

Ains, &c.

The rest may be corrected by the Edition of Plethe and Psellus.

The

(1 % T) ₹



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